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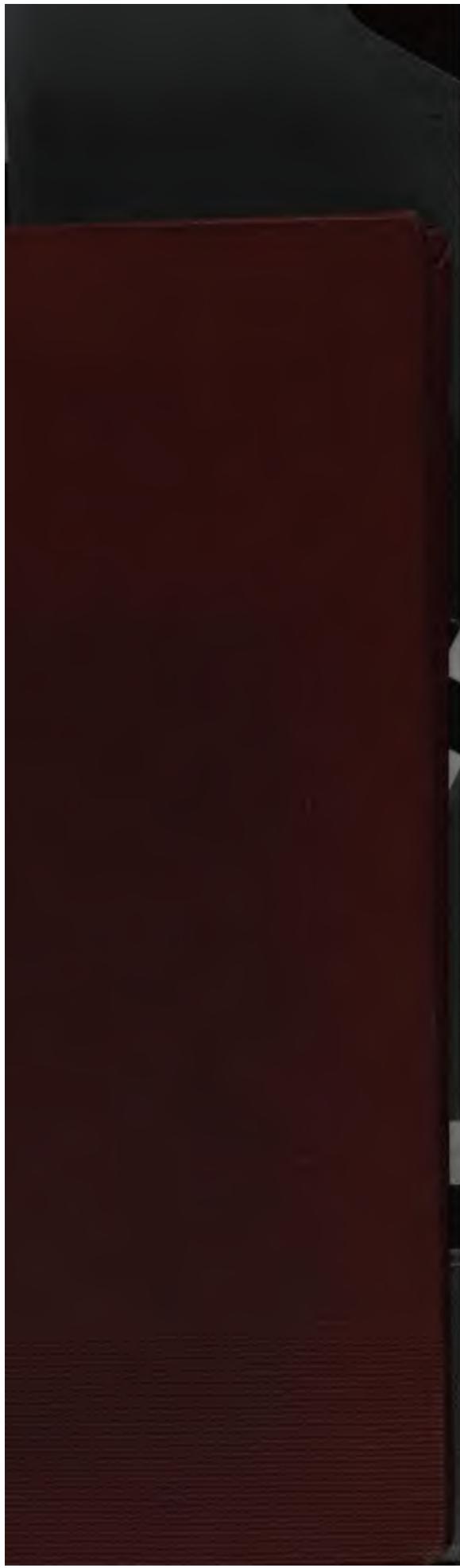
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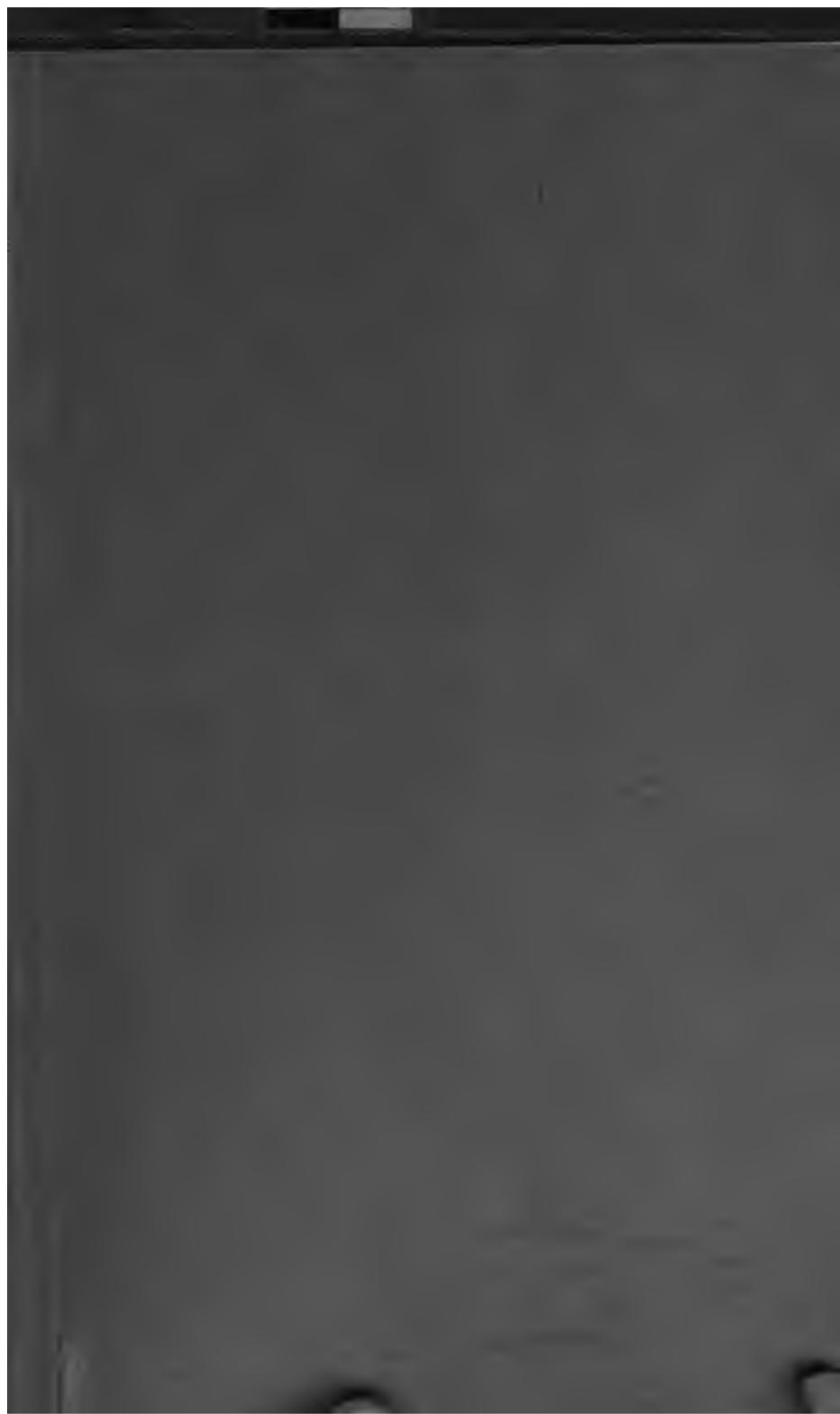
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Rev'd George Osborne A. S.

From the author

With Kind Regards

Aug. 14th 1872.

A

DICTIONARY OF THE KAFFIR
LANGUAGE:

INCLUDING THE

XOSA AND ZULU DIALECTS.

BY THE

REV. WILLIAM J. DAVIS,
WESLEYAN MISSIONARY.

PART I. KAFFIR—ENGLISH.

LONDON:
THE WESLEYAN MISSION HOUSE.
BISHOPSGATE STREET, WITHIN.

1872.

W.L.

THE NEW YORK
PUBLIC LIBRARY

405836.

LONDON :

PRINTED BY WILLIAM NICHOLS,
HOXTON SQUARE.

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TO THE REV. WILLIAM SHAW.

DEAR SIR,

WHEN the *first Kaffir Grammar* was published by the Rev. W. B. Boyce in the year 1834, it was dedicated by him and his brethren in South Africa to you, as the *first Wesleyan Missionary in Kaffraria*.

The same feelings of respect and affection which dictated that dedication have prompted the compiler of this the *first Dictionary* of the language to inscribe it to yourself.

More than fifty years have passed since you entered upon your noble evangelistic labours in South Africa. During that period the work begun and so long personally superintended by yourself, has prospered and widened until, under the Divine blessing, the various plans by you so judiciously adopted among the Kaffirs have resulted in the establishment of prosperous churches, numbering many thousands of members, who have been raised from the darkness of heathenism to Christian light and civilization.

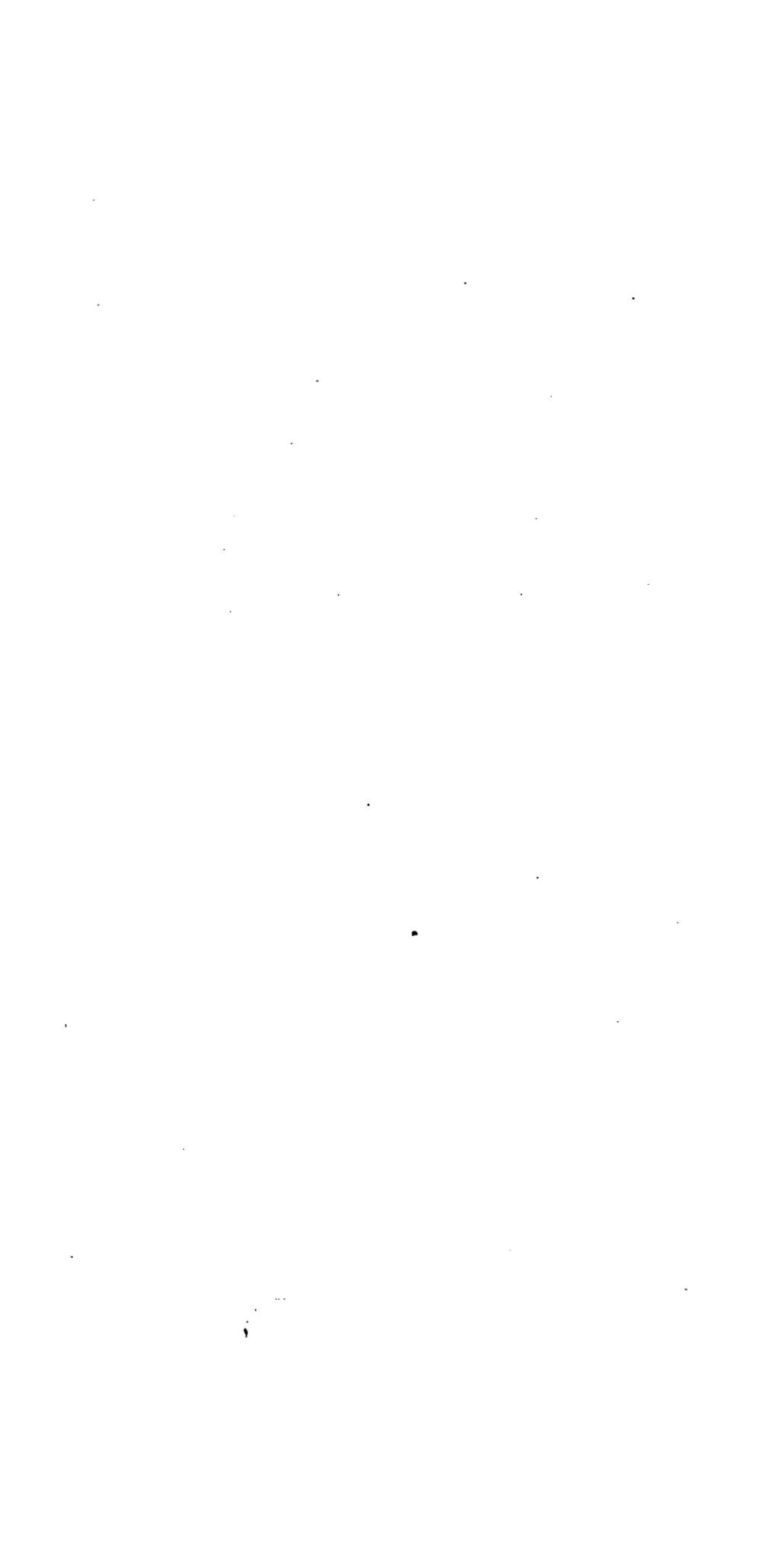
You are, dear Sir, still greatly beloved by your brethren in South Africa, and by none more ardently than by the compiler of this Dictionary. The great Head of the Church has honoured you by employing you as the principal instrument in the extensive good effected by Christian Missions in that country; and while the glory is due to HIM alone, *you* are highly esteemed for your work's sake.

Respectfully and affectionately yours,

W. J. DAVIS,

Wesleyan Missionary.

May 23rd, 1872.



PREFACE.

IN order to facilitate the use of this Dictionary it is necessary to make a few prefatory remarks.

1. The author, from a long residence in Kaffirland, and among the Zulus of Natal, has had acquaintance with both the *Xosa KAFFIR*, spoken by the Amaxosa tribes, who live in Kaffirland beyond the Eastern Frontier of the Cape Colony, and also with the *ZULU KAFFIR* spoken by the Zulu tribes in the Natal Colony and the country on its borders.

2. In many respects these languages are identical. They have the same grammatical construction, and a large majority of the words are the same both in form and meaning. But many words which are the same in *form* in both languages differ in *signification*, and others are different both in form and meaning; and yet in many instances in which this diversity obtains, the *original root* from which these words are derived is evidently one and the same; and in the case of others, the *root* will be found in one language and the derivatives in the other.

3. In this Dictionary both the words of the Xosa and the Zulu Kaffir are given. This will enable the Kaffir student to trace out the analogies of the two languages, and also the points of divergence; thus giving material for an interesting investigation to those who feel an interest in such studies.

4. The words, as they are Kaffir or Zulu, or as they are the same in both languages, are distinguished thus:—When a word is Xosa only, it has the letter *x* prefixed to the meaning; and when Zulu only, it has *z* prefixed. When a word is both Xosa and Zulu in form and signification, both these letters are prefixed to its meaning; and when the word has a different meaning in each language, the letter *x* is prefixed to the *Xosa*, and *z* to the *Zulu* meaning. Thus:—

uku *BUZA*, *v.t.x.z.* To ask a question; to inquire; to investigate; to call to account. (The same in both languages.)

uku *KOTAMA*, *v.i.z.* To bow down; to stoop. (A *Zulu* word only.)

i *XESHA*, *n.x.* Time; season. (A *Xosa* word only.)

uku *JUBA*, *v.i.x.* To spring with a sudden jerk, as the springing of a trap. *z.* To make arrangement for merriment; to cause joyous merriment. (This word is both *Xosa* and *Zulu* in form, but different in signification.)

5. Every noun in Kaffir has a *prefix* and a *root form*. The prefixes are inseparable from the roots, but their initial letters could not be conveniently used as the Alphabetical arrangement of the Dictionary, as the letters *a*, *i*, and *u*, are the only initial letters of the nominal prefixes. In the arrangement of the Dictionary, the small letters which precede the root-word, as *i*, *ili*, *isi*, *u*, *ulu*, *um*, *ubu*, *aba*, *ama*, *izi*, *imi*, and *uku*, are these prefixes.

6. The sounds and power of the letters are spoken of under each letter : nothing therefore need be said on that subject in these prefatory remarks, excepting that the vowels are pronounced full and open, with a long and short *quantity*. The long open sound is heard in *accented* syllables and all final vowels ; and the short sound in *unaccented* syllables.

7. There are some combinations of consonants which are peculiar to the Kaffir language, such as *dl*, *dlw*, *tsh*, *tshw*, *tyw*, *mhl*, *mny*, &c., the pronunciation of which can only be acquired by practice. The letters *c*, *x*, and *q* represent *clicks*, and the letter *r* with a dot above it, thus, *r̄*, represents a *guttural* sound: these sounds can only be learnt from one of the Kaffir nation, or from a European who has acquired the language. When the letter *r* is written *without the dot*, as it is often in words which are adopted from European languages, it retains its sound as in English.

8. The accent is on the penultimate syllable of every polysyllabic word ; but when a word is compounded of a polysyllabic word and a monosyllable, the particle added acts as an enclitic, and the accent is thrown forward to the last syllable of the word to which the particle or monosyllable is affixed. As :—*Hámba* : Go ; *Hambáke* : Go then : *Bafkile* : They have arrived ; *Bafkiléna* ? Have they arrived ?

9. No person but one who has lived among them, can form an adequate idea of the difficulty of collecting and arranging words for a Dictionary of the language of a people sunk so low in ignorance and barbarism as the Kaffirs, who, when Missionaries first went to reside among them, were without the knowledge of books, and had no written characters whereby to represent their ideas. The author of this, the first Dictionary of the Xosa Kaffir, is by no means sanguine as to the work being complete and perfect. He is well aware that there are many words in the language which will not be found here, that some of the meanings might be better expressed, and perhaps in some instances errors of signification will be found, although it is hoped these will be few. Such drawbacks must necessarily exist in the first Dictionary of any language ; but

some one must be willing to face the criticism which a work of this sort naturally incites, and in fact invites. Every one acquainted with Kaffir has now the opportunity afforded him of correcting the errors, and supplying the omissions of this publication, and of thus contributing his share towards the compilation, at some future period, of a complete Lexicon of a most important member of the South African languages. To facilitate this object interleaved copies will be sent to Missionaries and others from whom assistance may be expected. May the author request that, as soon as possible, such persons will kindly forward to him the corrections and additions they may make, so that this, to some extent, *tentative* edition may be so improved as to become a Standard Dictionary of the Kaffir Language?

LONDON, *May 23rd, 1872.*

ERRATA.

Page.	Word.	Line.		
5.	uku APUKA,	4,	for Ingwelo,	read <i>Inqwelo</i> .
8.	BABO,	2,	„ gabo,	„ <i>ngabo</i> .
31.	u Cocoyi,	1,	„ Cocoyi,	„ <i>Cocoyi</i> .
47.	ENHLA,	3,	„ Emhla,	„ <i>Enhla</i> .
55.	uku FUMANA,	3,	„ Obelahlikileyo,	„ <i>Obelahlekileyo</i> .
60.	um GCOLA,	3,	„ Pillow,	„ <i>Pillar</i> .
65.	in Gqokoqwane,	1,	„ Gqokoqkwane,	„ <i>Gqogoqkwane</i> .
70.	uku GWENXEKA,	3,	„ Inkлизиyo,	„ <i>Inliziyo</i> .
70.	in Gxa,	3,	„ enzina,	„ <i>enzima</i> .
97.	in KONJANI,	1,	„ Konjani,	„ <i>Konjane</i> .
100.	u KULA,	1,	„ u Kula,	„ <i>uku Kula</i> .
105.	um KWA,	3,	„ letu,	„ <i>setu</i> .
106.	KWANGOKU,	2,	„ wangoku,	„ <i>kwangoku</i> .
106.	KWANI,	12,	„ Kwanyeke,	„ <i>Kwanjeke</i> .
107.	isi KWELE,	10,	„ Udinobukwelo,	„ <i>Ndinobukwelo</i> .
108.	Kwo,	16,	„ lomsebanzi,	„ <i>lomsebenzi</i> .
112.	uku LINGANISI,	1,	„ Linganisi,	„ <i>Linganisa</i> .
112.	uku LINGANISI,	5,	„ linganisa,	„ <i>linganiswa</i> .
122.	MUNOU,	3,	„ Liununcu,	„ <i>Simuncu</i> .
125.	i NAMBA,	1,	„ z,	„ <i>x</i> .
134.	NGABOMI,	2,	„ yenza ngama,	„ <i>yenzwa nga</i> .
136.	NGB,	10,	„ neutelile,	„ <i>Ngeutetile</i> .
138.	ubu NGEST,	2,	„ sit,	„ <i>act</i> .
143.	um NINA,	3,	„ Ngomntu,	„ <i>Ngomntu</i> .
146.	u NOMEVA,	11,	„ Nomeva,	„ <i>Namevi</i> .
160.	OKANYE,	13,	„ unsetolongweni,	„ <i>usentolongweni</i> .
177.	ubu QAQULA,	1,	„ Qaqaula,	„ <i>Qaqauli</i> .
177.	ubu QAQULA,	7,	„ esebuqaqauleni,	„ <i>esebuqaqaulini</i> .
202.	SISIPINA,	5.	„ sikolo,	„ <i>sikulu</i> .
209.	uku TANA,	8,	„ ndinguhanina,	„ <i>ndingubanina</i> .

*

KAFFIR-ENGLISH DICTIONARY:

INCLUDING THE XOSA AND ZULU DIALECTS.

A.

- A. This letter has in Kaffir the Italian sound of *a*, with both short and long quantity, as in the English words fatten and father.
1. It forms the termination of all roots of verbs, of which it is the only flexible part in forming the tenses of the verb. *Ukuti* and *Ukutsho* are exceptions to this general rule.
2. It is the relative pro. of 1st and 2nd spec. plu. *Abantu abahambayo*: People who are moving. *Amahashe abalekayo*: Horses which are running.
3. It is the sign of the poss. case of nouns with the prefix *ama*. *Amahashe alendoda*: Horses of that man. *Amazwi ake*: His words. It also forms the poss. case of the relative pro. who or which, when referring to a noun of spec. 2, plur. *Amadoda ankomo zinizi*: Men whose cattle are many.
4. It is the verbal prefix of 2nd. spec. plur. ind. mood, pres. tense. *Ayeta*, *Ayatetsa*: They speak, or are speaking. Also of 2nd spec. plural past indefinite tense, ind. mood. *Amahashe abaleka*: The horses ran. It is also the verbal prefix of the subjunctive mood, spec. 1st sing. and spec. 2nd plu. *Ukuze apile*: That he might live. *Ukuba amahashe abaleka*: That the horses might run.
5. It is a privative, used in forming the negative verbal prefixes. *An-diteti*: I do not speak.

6. It is the salutation used in saluting a chief by those inferior to him in rank. *A ! Kama*: Hail ! *Kama*. *A ! Nkosi*: Hail ! O chief.

ABA, x. Dem. pro. These. 1st spec. plu. *Abantu aba*, or *aba bantu*, These persons.

ABA, x. Neg. verbal prefix of spec. 1st plu. pre. tense, indicative mood, and past indefinite tense. *Abavumi*: They will not consent. *Abatetsa*: They did not speak.

ukw ABA, v. t. x. z. To allot, apportion, distribute.

ABANGE, A negative form prefixed to nouns thus. *Abangenatyala*: Those without guilt. *Abangenato*: Those who have nothing. *Abangenasono*: Those without sin.

ABANGEBANI, x. Those who are nobody; persons of little account.

ABAYA, x. Dem. pro. spec. 1st. plu. Those there; those yonder. *Abaya bantu*: Those people yonder.

ABAYI, x. Neg. tense form of verb, 1st spec. plu., future time, prefixed to the infinitive of the verb. They will not. *Abayi kuhamba*: They will not go.

ABE, x. Tense form of the verb, past time with the relative pronoun prefixed. Spec. 1st sing. *Iminyaka abe hleli ngayo*: The years of his life. Lit. The years which he lived. Also of spec. 2nd plu. *Amadoda abe fikayo*: The men who arrived.

ukw ABEKA, v. n. x. z. To divide or arrange as by spontaneous or internal action into portions. *abantu babeka*

ngokwabo : The people divided of themselves.

ukw ABELA, v. t. x. z. 1. To divide among. Wababela inkomo zake : He divided his cattle among them.—2. To deal out for another. Ndabele : Divide or deal out for me.

ukw ABELANA, v. t. x. z. To divide among each other. Bayabelana imali : They divide the money among themselves.

um ABELI, n. x. z. One who divides or apportion to others.

is ABELO, n. x. z. A portion ; a part ; the part of that which is divided. Isabolo sam : My portion ; my share. Abo, x. Dem. pro. referring to nouns, spec. 1st plu. Abo bantu : Those persons.

is AMBOKWE, n. x. A whip made from the skin of a hippopotamus. Derived from the Dutch Sambok. z. is Ampekwe.

is ABONGO, n. x. Offensive breath, eructated from the stomach after eating anything offensive in smell.

is ASONKOLO, n. x. A tsdpole.

is ACR, n. x. A badge of office or rank ; a livery, an uniform, as that of a soldier : that which denotes proportionate rank.

is ACOLO, n. x. An arm ring ; a bracelet.

is ADUNGE, n. x. A small muddy pool.

is AGQWILLI, n. x. The small stream of milk which flows from the cow in milking when the udder is nearly exhausted.

is AEWITYI, n. x. A quail.

ukw AHLUKA, v. i. x. z. To differ ; to dissent from ; to part from. It is used more frequently as a verbal noun. Ukwahluka kwamasimi : The line of separation between the gardens. Ukwahluka kwendlela zombini : The parting of the two paths.

ukw AHLUKANA, v. t. x. z. 1. To part or separate one from another. Ndahlukana naye endleleni : I left him, or parted from him in the way.—2. To disagree. Ndahl kana naye ngayo lonto : I differed with him on that matter—3. To part with, to lose. Ndahlukana nendlela spa : I lost my path here.

ukw AHLUKANISA, v. t. x. z. To bring about a separation ; to disunite ; to put asunder.

is AHLUKANISO, n. x. z. 1. A separation ; a division.—2. That which

separates one part from another, as a partition in a house.

is AHLUKWANA, n. x. z. A small part of a whole. Isahlukwana sessahluko : A verse of a chapter. Lit. A small part of a larger portion.

ukw AHLULA, v. t. x. z. 1. To part or divide, or separate things entangled. Yahluula intambo : Disentangle the thongs.—2. To particularize or explain in a conversation or argument. Yahluula amazwi ako : Make your meaning plain. Literally, Disentangle your words.—3. To overcome, to conquer, to overpower another : used in this meaning especially to denote the overcoming of another in argument or debate. Uyandahlula apo : There you overcome me, or silence me, in my argument.

ukw AHLULEKA, v. n. x. z. To separate ; to fall apart, from spontaneous or internal action ; to be divisible.

ukw AHLULELA, v. t. x. z. To separate, to divide for. Wamahlulela inkomo zake : He divided for him his cattle.

um AHLULI, n. x. z. (from *Ukwahlula*.) A divider ; a separator.

is AHLUKO, n. x. z. A part of a whole ; a portion. Isahluko sam : my portion. Isahluko senewadi : A part or chapter of a book.

is AHOMB, n. x. A bird ; the yellow-backed finch.

is AHOMBI, n. x. A person whose face is marked fantastically, with the red clay with which the heathen Kaffirs cover the body.

ukw AKA, v. t. x. z. To build ; to construct an edifice, or cattle-fold, or any erection.

AKA, x. Negative tense form of the verb. Spec. 2 plu. present time, and spec. 1 sing. Akateti : He does not speak. Amahashe akafikanga : The horses did not arrive.

AKABA, x. Contraction from *Akwaba*, which see. O that it might.

ukw AKAMA, v. i. x. To gape ; to yawn.

AKAYI, x. Neg. tense form of the verb, future time. 1 spec. sing. and 3 spec. plu. prefixed to the infinitive of the verb. Akayi kuvuma : He will not consent. Amahashe akayi kufika : The horses will not arrive.

AKASAYI, x. Tense form of the verb, neg. spec. 1st sing. and spec. 2nd plu., prefixed to the infinitive of the

verb. *Akasayi* kuteta : He will speak no more. *Akasayi* kubonwa amahashe : They (the horses) will be seen no more. See No. 4 of the uses of the particle *sa*.

AKE, One of the forms of the poss. pronoun. His.

ukw **AKELA**, v. t. x. z. To build for another.

ukw **AKELANA**, v. t. x. z. To assist each other in building.

um **AKI**, n. x. z. A builder.

is **AKIWO**, n. x. z. A building; an erection.

is **AKO**, n. x. z. A building; an erection. **AKO**, x. One of the forms of the poss. pronoun. Thine.

AKOWABO. See Kowabo.

AKU, x. 1. Tense form of the verb, past ind. tense, 1 spec. sing. When he. *Akubona umtswana wake*, wavuya kakulu. When he saw his child he rejoiced exceedingly. Also, *When they*. Spec. 2 plu. *Akubaleka amahashe*: When (they) the horses ran.—2. Neg. of the verb 2 person sing. pres. ind. tense *Akusebenzi*: Thou workest not. Very frequently thus used interrogatively: *Akuvana?* Don't you hear? *Akuambina?* Wilt thou not go?—3. It is thus used before *ko*, from *kona*, there: asserting the absence of a thing; to denote: "There is none." *Akuko umntu*: There is no man. *Akuko luvuko*: There is no resurrection.

AKUBA, x. When he had. Spec 1st sing. *Kekaloku, akuba u-Joshuwa ebandalule abantu*: Now when Joshua had dismissed the people. *Akuba ebefikile*: When he had arrived. Also, "When they," spec. 2nd plu. *Akuba ebabaleka amahashe*: When they (the horses) ran.

AKUKO, x. See No. 3. of the meanings of *Aku*.

AKUNANI, x. It is of little importance; it matters but little.

AKWABA, x. O that it might be. *Akwaba bangafika abazalwana bam*: O that my brethren would arrive. **AKWABA** is followed by the *optative* forms of the verbs. *Akwaba kungabanjalo*: O that it were so. (See Grammar.)

ukw **ALA**, v. i. x. z. To refuse; to object; to disallow; to forbid.

ukw **ALALELA**, v. i. x. To lie in ambush; to lie in wait for.

ukw **ALAMA**, v. i. x. z. 1. To be related to. U Kama *walama* no Pato: Kama is

related to Pato.—2. To suddenly and unexpectedly come upon an object or person in the distance; to descry.

ukw **ALAMANA**, v. i. x. z. To be related to each other.

is **ALAMANE**, n. x. z. A relative; a relation; akinsman orkinswoman.

um **ALAME**, n. x. An adversary; an opposer. From ukw *Ala*: To oppose; to object to.

ukw **ALANA**, v. i. x. z. To refuse, dislike, reject one another.

ukw **ALATA**, v. i. x. To point at or towards.

ukw **ALATISA**, v. i. x. To direct a person to an object or place by pointing it out.

um **ALATO**, n. x. The fore-finger.

ukw **ALEKA**, v. i. x. To add to by the addition of an article or substance of the same kind or quality. *Yaleka enye ingubo*: Put on yet another garment. *Yaleka*: Add more of the same kind.

ukw **ALEKELA**, v. t. x. To renew an action; to continue an operation which had been relinquished for a while. *Walekela ukuteta*: He added to what he had already said; or, Moreover he said.

ukw **ALELA**, v. t. x. To forbid; to prohibit.

ukw **ALIWA**, v. p. x. To be forbidden; used thus, *Indlela eyaliweyo*: A forbidden path. *Imisebenzi eyaliweyo*: Forbidden actions.

ALO, x. z. one of the forms of the poss. pronoun. Its.

ukw **ALUKA**, v. i. x. To circumcise. z. 1. To plait, to weave, to twist.—2. To go out from a place.—n. Circumcision.

is **ALUKAZANA**, n. z. A little old woman.

is **ALUKAZI**, n. z. An old woman.

ukw **ALUSA**, v. t. x. To circumcise a person.

ukw **ALUSA**, v. t. x. z. To watch over, to oversee; hence, to herd cattle or sheep.

um **ALUSI**, n. x. z. A herdsman, a shepherd.

ALWO, x. One of the forms of the poss. pronoun. Its.

AMA, Prefix to nouns of spec. 2nd plu. *Amadoda*: Men.

AMANGA, adv. z. Not so; that won't do; not a bit of it.—n. A denial.

AMANYE, x. Others. Spec. 2nd plu. *Amanye amahashi*: Other horses.

AMAXA, n. x. Times, or seasons.

AMAXA, NGAMAXA, adv. x. From time to time; ever and anon.

ukw **AMBA**, v. i. z. To think; to imagine.

is AMBALO, n. x. An ornament for the neck; a necklace.
 is AMBANE, n. z. An ant-bear.
 ukw AMBATA, v. i. x. z. To put on clothes; to dress.
 ukw AMBATISA, v. t. x. z. To dress or clothe another.
 is AMBATO, n. x. z. Clothing; a garment.
 ukw AMBESA, v. t. x. z. To clothe by giving clothing; to provide another with clothes.
 ukw AMBULA, v. t. x. z. To uncover; to expose to view, by taking off a covering.
 ukw AMBULELA, v. t. x. To give an old garment to another. Ndamambulela ibatyi: I gave him a coat.
 AMENLO, n. plu. x. Eyes.
 AMEVA, n. plu. x. Thorns.
 AMEVANA, n. plu. x. z. Small thorns.
 AMEVANYANA, n. x. z. Very small diminutive thorns.
 AMI, x. One of the forms of the poss. prounoun. Mine.
 ukw AMKELA, v. i. x. To accept; to receive from another. z. ukw Amukela.
 is AMKELO, n. x. An acceptance; a reception.
 is AMPOMPOLO, n. x. The stinging ant.
 is AMPU, n. x. A bag or bladder full of wind; a wind bag.
 ukw AMUKA, v. t. z. To take away by force; to deprive of; to outrage.
 ukw AMULA, v. t. z. To slap sharply on the face or head with the palm of the hand.
 is AMVU, n. z. Blazing glare of the sun.
 ANA, x. Neg. tense form of the verb plu. past indefinite tense. Anzokolwa: Ye did not believe. Sanigwalela, naza nina, anaduda: We piped unto you, and ye did not dance.
 ukw ANANA, v. t. x. To barter.
 ukw ANANISA, v. t. x. To endeavour to effect a barter with another.
 ab ANANISI, n. x. Those who barter and exchange. Abananisi bemali: Money changers.
 is ANAHA, n. x. A mark.
 is ANC, n. z. Heavy rain.
 ANDA, x. Neg. tense form of the verb 1st per. sing. past indefinite tense. Andoteta, I did not speak.
 ukw ANDA, v. i. x. z. To increase in number; to extend.
 is ANDA, n. z. Layer of reeds to store grain upon.
 is ANDAWANE, n. x. A forest wolf.
 ukw ANDEEKA, v. n. x. To be in an increasing

state; to increase; to multiply Inkomo ziyaneka: The cattle are increasing.
 is ANDI, n. x. A sound, usually applied to a distant sound, as of an approaching storm of wind or rain.
 ANDI, x. Neg. tense form of the verb, 1st per. sing. pres. tense. Anditeti: I do not speak.
 ukw ANDISA, v. t. x. z. To cause to increase; to extend or enlarge; to multiply.
 ANDISAYI, x. Tense form of the verb, 1st per. sing., prefixed to the infinitive of the verb. Andisayi kuhamba: I will not go any more. See No. 4 of the meanings of the particle sa.
 ANDIYI, x. Neg. tense form of the verb, future indef. tense, prefixed to the infinitive of the verb. Andiyi kusebenza: I will not work.
 is ANDLA, n. x. z. The human hand.
 is ANDLANDLA, n. x. A person running at full speed.
 ukw ANDLALA, v. t. x. To spread upon the ground, as a mat or carpet. Generally used to denote the laying down of a mat or carpet, to lie or sit on.
 um ANDLALO, n. x. Any thing spread to sleep or lie on, as a bed or mat.
 is ANDLALO, n. x. Any place on the ground used to lie or sit on.
 ukw ANDLE, n. x. z. The sea.
 is ANDO, n. x. z. A hammer. From ukwanda, To extend; the hammer having been originally used by the Kaffirs for beating and extending iron.
 ukw ANDULA, x. Aux. verb. 1. To perform an action at a certain time, in reference to another action just then performed. Andula ukuteta: Then he spoke. 'Mnike lonto, wandule ukubuya: Give him that, and then return. Kekaloku bakuva abantu ezondaba, bandula bapakamisa ilizwi labo balila: Now when the people heard these tidings, they lifted up their voice and wept.—2. Used negatively in the imperative form, it denotes that the action is not to be performed immediately. Ungandule umke: Do not leave immediately. Ungandule ujike: Don't turn yet. N.B.—Although this word has in Kaffir the form and force of a verb, yet in practice it is only used as an

adverb followed by the verb which is its predicate z. To begin; to commence an operation.

W ANDULELA, v. t. x. To start first on a journey; to go before. Ndiyakwandlela mina, nize nina nilande; I will leave first, and you will follow. Iratshi landulela ukwua: Pride goeth before a fall. z. To anticipate, or be beforehand with.

is ANDULELA, n. z. Name of a bright star which appears at the end of autumn.

is ANDUNDU, n. x. The cheek bone.

is ANDWANA, n. x. z. A small hammer.

ukw ANEKA, v. t. x. z. To spread out; to lay open. Yaneka ingubo: Spread out the garment.

ukw ANELA, v. t. x. z. 1. To suffice; to be enough. Ukutya kwanele: The food is sufficient.—2. To give satisfaction; to make content. Ukuteta kwako kundanele: Your statement has satisfied me.

ukw ANELANA, v. t. x. z. To give mutual satisfaction.

ukw ANEZA, v. t. x. To suffice.

ukw ANGA, v. t. x. To kiss.

ulw ANGA, n. x. The part of game or of a slaughtered beast presented to the chief, generally the breast and fat attached thereto. z. The palate.

ukw ANGANA, v. t. x. To kiss each other.

is ANGCAPE, n. x. A small bird like the English sparrow.

is ANGOO, n. x. A sweetheart.

is ANGOZI, n. x. Corn which has been stored in a corn pit, usually made in the cattle fold. It denotes corn which has been saturated with water which has oozed into the pit, and which from this cause has contracted a peculiar odour. z. Old, damp, sour, or mildewed corn.

is ANGXA, n. x. A hawk of the falcon species.

ANI, x. Neg. tense form of the verb, 2nd per. plu. present tense. Aniteti: Ye speak not.

is ANTWERKA, n. x. A deep reach of water; the resort of the hippopotami in rivers.

ukw ANULA, v. t. z. To open or stretch out; to enlarge, as the opening out of a sack's mouth; or to enlarge, as by inserting an additional piece into the middle of a tent, so as to spread it out.

is ANUSI, n. x. z. A doctor or sorcerer; a conjurer.

ukw ANYA, v. t. x. z. To suck the breast.

ukw ANYELA, v. i. x. To excel; to out-do; to exceed; to surpass.

ukw ANYISELA, v. t. x. z. To suck for another. Used when a cow has lost her calf and is suckled by another. Inkomo yanyiselelwe: The cow is suckled by another calf.

is ANZWILLI, n. x. The mocking bird.

APA, adv. x. z. Here, in this place.

APO, adv. x. z. There, in that place.

When the letter l is prefixed it means, *There where, in that place.* Lapo usebenza kona: There where, or in that place where, you work.

is APOLO, n. x. The last drop of milk drawn from a cow.

is APOMPOLO, n. x. z. A black species of ant, which builds its nest in trees. The sting is very painful. For this reason they are employed by the Kaffirs to extort confession from persons accused of witchcraft, by spreading them over the body of the accused.—Isampompolo.

ukw APUKA, v. t. x. z. 1. To break off as a stick, to break down as a wagon.

Kwapuka intonga Yam: My stick broke. Ingwelo yapuile: The wagon has broken down.—2. To sink under a burden. Ndazupile ngumtawlo wam: I sink under my burden.

is APUKO, n. x. z. A breaking down, as under a heavy burden.

ukw APULA, v. t. x. z. 1. To break as a stick.—2. To distress by overburdening or overworking. Uyan-dapula, ngomsebenzi onzima: You distress me by heavy work—3. To break a commandment; to transgress. Ungazapuli iziyalo zo Tixo wako: Break not the commandments of thy God. U Tixo akana-kwapula izwi lake: God will not break, or be unfaithful to, His word.

is AQONI, n. x. The wild vine.

is AQWITI, n. x. A violent storm of wind and rain.

is Aqu, n. x. A closing song at the end of a hunt.

is AQUNGE, n. x. A state of confusion; an uproar.

Asi, x. 1. Neg. tense form of the verb, 1st per. plu. pres. tense ind. Asiteti: We speak not.—2. Expressing the

sense of "It is not" before pronouns. *Asingabo*, It is not they. *Asililo*, It is not it. (Spec. 2. sing.) *Asi siso*, It is not it. (Spec. 4. sing.) *Asiluto*, It is nothing ; it matters not ; it is of no consequence.—3. Sometimes *Asi* is used with a strong affirmative force. *Asi kuko nokuba ndiyawqwenela lonto* : I have a strong desire for that thing. *Asililo nehashe elo* : That is a very extraordinary horse. The meaning is, that it is *not* an ordinary horse, that it excels all other horses. *Asi kuko nokuba ndidanile* : I am very much ashamed.

ulw ASI, n. z. Savour of cooked meat.

Asiyonto, x. It is of no consequence. Lit. It is nothing; meaning that it is a matter of no importance. This form is a contraction of, *asiyiyo into* : It is not (it) a thing.

Aso, x. One of the forms of the poss. pro. Its.

ATIKE! interj. x. Alas ! Generally followed by the per. pro. to which it is applied. *Atike 'mna!* Alas for me ! *Atike yena!* Alas for him !

is ATUTWANE, n. x. Epilepsy, falling fits. **ulw AVELA, n. x.** Suspicion of guilt without proof. z. Ill humour, suspicious feeling, a bad feeling towards another.

is Avu, n. x. A species of dove.

Awo, x. One of the forms of the poss. pro. Theirs.

Awu, x. z. Interj. (soft,) expressing admiration, &c.; (strong,) expressing surprise, indignation, &c. *Awu!* umtwan' am umble kunone : Eh ! my child, how beautiful you are ! *Awu ! umntu ndini wenza 'ntonina ?* Halloo ! you man, what are you doing ? &c.

Aya, Tense form of the verb, pres. ind. spec. 2nd plu. *Amahasha ayafika* : The horses are arriving. Prefixed to the infinitive of the verb it denotes *future* time. *Aya kufika amahashe* : The horses will arrive. See *Liya*.

ukw AYAMA, v. t. x. 1. To lean against a wall or other support.—2. To incline towards a place in journeying. *Sahamba sayame Umtata* : We journeyed inclining towards, or passing near, the Umtata river.

ukw AYAMISA, v. t. x. To place a thing in a leaning position, resting against another ; as a spade against a wall.

Ayo, x. One of the forms of the poss. pronoun, Its.

Aza, x. Then they, or then did they. Referring to nouns of spec. 2. plu. It is compounded of the verbal prefix, and *za*; from *Ukuza*, to come, which see. *Aza Amaxosa azicwancisa ngakuwo Amangesi*, alwa nawo : Then (they) the Kaffirs set themselves in array, and fought with the English.

ukw AZANA, v. t. x. z. 1. To know each other; to be acquainted.—2. To have knowledge of a thing or subject; to be clever in any process or profession. When used in this latter sense it is followed by the conjunctive form of the noun. *Indoda eyazana nezifunda* : A learned man. Lit. A man who has acquaintance with knowledge.

iz AZANO, n. x. Acquaintance with, knowledge of, a subject.

ukw AZEKA, v. n. x. To be known.

ukw AZELA, v. i. x. To be acquainted with a person or matter, so as to fully understand it.

ukw AZELELELA, n. x. Foresight, providence.

ukw Azzi, v. i. x. z. To know; to understand. *Ndiyakwazi oko* : I know that.

ukw Azzi, n. x. z. Knowledge, understanding. *Umutu onokwazi* : A wise man ; one who has knowledge.

im Azzi, n. x. A female animal of any kind which has borne young, but commonly a c. w

is Azzi, n. x. z. An intelligent person; a wise man.

is AZINGE, n. x. 1. A circular mark made on the person by a blow, as on the face, or around the eye.—2. A circular spot, caused either by burning grass, or by removing the turf in a circular form.—3. A fairy ring.

ukw AZISA, v. t. x. To inform ; to make acquainted with ; to apprise ; to notify ; to advertise.

ukw AZISANA, v. t. x. To inform each other. **is AZISI, n. x.** That which gives information ; a passport ; a letter of introduction.

is AZISO, n. x. A notice; an advertisement.

Azo, x. One of the forms of the poss. pro. Theirs.

is AZULU, n. x. 1. A locality which is in the centre of a country.—2. A place on the back of an animal where the hair grows in a circle tending

towards the centre. So called, because it is surrounded by the other hair growing in its natural direction.—3. A whirlpool; the centre of a circle. The word properly denotes a central locality. The ablative *esazulwini* expresses, “In the midst.” *Intombi yangqungqa esazulwini*, *yabakolisa abantu*: The damsel danced in the midst, and pleased the people.

B.

B is sounded in Kaffir like *b* in bat, baby, &c., in English. In the ablative of nouns and the passive of verbs, *b*, with a vowel before it, when such vowel forms a part of the radical, changes into *ty*; as *Ukudubula*: To shoot. *Ukudutyulwa*: To be shot. *Ingubo*: Cloak. *Engutyeneni*: In the cloak. The exceptions to this general rule are, 1. When *b* is the first letter of the radical, as, *Ukubulala*, To kill. *Ukubulawa*, To be killed. *Iribilo*, Scriptures. *Eribalweni*, In the Scriptures.—2. Nouns which have the vowel *a* in the radical, both preceding and following *b*, form their ablative in the regular manner. *Umhlabala*, Earth. *Emhlabenzi*, In the earth. *Intaba*, Mountain. *Entabenzi*, In the mountain.—3. When *b* is both preceded and followed by any vowel but *a*, it changes into *j* in the ablative of nouns and the passive of verbs; as, *Ukububisa*, To destroy. *Ukubujiswa*, To be destroyed.—4. When preceded by *m*, the letters *mb* are changed into *nj*, in the ablative of nouns and passive form of the verb; as, *Umlambo*, River. *Emlanjeni*, In the river. *Intsimbo*, Thong. *Entanjeni*, In the thong. *Ukutimba*, To take captive. *Ukutinjwa*, To be taken captive.

uku BA, v. i. x. 1. The auxiliary verb To be. Like all irregular verbs, it forms its imperative mood by prefixing the particle *yi*, as, *Yiba*: Be thou; *Yibani*: Be ye.—2. It is used in the sense of an event being about to take place at a certain time; as, *Intlanganiso iya kubako ngomhla womvulo*: The meeting will take

place on Monday.—3. When *nga* is prefixed to *ba* it expresses probability; as, *Ingaba yiyo inkomo*: Probably it is the cow.—4. It is used in the sense of becoming a thing. *Ndiya kuba yinkosi*: I shall be a chief. *Ndiya kuba ngumutu omkululu*: I shall become a great person. *Andiyi kuba yinkosi*: I shall not become a chief.

BA, x. 1. Verbal prefix, and verbal medial. Spec. 1st plu. both *nom.* and *accus.* to the verb. *Abantu bavela*: (They) the people appear. *Uyababulala*: He is killing them.—

2. It is the *Euphonic particle* of spec. 1st plu., and as such it is prefixed to nouns of that spec. and the adjectives which qualify them. *Aba bantu balumkile*: These are wise people.

BA, z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ba*, to lie clear or open, as a sky without clouds, or a country without bush or ravines. From this word, which is not used by the Xosa Kaffirs, is doubtless derived the Xosa Kaffir word *Ibala*, An open space cleared from grass, and kept as a sort of yard or court around a house; also the word *Ubala*, An open country without trees, and unoccupied,—a wilderness.

uku BA, x. v. t. To steal.

u BABa, z. My father.

uku BABa, v. i. x. 1. To flutter as a bird.—2. To struggle to escape, as a bird caught in a trap or a snare.

um BABa, n. x. A wild chestnut tree.

uku BABa, v. i. x. To smart: to feel irritation of the skin; to feel a stinging sensation, as from a nettle.

im BABALA, n. x. A bush buck ram. *z. Ink-nka*.

im BABALAKAZI, n. x. A bush buck ewe *z. Imbabala*.

uku BABAMA, v. i. x. z. To be agitated with anger; to be furious, to be enraged. Usually used with the word *umsindo*, wrath. *Wa babama ngumsindo*: He was wrathful, and in a rage. In *Zulu Kaffir* it denotes the struggles of an animal or bird to escape from capture, by flapping its wings, or ramping with its paws.

u BABAMO, n. x. Fierce anger.

uku BABANA, v. i. x. To itch; to be irritated.

um BABANA, n. x. An itching.

- isi BABANE, n. z. Any bitter, pungent thing.
- uku BABAZA, v. i. x. To be so filled with alarm at an occurrence or at a statement as to give unwarranted alarm to others ; to exaggerate in the description of an occurrence, so as to create alarm. z. To extol, praise, command; to express exaggerated admiration ; also to dress foppishly, or extravagantly.
- im BABAZANE, n. x. z. A nettle.
- uku BABAZELA, v. i. x. To flap about, as a duck or penguin, in attempting to fly.
- BABE, x. Tense form of the verb, past time, spec. 1st plu. They were. Abantu *babe sebenza* : The people were working.
- uku BABISA, v. t. x. z. To ensnare in a trap, as a bird.
- BABO, x. Spec. 1 plu., They are they. *Babo benditeta gabu* : They are they of whom I spoke.
- BABO, x. One of the forms of the poss. pro. Theirs. Spec. 1 plu.
- isi BACA, n. x. A long strip of dressed hide about six inches wide, covered with buttons, attached to the karosses of the native women, at the back of the garment.
- uku BACA, v. i. x. To wander about in a destitute state, without house or home. z. v. i. To drop or drip, as rain.
- uku BACALA, z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bacala* : To lie as one sick or faint, without power.
- uku BACAZA, v. i. z. To drop or drip, as any viscous liquid, such as honey or porridge.
- uku BACEKA, v. t. z. To bedaub, besmear; to vilify, traduce, slander.
- uku BACELA, v. t. x. To go to a specified place in order to seek aid when destitute. *Wabacela emlungweni* : He went to the English in his destitution, seeking help. z. To hide oneself; to abscond.
- uku BACISA, v. t. x. To turn a person out of house and home. To cast him on the world destitute; to cause him to wander about. z. To hide carefully.
- BADA, x. Until they at length. Spec. 1 plu. *Bahamba bada bafika* : They proceeded onwards until at length they arrived. See *Ukuwa*.
- isi BADA, n. x. A scar on the person.
- uku BADA, v. t. x. To plunder; to rob.
- i BADA, n. x. A plunderer; a robber.
- uku BADABADAZA, { v. i. x. z. To walk un-
- uku BADAZELA, } steadily; to waddle like a duck.
- uku BADAMA, v. i. x. To sit in a stooping position, as on the watch for some passing object,—as a lion watching for its prey. z. To pounce upon, to surprise; to catch suddenly.
- uku BADAMELA, v. t. x. To watch for prey; to watch for the apprehension of a criminal, or for the capture of an enemy.
- isi BADAZE, n. z. Any broad thing, as a wooden platter.
- i BADE, n. z. The Natal lily.
- i BADI, n. x. A butterfly; also a spring-bok. An antelope.
- i BADIKAZI, n. x. A cow with white back and belly. *Ibadikazi elibomvu* : A red cow, with white back and belly. *Ibadikazi elimyama* : A black cow, with white back and belly.
- uku BADLA, v. t. x. To boil; to simmer. (A Fingoe word)
- BADLU, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti badlu* : The same as ukubadluza.
- isi BADLU, n. x. Anything pierced through with holes.
- i BADLUBADLUWANA, n. x. A thing which has been pierced through, or beaten into shreds.
- uku BADLUZA, v. t. x. 1. To pierce through and through; to fill with holes, as a garment.—2. To reveal a secret.—3. To stab with a tearing wound.
- i BADUBADU, n. x. A loose person; a vagabond; one who wanders about the country.
- uku BADUBADULA, v. i. x. 1. To be at a loss as to the right path on a journey. 2. To wander and be confused in speaking or making a statement, or giving an address.
- isi BADULA, n. x. A roamer; a wanderer.
- BARLANU, x. Five. Spec. 1 plu.
- i BABILE, n. x. The Bible: Kaffirized from the English.
- BAKA, x. Sign of the poss. pro. before proper names. Spec. 1 plu. *Aba-disipile baka Johannes* : The disciples of John.
- isi BAKABAKA, n. x. z. The firmament; the expanse between the visible heavens and the earth.
- BAKATA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bakata*, To arrive first. Ndite

- bakata* kunaye: I arrived before him.
 isi BAKABU, *n. z.* A large wound.
 BAKE, *x.* One of the forms of the poss. pro. His.
 uku BAKAZA, *v. i. z.* To look terrified, timorous, nervous.
 BAKU, *x.* When they. Spec. 1 plu. Bendiko *baku fika*: I was there when they arrived.
 i BAKU, *n. x.* A pointer dog.
 BAKUBA, *x.* When they were. Spec. 1 plu. *Bakuba bebetwa*: When they were beaten.
 i BAKUBAKU, *n. x.* A listless, inactive person.
 uku BALA, *v. t. x.* To write.
 u BALA, *n. x. z.* A desert place, a wilderness.
 uku BALA, *v. i. x.* To count; to reckon.
 i BALA, *n. x.* A colour.
 i BALA, *n. x.* A yard; an open space surrounded by a fence, adjoining a dwelling-house.
 um BALA, *n. x.* The shin bone.
 im BALAKAXA, *n. x.* An extremely lazy person.
 im BALARA, *n. x.* One who is distinguished for strength, courage, or ability.
 uku BALEKA, *v. i. x. z.* To run; to flee from another. Impi *yabaleka*, The army fled.
 um BALEKI, *n. x. z.* A runner; one who flees; a fugitive.
 uku BALEKELA, *v. i. x. z.* 1. To run towards; to run into. *Balekela endiwini*, Run into the house.—2. To provoke a quarrel either by actions or words. Yinina ukuba umana ukundibalekela? Why are you constantly provoking me to a quarrel?
 uku BALEKISA, *v. t. x. z.* To cause to flee; to drive away.
 uku BALEKISELA, *v. t. x. z.* To drive away for another person.
 uku BALELA, *v. t. x. z.* To write for; or to write to a person.
 uku BALELA, *v. t. x. z.* To scorch; to dry up; to burn. This word is applied exclusively to the burning heat of the sun. Ilanga *libalele*, The sun is hot, burns, scorches.
 um BALI, *n. x. z.* One who counts.
 um BALI, *n. x. z.* A scribe; a writer; a clerk.
 im BALI, *n. x. x.* A narrative; a tale.
 im BALI, *n. x. z.* A blossom; a flower.
- uku BALISELA, } *v. i. x.* To narrate; to tell
 uku BALISA, } news.
 uku BALISELANA, *v. t. x.* To tell stories to each other.
 um BALO, *n. x. 1.* A mark, or stripe.—2. A description of woollen blankets.
 isi BALO, *n. x. z.* A writing; a record.
 isi BALO, *A* reckoning; a number.
 BALO, *x.* One of the forms of the poss. pro. Its.
 uku BALULA, *v. t. x.* To specify; to appoint; to mark out.
 uku BALULELA, *v. t. x.* To specify; to appoint; to mark out for or on account of others.
 BAMI, *x.* One of the forms of the poss. pro. Mine.
 i BAMBA, *n. x.* The eye-tooth.
 i BAMBA, *n. x.* A tusk of an animal.
 uku BAMBA, *v. t. x. z.* To seize; to hold; to keep back; to restrain. Uyibambile imali yam: He has kept back my money.
 uku BAMBANA, *v. t. x. z.* To grapple; to lay hold of one another, as men in wrestling.
 isi BAMBANO, *n. x.* A dissension; a contention.
 uku BAMBATA, *v. t. x. z.* To pat encouragingly with the hand.
 uku BAMBATISA, *v. t. x.* To encourage to hope for advantages and favours promised. From *Ukubambata*. To pat with the hand, in a familiar and encouraging manner; as when a dog is encouraged by being patted. Thus one individual bampatisas another when he encourages him to hope for favours, by promising them under a strong assurance that they shall be granted; as Herod did in the case of the daughter of Herodias dancing before him, when he *promised* with an oath to give her whatsoever she should ask. Wayibambatisa ngesifungo ukuba woyinika oko ingakucelayo.
 uku BAMBEKA, *v. i. x.* To hold on to; to adhere. Used more generally in this sense in the neg. form. Udaka alubambeki: The clay will not adhere.
 uku BAMBELA, *v. t. x. 1.* To hold for another; to hold for a purpose.—2. To act for another as his substitute. Lomsebenzi asingowam, ndimbambele u John: This is not my occupation, I am acting for John.

- uku BAMBELELA, *v. i. x.* To hold on to ; to hang by. Bambelela emtini : Hold on by the tree.
- uku BAMBELELANA, *v. t. x.* To hold on to each other; or, to hold for each other.
- uku BAMBEEZELA, *v. t. x.* 1. To keep a person waiting.—2. To hinder a person from the performance of a purpose. z. To detain ; to keep alive ; to sustain. Lit. To detain in life.
- BAMBI, *x.* Other; another. Spec. 1st plu. Abantu *bambi* : People of another description. *Bambiabantu* : Other people.
- uku BAMBISA, *v. t. x. z.* 1. To keep ; to hold.—2. To assist in performing any labour. *Ndibambise emsebenzeni wam* : Help me with my work.
- uku BAMBISANA, *v. t. x.* To enter into mutual engagements ; to pledge each other to an enterprise or undertaking.
- im BAMBISANO, *n. x.* A mutual engagement ; a confederacy.
- isi BAMBISELO, *n. x.* A pledge.
- isi BAMBISO, *n. x.* An engagement.
- isi BAMBO, *n. x.* A capture, as of a thief.
- u BAMBO, *n. x.* A rib of the body.
- uku BANDA, *v. i. x.* To be cold.
- isi BANDA, *n. x.* A scar.
- uku BANDAKANYA, *v. t. x.* To join together ; to stand in close contact. Indoda *ibandakanya nomfazi wayo* : The man is joined to his wife. Izindlu *zibandakanyene* : The houses are joined to each other.
- isi BANDAMA, *n. x.* A place of resort where persons sit to warm themselves in the sun.
- im BANDE, *n. x.* The shin-bone of a person.
- uku BANDEZA, *v. i. x.* 1. To refuse compliance with a request for assistance by way of loan or material help.—*v. t.* 2. To object ; to hinder another in his project or enterprise.—3. To obstruct ; to shut up a way or path. Wema endleleni, wabubandesa bo-nke ubuhanzi bayo : He stood in the way and threw a barrier quite across it ; prevented any one from passing. z. To press, squeeze, drive up close ; to treat harshly or severely.
- i BANDEZA, *n. x.* A point of contact or resistance, such as a toll-bar. Hence, the enclosure into which game are driven in the native hunt,

- which consists of two long lines of fence, wide at the commencement and narrowing towards a pit-fall at its termination, is called an *Ibandeza*, because there is the point of resistance to their further progress.
- uku BANDEZELA, *v. t. x.* 1. To press against.—2. To oppress ; to trouble ; to distress. Lonto *indibandezele* : That matter troubles or distresses me. From *Ukubandezela* : To hinder ; to obstruct ; to shut a way or road.
- uku BANDEZELEKA, *v. i. x.* To be distressed ; to be embarrassed. *Ndibandezelake* : I am distressed ; I am in great trouble.
- im BANDEZELO, *n. x.* Trouble ; distress ; suffering ; that which oppresses or embarrasses. From *Ukubandezela*, which see.
- BANE, *adj. x.* Four. Spec. 1 plu.
- i BANDLA, *x.* A company ; a host ; an assembly ; a division of an army.
- im BANDO, *n. z.* A splinter of wood.
- u BANDO, *n. z.* A sweet-smelling plant used for perfume.
- uku BANDULA, *v. t. z.* To hammer out ; to forge as iron.
- isi BANE, *n. x.* A candle ; a lamp ; any artificial light.
- um BANE, *n. x.* Lightning.
- uku BANEKA, *v. t. x.* To light ; to give light, as by a candle, or by a flash of lightning. *Baneka apa* : Light here. *Izulu libaneka* : It lightens. Used as a verbal noun for lightning. *Ukubaneka kwezulu* : The lightning of the sky.
- BANGA, *x.* Tense form of the verb. Spec. 1 plu. They may or can. *Bangahamba* : They can proceed.
- BANGA, *v. i. x.* Used with *Ukuti*, which see at No. 8 of its meanings. 1. The sudden cessation of influence, feeling, or appearance. *Lwate banga uvuyo lam* : My joy suddenly ceased. *Amafutete banga* : The clouds suddenly dispersed. *Ute banga umlilo* : The fire is suddenly extinguished.—2. *Banga* is the neg. form of the verb to be, which, with the neg. verbal prefixes No. 1, is used immediately before the infinitive of another verb, to which verb is prefixed the conjunctive particle *na*. It thus denotes the existence of opposing circumstances, which effectually prevented the performance of the action re-

ferred to. *Andibanga nakuteta*: I had no opportunity of speaking. *Akabanga nakupuma emlanjeni*, ngenxa yomtwalo omzima abenawo: He could not get out of the river because of the heavy burden he bore.—3. The negative tense form of the verb No. 2 of the present tense, indicative mood. (See Grammar.) 1st spec. plu. *Banga teti*: They speak not.—4. The affirmative tense form of the verb, potential mood. 1st spec. plu. *Banga hamba*: They can go.—5. Prefixed to the forms of the present tense of the potential mood, it has an *optative* force. *Banga aenga tetsa*: They wish him to speak. *Banga ninga hamba*: They wish you to go forward.

uku BANGA, *v. t. x.* 1. To be the cause of, or the reason why of, an action or event. *Lomntu uyabanga imfazo*: That person causes contention or war. *Eyonant' into kodwa ibange*, ukuba uhambete ngayo londlela? But what is the reason why you go by that path? *Zinto zini exiyindawo zibange oko?* What are the reasons or causes of this?—2. To dispute the proprietorship of a place or thing. *Ba bang' ihashe*: They are disputing about the proprietorship of the horse. *z.* To lay claim to; to contend; dispute for; to produce an effect by persistency of action; to work upon by continued action.

i BANGA, *n. z.* Distance; width of a row of beadwork.

uku BANGALALA, *v. i. z.* To rage furiously, as grass when fired on the plains, or as an angry man.

uku BANGALASA, *v. i. z.* To wail; to cry out; to howl, or scold vehemently, so that the words cannot be heard distinctly.

i BANGANA, *n. z.* A small distance: used in the sense of, "some small distance."

uku BANGAZEKA, *v. t. x.* To be suddenly dispersed. *Ibandla yabangazeka*: The host suddenly dispersed.

uku BANGELA, *v. t. x.* 1. To claim for another.—2. To cause either good or evil to happen to another. *Lomntu uyandibangela ityala*: That person brings guilt upon me. *Uyandibangel' ukufa*: He causes my death. *Indibangel'*

uvuyo lonto: This matter gives me joy.

im BANGI, *n. x.* 1. The originator or author of a thing. *Imbangi yalomfazwe ngu Damas*: The originator of this war is Damas.—2. The cause of an occurrence or an event. *Imbangi yalomcimbi iyintoni?* What is the cause of this affair?—3. The ground of a dispute, a *casus belli*. *Eyon' into iyimbangi*, ngumhlaba: The cause of the dispute, or that which is in dispute, is land.

isi BANGO, *n. z.* Charm, or incantation by the use of herbs.

i BANGO, *n. x.* A disputed claim.

uku BANGULA, *v. t. x.* To extract a thorn from the foot or hand.

uku BANGULULA, *v. t. x.* 1. To search out a hidden matter or thing; to discover and expose to view that which was hidden. Hence,—2. To disentangle a complicated case, as in a law-suit. *Lomcimbi ubangululuwa ngu Kama*: That affair, or case, has been simplified, disentangled by Kama.

BANI, *x.* 1. Used as an interrogative applied to persons, meaning: What sort or description of persons, or to what nation do they belong? *Bantu bani?* What persons are they? It is a contraction of, *Bangabantu banina*—2. It denotes "No man" when used with the negative sing. forms of the pronoun and the verb. *Aku bani oyakusinda*: No man shall be saved. *Aku bani oyakuliva ilizwi lake exitaratenei*: No man shall hear his voice in the streets. *Aku katali nangubani*: Thou carest for no man.

uku BANJE, *x.* To be thus; to come to pass. *Kutenina ukubanje*, ushiye indiu ka Yihlo? How came it to pass, (to be thus,) that you left your father's house? (See *Nje*.)

um BANJWA, *n.* A captive; a prisoner.

isi BANKWA, *n. z.* A lizard.

isi BANQU, *n. z.* A black animal with a white stripe crossing the back.

i BANTI, *n. x.* A belt; a strap.

uku BANTS, *v. t. x.* To lay the hand playfully on another person; to toy with (Fingoe word). *z.* Bansa.

BANTUDINI, *n. x.* Ye people. (See *Ndini*.)

u BANTWANYANA, *n. z.* A small bird, so named from its note resembling the

- words, *Batwanyana ningendi*: Children marry not. The young men, when they hear its cry, usually answer, "Hai, siya kwenda :" No, but we will marry.
- BANYE**, *x.* One, spec. 1st plur. *Abantu banye*: The people are one. (See *Nye*.)
- i **BANZANA**, *adj. x. z.* Narrow. Lit. That which is a little broad.
- BANZI**, *adj. x. z.* Broad. (The prefix changes with the spec. of the noun it qualifies.) *Indlela ebanzi*: A broad path. *Isango libanzi*: The gate is wide.
- ubu **BANZI**, *n. x. z.* Width, breadth.
- uku **BAPATIZA**, *v. t. x.* To baptize.
- uku **BAQA**, *v. t. x.* To come upon suddenly and unexpectedly; to take unawares. *Lento indibaqile*: This matter has taken me by surprise. *Ingonyoma yambaga*: The lion sprang suddenly upon him. *z.* To suddenly light up.
- BAQA**, *n. z.* A native torch made of grass or wood.
- i **BAQO**, *n. x.* A surprise; the being taken suddenly without preparation for the event.
- i **BAQOLO**, *n. x.* Mealies boiled in the cob.
- uku **BARA**, *v. t. x. l.* To dry up as a country when dried up by the sun.
2. To be in necessitous circumstances, so as to want food; To be poverty-struck.
- i **BARA**, *n. z.* A sort of petticoat made of skin.
- uku **BASA**, *v. t. x. z.* To kindle a fire. Also in *z.* to kindle strife; to revive an old quarrel; to demand pertinaciously.
- uku **BASA**, *v. i. x.* To ask a present.
- uku **BASELA**, *v. t. x.* To kindle a fire for another; to kindle a fire in a particular place. *Basela imbiza*: Kindle a fire for the pot. *Basela iziko*: Kindle a fire in the fireplace.
- uku **BASELA**, *v. t. x.* To give a present or token of goodwill.
- Baso, One of the forms of the poss. pro. Its.
- i **BASO**, *n. x.* A present; a token of good will.
- i **BASO**, *n. x.* A light, as from a fire.
- um **BASO**, *n. z.* The name of one of the autumnal months.
- i **BATA**, *n. x. z.* A long hoof, as of a cow
- isi **BATA**, *n. x.* A fowler's snare.
- uku **BATABATA**, *v. i. x.* To walk with a straddling, waddling gait, like a duck.
- uku **BATAZA**, *v. i. x.* To walk unsteadily, as if ready to fall, like a child learning to walk.
- BATU**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti batu*: To take a part of the whole; the same as *ukubatula*, which see.
- i **BATU**, *n. x.* A handful, as of grass or hair, or leaves of a tree.
- uku **BATULA**, *v. i. x.* To take a small portion from a whole; to take a handful.
- uku **BATULELA**, *v. t. x.* To take a portion from a whole in order to give to another person.
- uku **BATUTU**, *v. i. x.* Compounded of *ba*, the root of *Ukuba*, to be, and *Tutu*, silence. Used with *Ukuti*, which see at No. 8 of its meanings. *Yitini batutu*: Be ye silent or, Keep silence.
- isi **BAU**, *n. x.* The gad fly, a fly very severe in its bite, which infests horses and cattle.
- uku **BAVELA**, *v. i. x.* To overhear what others are speaking of. Compounded of *Ukavela*, to hear for, and *ba*, them, inserted between the sign of the infinitive and the root verb. Lit. To hear for them.
- uku **BAVUMA**, *v. i. x.* To growl; to utter an angry grumbling noise.
- ama **BAVUMO**, *n. x.* Growlings; hideous noises.
- uku **BAWA**, *v. i. x.* To be greedy or ravenous.
- uku **BAWELA**, *v. i. x.* To long for a thing; to have a longing desire for a thing. *Ababawela indyebo*: Those who desire or long for riches.
- u **BAWO**, *n. x.* My father.
- BAWO**, *x.* One of the forms of the poss. pro. Theirs.
- i **BAXA**, *n. x. z.* A fork in the branch of a tree.
- isi **BAXA**, *n. x.* A tributary of a river, or the fork of a tree where two branches meet. *z.* A young child just able to walk.
- uku **BAXAZELA**, *v. i. z.* To tramp through mud and rain.
- BAYA**, *x.* Tense form of the verb, pre-ind. spec. 1. plur. prefixed to the root of the verb. *Baya teta*: They are talking. Also prefixed to the infinitive of the verb, spec. 1 plur. denoting future time. *Baya kufka*: They will arrive. See *Liya*.

- isi **BAYA**, *n. x.* A fold for sheep or calves.
BAYE, *x.* Tense form of the verb.
 Spec. 1 plur. past tense. *Baye besiza abantu abaninzi* : There were many people came
- i BAYI**, *n. x.* A cotton blanket.
BAZA, *x.* Then they, and they. Spec. 1. plur. See *ukuza*, at No. 2 *b* of its meanings.
uku BAZA, *v. t. x. z.* To sharpen to a point. *Baza izibonda* : Sharpen or point the ends of the poles.
- im BAZA**, *n. x.* A sea mussel. *z.* An oyster.
uku BAZIMULA, *z.* To glimmer.
im BAZO, *n. z.* An axe, or hatchet.
uku BEBA, *v. i. x.* To make a noise like a he-goat.
- isi BEBE**, *n. x.* A thin, flat substance, as a slate. Applied to flat shell fish.
isi BEBELELE, *n. x.* A broad, flat substance.
- BEBESI**, *adj. z.* Sweet; pure; without any mixture of what is disagreeable.
- uku BEBEZA**, *v. t. x.* To rudely refuse to hear what a person has to say; to act rudely to a person by refusing to entertain him, or allow him to remain in the house. *z.* To make a crackling noise, as a fire when grass or thorns are burning.
- uku BEBEZA**, *v. i. x.* To relate fictions; to make up a fictitious tale; to falsify facts; to exaggerate. *Uya bebeza ngokuteta kwako*: You are exaggerating or relating fictions. *z.* To growl, as a leopard; to speak gruffly, as with severe authority; to flap or flare, as a torch in the wind.
- uku BECA**, *v. t. z.* To paint; to daub with colour.
- uku BECULULA**, *v. t. x.* To explain, or make evident, what has been complicated or confused in a statement.
- i BEDENGU**, *n. x.* A worthless person; a disreputable person; a lawless person.
- ubu BEDENGU**, *n. x.* Villany; roguery; rascality.
- uku BEDESHA**, *v. t. x. z.* To worship; to engage in acts of devotion. Kaffirized from the Dutch *Beda*: To pray.
- u BEDU**, *n. x.* Copper. *z.* A copper ring or collar for the neck or arm, of native manufacture. This is the name of rings, given by the chiefs to special favourites, and which must not be laid aside, or at any time be removed from the person.
- uku BEDULA**, *v. i. z.* To start off, as in running.
- isi BEFUBEFU**, *n. x.* An asthmatic breathing; hard breathing.
- uku BEFULA**, *v. i. x.* To pant as one out of breath.
- uku BEFUNYEKA**, *v. i. x.* To weep; to cry with a suppressed lamentation.
- uku BEFUSA**, *v. i. x.* To breathe as an asthmatic person; to breathe as one out of breath from running, or from passion.
- um BEFU**, *n. x.* An asthmatic breathing; hard breathing arising from disease of the lungs.
- uku BEKA**, *v. i. x. z.* To set down; to set in a certain place. *Beka amazimba apa*; Put the corn down here.
- uku BEKA**, *v. i. x. z. 1.* To look towards or attentively at an object. *Bék' apa*: Look here.—*2.* To pay respect; to give attentive heed to; to honour. *Bék' kum*: Look to me. *Bék' amazwi enkosi*: Respect, honour the words of the chief.
- i BEKA**, *n. z.* Any beast which forms a part of the dowry, or *ikazi*, at a wedding.
- um BEKA**, *n. z.* The ox given by the bride to the bridegroom's father on the wedding day.
- uku BEK'-ITYALA**, *v. t. x.* To accuse; to charge with crime.
- uku BEKABÉKA**, *v. i. x. z.* To look about in every direction, like a person in fear, or suspicious of danger; to look from side to side.
- uku BEKANA**, *v. t. x. z.* To look at each other attentively.
- uku BEKEKA**, *v. n. x.* To be honourable; to be worthy of respect; to command or be worthy of esteem. *Umu obékekileyo*: An honourable person; a respectable person; one worthy of esteem.
- uku BEKELA**, *v. t. x.* To set down or place in a certain place. *Bekela endlwini*: Place it in the house
- uku BEKEL'-INDLEBE**, *v. t. x.* To listen attentively. Lit. To place the ear (for hearing).
- uku BEKELELA**, *v. t. x.* To place one thing on another, as wood when stacked.
- i BEKILE**, *n. x.* A tin vessel, usually a tin quart measure.
- uku BEKISA**, *v. t. x.* To cause to look in a particular direction.
- im BEKO**, *n. x.* Honour; respect.
BEKUKO, *x.* There was. *Bekuko amanzi*

amaninzi kona : There was much water there.

BEKUNGENGAKO, x. Had it not been. Generally used with *Ukuba* : If ; preceding, and the infinitive of the verb following. *Ukuba bekungengako ukulibala kwam endleleni bendi sendifika kade ekaya* : Had it not been for my loitering on the way, I might have arrived long since at home

BEKUNGAYI, x. Tense form of the verb ; There would not. It precedes the infinitive of the verb. *Bekungayi kuhanjwa* : There would have been no movement. *Bekungayi kubasko nyama isindayo* : There would have been no flesh saved.

BEKUNGOKUBA, x. It was because. *Bekungokuba bendisoyika wena* : It was because I feared thee.

i BELE, n. x. The human breast ; the teat of animals.

i BELE, n. z. Heart of a female ; cow's udder ; ear of Kaffir corn.

ama BELE, n. z. Kaffir corn in ear or grain.

uba BELE, n. x. z. Kindness ; mercy ; compassion. From *Ibele*, the human breast, or female's heart.

izi BELE, n. x. Acts of kindness ; mercies (not used in the singular).

um BELEBELIK, n. x. z. The name of a running creeper found in forests : it has milk which exudes when the branches are broken, and which is used as a medicine.

[uku] BELEKA, v. t. x. z. To carry a child on the back.

uku BELEZA, v. i. x. To talk incessantly ; to gabble ; to prate ; to talk incoherently.

u BELO, n. z. Swiftness ; speed.

u BEMBA, n. x. An empty husk of corn.

isi BEMBA, n. z. Single leaflet of a branch of palm, or other such tree.

um BEMBA, n. x. Chaff ; Bran.

im BEMBA, n. x. A thong made of the bark of trees, rushes, or grass, or any fibrous substance.

isi BEMBE, n. x. Food prepared for a lying in woman.

im BEMBETSHANE, n. x. A swift person or animal, one who excels in speed.

uku BENNA, v. i. x. z. To be bent down in the middle ; to be hollow-backed, as a horse with a hollow back.

uku BENCA, v. t. x. To search diligently for

a thing among other things where it may be hidden.

uba BENDE, n. x. z. Blood in a liquid state.

u BENDI, n. x. The milt ; the spleen.

ulu BENDI, n. x. A fatal disease among cattle.

BENDI, x. Tense form of the verb ; I was. *Bendisinga ngakona* : I was proceeding in that direction.

BENDINGA, x. Tense form of the verb ; I could have. *Bendingatsho* : I could have said so.

BENDINGABA, x. Tense form of the verb ; I might, or could. *Bendingaba ndeyele eliweni* : I might have fallen down the precipice.

isi BENE, n. x. z. A hollow on the surface ; bent back, as of an animal.

uku BENGIA, v. t. x. z. To cut meat into strips for broiling on the coals.

uku BENGIA, v. t. x. To fold down the edge of a garment or cloth, to fold down a hem on a garment.

BENGE, v. i. x. z. Used with *Ukuti*, which see at No. 8 of its meanings.

Ukuti benge : To emit a sudden and transient light, as the reflection of a mirror, thrown in any particular direction ; to flash.

im BENGE, n. z. A small native basket.

uku BENGESA, v. t. x. 1. To reveal a secret ; to give secret information, so as to enable a person to flee from another, who is seeking to apprehend him.— 2. To spread abroad that which was confided to another confidently.

uku BENGEZELA, v. i. x. z. To shine with a dazzling brightness ; to shimmer as a mirror, or metal reflecting light.

u BENG, n. x. An ornament on a person.

um BENG, n. x. z. A carbonado ; a string of meat broiled on the coals. The Kaffirs cut their meat into long strips, and broil it on the coals : this is called an *umbengo*.

i BENGOBENGWANA, n. x. A garment which is too small to cover a person properly.

im BENGU, n. x. z. The outward covering of stalks of Kaffir corn, or sweet cane.

i BENGUBENGU, n. x. A restless person who never remains long in one place.

uku BENGUKA, v. n. z. To be in a striped or peeled state, as land over which a grass fire has been driven by a strong

- wind ; or of an army, routed, and driven before an enemy.
- uku BENGULA, *v. t. z.* To drive on ; to rout as an army; to run as fire over a country when the grass is fired.
- i BENSA, *n. z.* A follower, or attendant, who eats the good things of his master ; a butler.
- uku BENSA, *v. i. x.* To sit in a naked or uncovered state.
- uku BENTSA, *v. i. z.* To be stuffed with eating ; to be saucy, insolent ; to wax fat and kick against.
- uku BENTSEKA, *v. i. x.* To be in a sitting posture, with the person uncovered and naked.
- i BEQE, *n. z.* A war ornament, consisting of a strip of skin of some wild animal, worn by Zulu warriors, hanging down on each side of the face.
- uku BETA, *v. t. x. z.* To beat, as with a stick.
- um BETE, *n. x. z.* Dew ; small misty rain.
- uku BETEKA, *v. i. x.* To be exhausted ; to be weary or faint from exertion. Badiniwe, bangaba betekileyo endeleni : They are weary and faint in the way.
- uku BETELA, *v. t. x. z.* 1. To beat for another.—2. To fasten with pegs or nails. *Betela isikumba* : Fasten down the skin to the ground for drying.
- uku BETELEKA, *v. t. x.* To perform an action in a very deliberate manner ; to proceed with measured steps, as one wading through miry ground.
- uku BETELELA, *v. t. x.* To spread out and fasten with pegs or nails in a particular place. *Betelela intente apa* : Fasten the tent here.
- uku BETELELA, *v. t. z.* 1. To incite to fight, as boys, or animals. 2. To attack a girl by a love charm.
- um BETELELA, *n. z.* A love charm, compounded of some substance taken from the person of a girl by a young man, and some substance taken from his own person, and mixed with an aromatic wood, which is so placed as to come in contact with the girl's person.
- uku BETISA, *v. t. x. z.* To cause to be beaten ; to help to beat.
- BETU ! *x.* A familiar mode of address. Wa betu ! O ye who are of us ! Si necede betu ! Help us, friends ! It is an elliptical form of address for "Nina bangabetu," Ye who are of us.
- uku BETWA, *v. p. x.* The pass. of *Beta*, To beat ; but often used before nouns in a peculiar idiomatic sense. *Ndibetwa lusizi* : I am sorry. *Ndibetwa luwuso* : I am affrighted. *Ndibetwa lutando* : I am in love : meaning, I am under the influence of, or overcome by, these feelings or passions.
- i BETTU, *n. z.* A piece of skin worn on the person by males.
- im BEWU, *n. x. z.* Seed.
- uku BEXA, *v. t. x.* To beat up or stir up a mixture, as the beating up of eggs for confectionery.
- im BEXE, *n. z.* A herb, the fibres of whose roots are used as an ornament on the persons of young men and boys.
- uku BEXESHA, *v. t. x.* To drive a vehicle, as a cart, or wagon.
- um BEXESHI, *n. x.* A wagon driver ; a charioteer.
- uku BEXEZA, *v. i. x.* To move the upper part of the body, either in swimming or running, so as to continually bring the shoulders alternately backwards and forwards with a swinging motion.
- uku BEZA, *v. i. z.* To glitter in the sun, as dew, rock, water, &c.
- im BEZA, *n. x.* A kind of spoon or flat knife, made of bone, used by the natives for removing the perspiration from the face.
- Bi, *adj. x. z.* Bad, evil, used with all the specs. of nouns as expressive of all bad qualities, moral or physical. Umutu ombi : A bad, an ugly person. Ihashe libi : An ugly horse. This word is applied to every thing that is evil, corrupt, wicked, depraved, ugly, or disgusting.
- isi Bi, *n. x. z.* Refuse, weeds, rubbish, sweepings.
- ubu Bi, *n. x. z.* Badness, vileness, ugliness, evil of any kind, physical or moral. Abstract noun from *Bi*, and retaining all its significations.
- uku BIBA, *v. t. x.* To dye a garment black.
- uku BIBA, *v. t. z.* To spread as a sore.
- i BIBA, *n. x.* A dye ; any substance or liquid which may be used as a dye for garments, but it more usually denotes a black dye.
- im BIBA, *n. x. z.* A description of mouse striped on its back with black stripes.

- isi BIBA, n. z. An antidote for snake bites made by mixing certain herbs with the flesh of the snake.
- i BIBI, n. x. z. Refuse or old weeds in a garden or ploughed land.
- uku BIBILA, v. t. z. To collect, and clear away the refuse or rubbish, in a garden or cultivated land.
- uku BIBILISHA, v. i. x. To persevere in an undertaking; to prosecute an enterprise with diligence.
- uku BIBIZA, v. t. z. 1. To make a sound like *bi bi*, as infants teething and dribbling.—2. To flutter as a bird caught in a trap.
- u BIBIZELA, v. i. z. To whistle to dogs in hunting, so as to encourage them to find the game.
- i BICI, n. z. The viscous substance which exudes from a sore eye in the morning.
- uku BICAKA, v. i. z. To ooze out, as humour from a sore.
- uku BICIZA, v. t. z. To press or squeeze out any matter from a sore.
- uku BIDA, v. i. x. 1. To dodge, as a hare in running.—2. To confuse; to mislead; to deceive.
- uku BIDABIDA, v. t. x. To confuse; to confound. *Bidabida* is an intensified form of *Bida*; which see.
- uku BIDABIDEKA, v. i. x. To become thoroughly confused and confounded.
- uku BIDEKA, v. n. x. To be confused.
- u BIDERKO, n. x. Confusion of thoughts or action.
- isi BIDI, n. x. z. Sediments, dregs.
- uku BIDIZA, v. i. x. To talk wildly; to talk nonsense.
- uku BIDLIA, v. n. z. 1. To be dejected, as on the point of crying; to be tearful.—2. To fall to pieces, as soft clay. The first meaning is literally, To seem as if the face were falling in pieces.
- isi BIDLIBIDL, n. z. A big burly fellow, especially used of a great blubbering boy.
- uku BIDLIMA, v. i. x. z. To fall to pieces, as a bank, after rain or frost; to fall off, as plaster from a wall, from want of adhesion.
- uku BIDLIZA, v. t. x. z. To cause to break up or dissolve. *Imvula izibidlizile izitene*: The rain has dissolved the bricks.
- uku BIJA, v. t. x. 1. To twist.—2. v. i. To throw the body into grotesque figures; to make antics.
- uku BIJA, v. t. z. To twist; to twist the eye so as to look narrowly, or spy after anything, as when following with the eye a swarm of bees.
- uku BIJANA, v. t. x. To twist together, as the twisting of a rope.
- uku BIJELA, v. t. x. 1. To wind or twist round an object. *Inyoka indibijele*: The snake has wound round me.—2. To entangle. *Intambo ibijelwe*: The thong is entangled.—3. To entangle a person in an affair, so that he is involved in its consequences.
- uku BIJELANA, v. i. x. To twist together as branches of a tree in growing.
- uku BIJELANISA, v. t. x. To intertwist; to intertwine, as one thing with another.
- uku BIJEZELA, v. t. z. To empty a vessel of water, by throwing it out.
- i BIJI, n. z. An armlet of twisted grass.
- um BIJO, n. z. The stalks of the kind of grass of which the armlet called *Ibiji* is made.
- uku BIKA, v. t. x. z. To report of; to give information respecting an occurrence. *Ndiza kubika isifo somtwana*: I am come to report the illness of the child.
- i BIKA, n. x. A black substance, or mass.
- i BIKA, n. z. Name of an ant with white spots on the abdomen.
- uku BIKELA, v. t. x. z. To report for another. *Ndiyambikela isifo sika bawo*: I report the sickness of my father,—that is, on his account.
- izi BIKIBIKI, n. z. Dainty food; food of the royal residence or palace.
- uku BIKICA, v. i. x. To break up into crumbs; to crumble.
- um BIKICANE, n. x. z. A small, stinking weed, usually found on old kraals.
- im BIKICO, n. x. Small fragments or pieces. From *uku Bikica*, To break up into pieces; to crumble.
- im BIKO, n. x. z. An information given; a message which conveys intelligence of any event.
- i BIKWE, n. x. A large bird, which frequents ponds.
- uku BILA, v. i. x. z. 1. To boil, as water—2. To sweat.—3. To effervesce; to ferment, as beer, dough, etc.
- im BILA, n. x. z. The coney; the rock-rabbit.
- um BILA, n. z. Maize; mealies; Indian corn. x. *Umbona*.
- im BILAPO, n. x. z. The groin.

- m BILATI, n. z. The fore-bone of the arm (*tibia*).
 u BILELA, v. i. z. 1. To boil over, as with anger and rage.—2. To come on a person, as an overwhelming calamity.
 BILI, adj. z. Two.
 m BILIBONDO, n. x. A confused statement of an affair or subject.
 u BILIKICA, v. t. z. 1. To handle anything loosely, from its disagreeable or dangerous character, as a snake.—2. To handle carelessly, as a book, in turning over the leaves.
 m BILINI, n. x. z. The bowels. This word is usually used in the ablative form, *Embilini*, to express emotion, sentiment, purpose of mind, etc. Wasuka waba nokuqumba *embilini*: Then he became very angry. Waza wabetwa lusizi *embilini*: He felt much pity. Ude wabuya waba nokuqina *embilini*: At length he got more confidence. *Amatumbu* is the word for bowels or entrails when the material bowels are referred to, without any reference to the emotions of the mind.
 u BILISA, v. t. x. To cause to sweat. z. To cause fermentation; to boil.
 i BILO, n. z. Fat under the chin of man or beast.
 u BILO, n. z. The dewlap of cattle.
 u BILOZA, v. i. z. To pant or puff, like a toad; or as a man from rage, or over-eating.
 u BIMBA, v. t. x. To swallow a substance without masticating it.
 n BIMBI, n. x. A thoughtless person; one whose intellect is weak.
 i BIMBI, n. z. 1. Unripe food of any kind.—2. Any person raw, green, inexperienced in any thing,—as dancing, speaking, business, etc.
 n BIMBI, n. x. Furrows or wrinkles on the face, arising from age.
 u BINA, v. t. z. To utter an imprecation on another, by telling him that some evil will happen to him, as that he will die, or be hurt, or killed by a snake, tiger, alligator, etc.
 u BINCA, v. t. z. To bind unto the person.
 u BINDA, v. i. z. To purposely keep silence; to suppress speech for any reason.
 i BINDEKA, v. i. x. 1. To draw back; to hesitate in speaking; to retract.—2. To be offended, or vexed by what another has said. *Sendibindekile*

- ngokuteta kwako, andinakuba sateta: I am vexed by your talk; I will speak no more.
 isi BINDI, n. x. z. The liver.
 izi BINDI, n. z. The entrails or offal of a beast. x. *ana Tumbu*.
 im BINDOLO, n. z. A large supply of food at a feast.
 uku BINGA, v. t. x. To slaughter for an offering.
 uku BINGELA, v. t. z. To salute, greet, as an equal; to recognise as a friend; usually by saying in Zulu, *Sakubona*: We saw thee; meaning, We recognise thee as one with whom we are acquainted.
 uku BINGELELA, v. t. x. To make a thank-offering.
 uku BINGELELANA, v. t. z. To salute each other as equals or acquaintance.
 um BINGELELO, n. x. An offering.
 isi BINGELO, n. x. An altar.
 um BINGELELI, n. x. One who makes an offering.
 isi BINGO, n. x. The animal slaughtered as an offering.
 BINI, adj. x. Two. In use its prefix changes with the specs. of the nouns qualified. Inkomo *zimbini*: Two cows. Amahashe *mabini*: Two horses. Examples will be found under each letter of the alphabet where the prefixes of the noun occur.
 isi BINI, n. x. 1. Two. Used thus: Lishumi *elinesibini*: Twelve. (Lit. Ten that has two.)—2. adj. "The second." Umntu *owesibini*: The second person. Inkosi *eyesibini*: The second captain.
 uku BINQA, v. i. x. To gird the loins.—z. To banter; to speak ironically.
 uku BINYA, v. i. z. To writhe, or wriggle about as when in pain.
 uku BINZA, v. t. x. To throw a spear or assegai.
 um BINZA, n. x. A wild fruit tree bearing small black berries.
 um BINZI, n. x. A spearman; a lancer; one who throws a spear or assegai.
 uku BIPA, v. i. z. To look about as ready to cry like a child; to look sorrowful as an old person.
 isi BIQR, n. x. A lump of any substance in water, or in thick or sweet milk.
 u BISI, n. x. z. Sweet milk.
 um BITI, n. x. 1. A deep pit or gulf.—2. The name of a tree.
 uku BITYA, v. i. x. To fall off in flesh; to become thin in person. Inkomo

- ibityile*: The beast is lean. *Amahashi ayabitya*: The horses are growing thin.
- uku *BITYA*, *v.i.z.* To sink and flounder about, as in a bog; to be bogged.
- u *BITYI*, *n.z.* A bog or quicksand.
- u *BITYO*, *n.x.* Leanness; poverty of condition.
- uku *BIXA*, *v.i.x.* A word used by women when they *Hlonipa* (which word see); to seek for a thing.
- um *BIXI*, *n.z.* A confused mass of things or of people, without order.
- uku *BIXIZELA*, *v.t.z.* To tramp mud or slush.
- uku *BRYA*, *v.t.x.z.* To fence; to wattle.
- uku *BRYELA*, *v.t.x.z.* Lit. To fence for, used to denote the place or locality to be fenced. *Biyela intsimi*: Fence the garden. *Biyela umzi*: Fortify the town, fence it in.
- im *BIZA*, *n.x.* A cooking pot.—z. The bowl of a native pipe.
- uku *BIZA*, *v.t.x.z.* 1. To call a person. *Biza u Bangeni*: Call Bangeni.—2. To demand. *Ndibiza imali yam*: I demand my money.
- uku *BIZELA*, *v.t.x.z.* 1. To call for, or on account of. *Umpanga ubizelwaityala* lake: Umpanga is called on account of his debt, or misdemeanour.—2. To draw into the mouth by suction, as through a straw.
- u *Bizo*, *n.x.z.* A calling; an invitation; a cry.
- isi *Bizo*, *n.x.z.* A distinguishing name.
- Bo, *x.* Tense form of the verb, spec. 1 plu. future time. They will. *Bo fika*: They will arrive. z. Used after an active verb to urge to immediate action; it has in *Zulu* the same force as the particle *ke* when thus used in the *Xosa* dialect, as: *Yenza ke!* (*Xosa*) Do it then! *Hamba bo!* (*Zulu*) Go then! That is, Do it, or Go, immediately.
- uku *BOBA*, *v.t.x.z.* To converse; to talk freely on any subject.
- BOBANE*, *n.* The four; all four. Spec. 1 plu. *Abantu bobane*: The four persons.
- BOBATATU*, *n.* The three; all three. Spec. 1 plu. *Bobatatu abantu*: The three persons.
- um *BOBE*, *n.z.* Butter-milk.
- isi *BOBI*, *n.x.z.* A talkative person; a chatterer.
- i *BOBO*, *n.x.* A tube. z. *um Bobo*, hence, A musket.
- u *BOBO*, *n.x.* The name of a species of thorn tree with thorns like hooks. z. A thick tangled bush.
- isi *BOBO*, *n.x.* Applied to a stout person, denoting that he is round and corpulent; also used to denote large and prominent whiskers. z. A hole, as in a garment, or house, or wall.
- im *BOBOBOBO*, *n.z.* Soft rich soil which yields to the feet when trodden on.
- u *BOBOXI*, *n.* A bird with a crest; the hopper, a kind of cockatoo.
- uku *BOBOZA*, *v.i.z.* 1. To talk freely on any subject.—2. *v.t.* To break through, as through a fence; to break through the ranks of an army by making a rushing charge.
- isi *BOCO*, *n.z.* A bulge, dent, depression, as in a tin vessel.
- uku *BOCOZA*, *v.t.z.* To indent; to press, or bulge in.
- um *BODIYA*, *n.z.* A skin petticoat, with brass ornaments at the bottom.
- uku *BODLA*, *v.i.x.* To belch. z. To growl or roar as a wild beast; to purr as a cat.
- im *BODLA*, *n.x.z.* The wild cat. The species thus designated is that with greyish spots, a little smaller than the tiger cat.
- im *BODLO*, *n.x.* A belching, as of wind from the stomach. z. The low growling of a wild beast, or the purring of a cat.
- Bozo, *adj.x.* They alone. Spec. 1 plu. *Abantu bodwa*: Persons alone.
- BOFU*, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bofu*, the same as *uku Bofula*. Undite *bofu*: You wounded me; used for a wound by a weapon, and also for words which give pain.
- uku *BOFULA*, *v.t.x.* To thrust so as to wound.
- uku *BOFULANA*, *v.t.x.* To abuse each other; to use violent language to each other; to wound each other.
- isi *BOGOTA*, *n.z.* A very young infant.
- uku *BOHLA*, *v.i.x.z.* To collapse; to sink down.
- uku *BOHLASA*, *v.t.x.z.* To cause a collapse, or a sinking down.
- im *BOHLELA*, *n.x.* A bottle.
- im *BOHLOLOLO*, *n.x.* An animal whose horns stand straight out from the head.
- im *BOHLOLOLOKAZI*, *n.x.* A cow with horns which stand straight out from the head.
- uku *BOJA*, *v.i.x.* To talk nonsense; to stir up strife. z. To pierce; to gore; to

- thrust in, as a stiletto in making eyelet holes in cloth or muslin.
- i Boja, *n.* A nonsensical person.
- i Bojane, *n. z.* An habitual liar.
- um Boko, *n. x. z.* A proboscis ; a snout.
- u Boko, *n. z.* A walking staff.
- i Bokomyi, *n. x.* A large person who is very corpulent ; or an animal which is so fat as to walk with difficulty.
- um Bokoto, *n. x.* A semi-flat stone, used for grinding corn by the Kaffirs. *z. im Bokondo.*
- uku Bokoza, *v. i. z.* To put forth leaves in corn before the ear appears.
- i Bokwe, *n.* A goat. Kaffirized from "Buck," the Dutch word for goat.
- im Bola, *n.* Red ochre. A kind of red clay stone, used by the natives, when ground down with fat, to anoint the body with.
- i Bola, *n.* An instrument used for boring a hole, as a gimlet or auger.
- uku Bola, *v. i. x. z.* 1. To rot ; to putrefy ; to decompose. Amantanga a *bolile* : The pumpkins are rotten. Iymama *iyabola* : The meat is decomposing ; or, Inyama *ibolile* : The meat is putrid.—2. *v. t.* To bore a hole with a gimlet or auger.—*n.* Corruption ; decay ; putrefaction ; rottenness.
- uku Boleka, *v. t. x. z.* To borrow ; also, to lend.
- uku Bolisa, *v. t. x. z.* To cause to rot.
- um Bolompo, *n.* 1. A deep ravine, a passage between high banks, as in the dry bed of the passage of a mountain torrent.—2. The feeling of apprehension often felt before an approaching catastrophe.
- i Bolwa, *n. z.* A liar ; a rascal. Lit. A rotten fellow.
- isi Boma, *n. z.* A large lump of cooked meat, tobacco, &c.
- um Bombo, *n. z.* Bridge of the nose.
- im Bombo, *n. x.* A corner, as of a street. The external point of an angle.
- uku Bomboloza, *v. i. x.* To speak loudly and confusedly ; to gabble with screams ; to speak loudly and rapidly without meaning, as a drunken man.
- u Bomelelo, *n. x.* Strength ; vigour.
- u Bomi, *n. x. z.* Life ; vigour ; used also adjectively. Umnta onobomi : A lively, vigorous, good-looking person. Used also as an adverb in the sense of doing a thing designedly. When thus used the initial vowel is dropped, and *nga* prefixed. Wenzile *ngabomi* : You have done it designedly, or on purpose.
- ama Bomvana, *n. z.* The national name for Bushmen. *x.* A small species of red ant.
- um Bomvana, *n. x. z.* The saffron tree.
- Bomvu, *adj. x.* Red ; crimson. The prefix changes with the spec. of the nouns qualified. Inkomo *ibomvu* : The ox is red. Ihashe *libomvu* : The horse is red.
- Bomvumnyama, *adj. x.* Purple. Lit. Black red. The prefixes change as in the preceding word *Bomvu*.
- Bona, *x. z.* Per. pro. spec. 1 plu. Them. Ndikangela *bona* : I am looking for them.
- um Bona, *n. x.* Mealies ; maize. *z.* Umbila.
- uku Bona, *v. i. x. z.* 1. To see ; to behold ; to look.—2. To comprehend ; to understand. *Sendibon' into uyitetayo* : Now I understand the subject on which you speak.—3. *v. t.* To call on, as a visit of friendship. Ndiza *kukubona* : I am coming to visit or call upon you.—4. *Bona* is used negatively to dispute the truth or accuracy of a statement, or to denote that a thing is wanting. Lonto *andiyiboni* : I dispute, or am not convinced of that matter. Enye immali *andiyiboni* : A part of the money is wanting. Lit. I do not see part of the money.
- uku Bonakala, *v. i. x. z.* 1. To appear ; to be visible. Inkomo *ziyabonakala* : The cattle are visible.—2. To be clear to the comprehension. *Iyabonakala* into *etetwayo* : The matter spoken of is very evident. The perfect tense of *bonakala* is formed by changing the two last vowels into *e*. Ubonakele : He is in sight. Apo *abonakela kona* : Where he appeared, or was visible. This formation of the perfect tense is common to all verbs the roots of which terminate with *ala*. The rule for verbs of any other termination is that they form their perfect tense by changing the final vowel into *ie*. Nditanda : I loving. Nditandile : I having loved.
- uku Bonakala, *n. x. z.* Appearance. Uku *bonakala kwake kuhle* : His appearance is good ; he is a good-looking person.
- uku Bonakalisa, *v. t. x. z.* To cause to appear ; to make clear to the comprehension ; to reveal ; to disclose.

- isi BONAKALISO, n.x.z. An appearance; an evidence; a revelation.
 uku BONANA, v.i.x.z. To see each other.
 im BONCA, n.z. A cord made by women and used for dress.
 uku BONDA, v.t.x.z. To stir up. As *Bonda isidudu*: Stir up the porridge.
 isi BONDA, n.x.z. 1. A pole; a stake; a small straight tree. 2. x. An officer of government; one with deputed authority over others. In this sense the word is applied to one who is the representative of the chief of a tribe, for a certain district, and who is responsible for giving information to the government of any occurrence, or occurrences, in the locality where he resides; a headman of a locality or district.
 uku BONDELA, v.t.x.z. To stir up for another.
 um BONDO, n.z. Food sent by a bride's friends to the bridegroom in acknowledgment and approval of the dowry paid on her account.
 im BONDWE, n.z. A species of sweet potato; a kind of yam.
 isi BONDWE, n.z. The name of a large tree.
 uku BONELA, v.i.x. To look at; to observe; to look at an exhibition. *Siyakubonela inhlanganiso yabantu*: We are going to look at the gathering of the people. z. To look to; to carefully look at. *Yibonele lonto*: Look to that matter.
 uku BONELELA, v.t.x. To observe stealthily. z. To treat kindly.
 uku BONELELANA, v.t.z. To treat one another kindly.
 uku BONGA, v.t.x.z. To praise; to extol; especially in set speeches or songs. Usually applied to the songs or orations of the person whose duty it is to praise and extol the deeds of the chief.
 uku BONGELA, v.t.x. To extol for. z. To thank for.
 um BONGI, n.x. One who praises or extols. z. im *Bongi*.
 i BONGILE, n.z. A beast sacrificed to the spirits of the ancestors of the person who makes the sacrifice.
 um BONGISA, n.x. The name of a tree.
 isi BONGO, n.x. A song of praise. z. Ill temper; surliness.
 i Bongo, n.x. Nonsense; fanciful talk.
 ama BONGO, n.z. The growlings of a wild beast when angry, as when brought to bay in hunting.
 um BONGO, n.z. A report, as of a musket.

- The name of one of the Zulu regiments.
 im BONGOLO, n.z. A mule.
 uku BONGOZA, v.t.x. To beseech; to press by persuasion. z. To humour; to pet, as a child; to spoil by over-indulgence.
 uku BONGOZELA, z. To grow rapidly; generally applied to children exclusively.
 uku BONGWANA, n.z. The windpipe; a small alligator.
 i BONI, n.x.z. A species of grasshopper of a green colour.
 uku BONISA, v.t.x.z. To show; to exhibit.
 uku BONISANA, v.t. To show to each other; to help each other to see an object.
 um BONISO, n. A show; an exhibition.
 uku BONISELA, v.t.x.z. 1. To show for another. 2. To watch for a thing; to be diligent in guarding against surprise from an enemy, by watching for his approach.
 isi BONJANA, n.z. A small pole.
 BONKE, adj.x. All. Spec. 1 plu. *Bonke abantwana*: All the children. *Odade betu bonke*: All our sisters.
 isi BONKOLO, n.x.z. A small black ant which builds in trees.
 um BONO, n.x. A vision; from *Ukubona*, to see.
 uku BONQA, v.t.z. To fasten a string to a snuff box.
 im BONQA, n.z. The string by which the native snuff-box is suspended round the neck.
 u BONTSI, n.x. The great toe.
 uku BONXA, v.t.x. To become tense or swollen from internal action, as the teats of a cow before milking, or the veins of the body when swollen. z. To knead with water, as flour, clay, &c.; to mix up matters so as to cause confusion.
 BONXILE, adj.x. Swollen to hardness, or tenseness.
 uku BOPA, v.t.x.z. To tie; to bind; to fasten; to fasten on as a burden.
 uku BOPANA, v.t.x.z. To tie together; to bind up together.
 uku BOPELELA, v.t.x.z. To tie fast to a particular place. *Bopelela emtini*: Tie fast to the tree.
 uku BOPISANA, v.t.x.z. To help each other to bind or tie up.
 isi Bopo, n.x.z. A thong for binding or tying with.
 um Boqo, n.x.z. A convolvulus.
 i Boqo, n.z. A short assegai used for stabbing at close quarters.

- im BoROMA, n.x. That which is hideous ; ugly.
- i Boso, n. A bowie-knife.
- isi Boto, n.x. An indentation in a vessel, as in a tin pail. z. 1. A young locust.—2. One that soon fails in any labour.
- uku Botoza, v.t.x. To indent, as by a bruise in a metal vessel. z. To break down or collapse in any undertaking.
- uku BotSHWA, x. The passive of the verb *Ukubopa* : To be fastened. For the change of the *p* into *tsh*, see the letter *P*.
- um BotSHWANKOMO, n.x. The tendon of the hind leg of an animal which connects the knee joint.
- i BOTWE, n.x. The metropolis ; the seat of government.
- im Botyi, n.x. A bean.
- um Botyo, n.z. 1. Any tall building, or tower.—2. An ox with tall straight horns.
- u BotyOBANA, n.z. A weasel.
- im BOVANE, n.x. A black species of ant. z. A weevil.
- u BOVELE, n.x. A dwarf ; one stunted in growth.
- i BOVELE, n.x. An animal stunted in growth.
- im Bovu, n.x. The upper lip. z. The chaps inside the cheeks of cattle whereby they help to gather in grass.
- u Bovu, n.x.z. Pus. The white or yellowish matter generated in a wound or tumour when healing.
- Bovu, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti b-vu* : To stab ; to gore. *Inkomoyatiwe bovu* : The cow was stabbed or gored.
- um Bovu, n. The name of a tree.
- isi BovUBOVU, n. A blustering, quarrelsome person.
- uku BOVULA, v.t.x.z. To wound by stabbing ; to gore.
- uku Boxa, v.t.x. 1. To scatter. *Inja iziboxile izimvu* : The dog has scattered the sheep.—2. To interfere so as to defeat a purpose.—3. To break up and terminate a discussion on any subject. z. 1. To knead as dough ; to tread as clay, so as to mix it up.—2. To mix up matters wilfully so as to pervert the meaning.
- uku Boxisa, v.t.z. To complicate ; to cause confusion.
- u Boya, n.x.z. Hair or wool of animals ; down of birds.
- isi Bozi, n.z. Rotten fruit or vegetables, as pumpkin, turnip, potato, &c.
- uku BoZISA, v.t.z. To cause rottenness ; to ruin.
- im BoZISA, n.x. That which gives a pleasant sound, as a musical instrument ; or a person with a fine voice ; or an animal whose cry is pleasant to the ear. z. A poisonous plant.
- isi Bozo, n. A churn. Applied especially to a calabash used as a churn.
- isi Bozo, adj.x. Eighth. Umuntu *osisi-bozo* : The eighth man. Indlu *osisi-bozo* : The eighth house. See *S*, bozo, under the letter *S*.
- uku BoZOZELA, v.i.z. To smile.
- Bu, z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bu* : To swarm ; to abound, as flies, or gnats.
- Bu, x. 1. The substantive verb of Spec. 7. *Ubukosi bake bukulu* : His authority is great.—2. The verbal prefix or nom. of the verb ; also the *verbal medial* or accus. of the verb, spec. 7. *Bukazimla ubuso bake* : His face [it] shines. *Ubuso bake babubeta* : They have beaten [it] his face.
- uku BUBA, v.i.x.z. To die ; to perish.
- um BUBA, n.z. 1. A peculiar kind of gourd.—2. A person with a long, high head.
- u BUBAZI, n.x. A nettle.
- im BUBE, n.z. A lion.
- uku BUBELA, v.i.x.z. To die, to perish at a certain place, or among certain people. *Niyakububela ezonweni zenu* : Ye shall die in your sins. *Wabubela emaxoseni* : He died among the Kaffirs.
- i BUBEZI, n.x.z. A beast of prey.
- uku BUBISA, v.t.x.z. To cause to perish ; to destroy ; to annihilate.
- i BUBU, x. 1. A swarm, as of bees when clustered together. 2. A large promiscuous gathering, as of people.
- im BUBU, n.z. Any thing soft, as the down of birds ; fine grass, &c.
- isi BUBU, n.z. A thorny plant.
- uku BUBUBUBUZA, v.t.z. To cuff, buffet with many blows.
- uku BUBULA, v.i.z. 1. To moan, sigh, groan ; to low, as an ox, with a moaning sound.—2. To mutter dissent, or a reluctant consent.
- uku BUBUYA, n.z. To court ; to affect regard for a person with sinister designs.

- uku BUBUZA, *v.i.z.* To make a noise like a bellows, or as a bird fluttering, &c.
 im BUBUZI, *n.z.* One who moans as in a delirium.
- uku BUCA, *v.t.x.z.* To mix together with the hand, as flour for porridge or paste.
- uku BUCELA, *v.t.x.z.* To mix together for any particular purpose. *Bucela* isidudu; Mix for porridge. (Used principally by the Fingoe tribes.)
 isi BUCU, *n.z.* Putrid flesh.
- uku BUCUKA, *v.n.z.* To be in a soft, putrid, or rotten state.
- ukú BUCULA, *v.t.x.* To crush any thing soft, as an insect under the foot.
- uku BUDA, *v.i.x.* To speak as in a delirium; to wander in speech. z. 1. To talk, sing, act, recklessly.—2. To colour a woman's top knot with red ochre.
- i BUDA, *n.z.* A wild reckless person, who talks, sings, and acts, without exercising any restraint upon himself.
- isi BUDA, *n.z.* Red clay, or ochre.
- uku BUDAZELA, *v.i.z.* To mutter or talk in sleep.
- uku BUDLA, *v.t.z.* To gore severely.
- u BUDLAKALI, *n.z.* Violent self-will.
- isi BUDLAKALI, *n.z.* An overbearing, arbitrary, self-willed person.
- uku BUDLUKA, *v.i.z.* To become soft, so as to yield to the touch.
- isi BUDU, *n.z.* Any game that is easily taken.
- i BUDUBUDU, *n.x.* A partially insane person; one suffering from *delirium tremens*.
- uku BUDUZA, *v.t.x.* To act carelessly; to do a thing slovenly.
- uku BUDUZELA, *v.t.x.* To be agitated; to do a thing in haste.
- uku BUJELWA, *v.p.x.z.* The passive of *uku bubela*, but used in a peculiar sense, as, *Ubujelwa ngumtwana wake*: He is bereaved of his child; his child is dead.
- uku BUKA, *v.i.x.z.* To look at admiringly. *Ndibuk' inyang'a*: I am admiring the moon. *Ndibuk' umtswana*: I admire the child.
- uku BUKANA, *v.t.x.z.* To look on each other with pleasure, as when friends meet.
- isi BUKO, *n.z.* Any thing used to see with, as a window, spectacles, mirror.
- u BUKO, *n.x.z.* Respect, or deference, towards a person, arising from admiration of character.
- im BUKO, *n.x.* Honour; respect.
- u BUKU, *n.z.* A bog; a quagmire.
- isi BUKU, *n.z.* A log of wood.
- i BUKUBUKU, *n.z.* A swarm of bees when clustered together.
- uku BUKUCA, *v.t.x.* To break off in scraps, or in small pieces.
- uku BUKULA, *v.t.x.z.* Applied to animals which refuse to suckle their young. *Imazi ibukule itole*: The cow refuses to suckle her calf.
- uku BUKUQA, *v.t.x.* To overthrow, as a vessel, or table. It denotes a quick tripping up, as by a sudden action.
- uku BUKUQELA, *v.t.x.* To fall over or on. Usually used in the passive form. *Babukuelwe yinqwelo*: The wagon fell on them.
- uku BUKUQEKA, *v.i.x.* To fall or turn over, as a vessel or a boat.
- uku BUKUZA, *v.t.x.* 1. To cast off or reject from dislike any thing which is not palatable.—2. To cast off as a wound any extraneous matter. z. To pour out any liquid or viscous substance from a vessel.
- u BUKUZO, *n.x.* 1. A wasting disease among cattle.—2. A general dissatisfaction with, or aversion to, persons and things arising from a peevishness of disposition.
- uku BULA, *v.t.x.z.* To thrash out grain. *Siyabula amazimba*: We are thrashing our corn.—To beat the ground in response to the incantations of a witch doctor, (*isanusi*) when consulted respecting the cause of any person's sickness, so as to assist in discovering the person who is the cause of the sickness.
- i BULA, *n.x.* Brandt sickness in goats or sheep.
- uku BULALA, *v.t.x.z.* 1. To kill; to murder.—2. Used also to denote the inflicting an injury on a person or thing; to destroy in any way; to break in pieces; to render unfit for use; to injure or inflict pain on a person. *Ndiyekе, uyandibulala nje!* Leave me alone, you are hurting me!
- uku BULALANA, *v.t.x.z.* To kill or destroy one another; to injure each other.
- uku BULALEKA, *v.t.x.z.* 1. To spend a person's strength for nought; to labour without any satisfactory result.—2. To be accidentally injured in person.
- um BULALI, *n.x.z.* A murderer; a destroyer.
- isi BULALO, *n.x.* A destruction; a plague; that which kills; that which destroys.
- uku BULELA, *v.i.x.* To thank; to give

- thanks; to express gratitude. z. To divine for; to kill by witchcraft.
- um BULELO, n.x.** Thanks; gratitude. z. Any preparation made by a witch or wizard for evil purposes.
- uku BULISA, v.t.x.z.** 1. To salute; to send compliments.—2. To assist another in thrashing out corn.—3. To drive out game from a bush by beating it, or firing into it.
- uku BULISANA, v.t.x.z.** 1. To assist each other in thrashing out corn.—2. To greet or hail each other.
- uku BULISELA, v.t.x.z.** To give greetings or salutations for another. Zu 'ndibulisele kubo bonke abasekaya : Remember me to all those at home.
- isi BULO, n.x.z.** 1. Stick for thrashing out corn.—2. A stick used in beating the ground when responding to and assisting the witch doctor in his incantations.
- i BULU, n.x.z.** A Dutch farmer.
- isi BULU, n.z.** A large land lizard.
- i BULUBENSE, n.z.** A big burly fellow; one who has become corpulent from high living, and especially from having indulged himself in drinking large quantities of native beer (*Utywala*).
- uku BULUKA, v.i.z.** To go; to move onwards.
- im BULUKUTU, n.x.** A sudden charge, as of troops; a sudden attack.
- i BULULU, n.x.z.** A puff adder.
- isi BULULWANE, n.z.** A large worm of the centiped species.
- im BULUMBULU, n.x.** A round globe-like substance.
- i BUMA, n.z.** Blue beads.
- uku BUMBA, v.t.x.z.** To work clay into shape; to form earthen vessels; to mould bricks.
- um BUMBI, n.x.z.** A potter.
- im BUMBULO, n.x.z.** A bullet; any round thing in shape like a ball; a round kernel.
- uku BUMBUBUZA, v.t.z.** To perform an action, or accomplish a purpose, without much labour or application; to do or obtain a thing easily, as when a person accidentally comes into the possession of a thing, or a horse easily throws his rider, &c.
- um BUMBULUZA, n.z.** A small shield, used only as ornamental when walking abroad.
- uku BUNA, v.i.x.z.** To wither. Igqabi *libunile*: The leaf is withered.
- im BUNA, n.x.** Any thing that has lost its

- native wildness, as an animal that has been tamed. A horse thoroughly broken in for riding or for harness, would be called an *imbuna*.
- uku BUNDA, v.i.z.** To fall off in flesh, and become thin.
- um BUNDU, n.x.z.** 1. A threshold of a doorway.—2. The raised circular part of the fire-place in a native hut, which is in the middle of the hut. It denotes any raised part on the floor in the construction of a house.
- i BUNDULANA, n.x.** A slight ascent.
- im BUNE, n.x.z.** A withered plant or leaf. Applied also to a thin, worn-out person or thing, as an old man, or an old ox.
- i BUNGA, n.x.z.** Rotten-wood.
- uku BUNGA, v.t.z.** To flock together, as birds to a corn-field.
- uku BUNGANA, v.t.x.** To converse or consult together in a secret council; to take counsel together.
- i BUNGANE, n.x.z.** 1. A beetle.—2. x. A private consultation.
- uku BUNGANYELA, v.t.z.** To gather round a person or thing, as persons about one who has met with an accident, or around a friend who has just arrived.
- uku BUNGAZA, v.t.z.** To gather around, as flies about the face.
- isi BUNGE, n.z.** A dull, stupid, heavy person; a dolt.
- uku BUNGELA, v.t.z.** To gather thick upon, or about, as flies upon the face in summer; to pile up round, as wood upon a fire.
- uku BUNGEZELA, v.t.x.z.** To manifest pleasure in meeting a friend. A dog *bungezelas* when it wags its tail and manifests pleasure on meeting its owner. z. *Bungazelu*.
- ini BUNGU, n.x.z.** A species of worm found in wood.
- um BUNGU, n.x.z.** A species of caterpillar which lives in trees.
- i BUNGUZA, n.x.z.** A knob kerrie with a short handle and large head, used for throwing at game.
- uku BUNISA, x.** To cause to wither.
- isi BUNU, n.x.z.** The posteriors.
- uku BENUKA, v.i.z.** To wander about without employment.
- i BUNZI, n.x.z.** The forehead.
- uku BUQA, v.t.x.** To tread down and destroy, as cattle in a garden. z. To go over ground a second time and re-sow it where the crop is thin, and

- at the same time to break and level any clods of earth which require it.
 im Buqa, n. z. A castaway; a thing neglected.
- uku Buqabuqa, v. t. z. To throw violently down, as a man may throw another, or one dog throw another under in fighting.
 Buqe, z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti buqe*: To destroy utterly; to make an end of.
- uku Buqeka, v. n. x. z. To be laid or trodden down, as grass by people or cattle lying or treading on it, or as a land trodden down.
- uku Buquza, v. i. x. To hurry; to be in such haste as to prevent the efficient performance of an action or enterprise.
 z. v. t. To raise a dust by walking briskly, or by dancing, or racing.
- uku Buquzisa, v. t. x. To cause perturbation, so as to cause the hasty performance of an action. z. To cause dust to be raised purposely, as when a person shuffles up dust with his feet in walking.
- i BURUKWE, n. x. z. Trowsers; breeches.
- uku Busa, v. t. x. To render personal service in waiting upon a chief or king.
 z. To rule, govern, reign.
- uku Busela, v. t. x. To render service at any particular place. z. To reign, rule, at any specified place.
- u Busi, n. x. Honey.
- um Busi, n. x. One who waits upon royalty.
- u Buso, n. x. The face, the countenance.
- um Buso, n. z. A kingdom; a mode of government.
- uku Buta, v. t. x. z. To gather together; to assemble. *Buta inkomo*: Gather the cattle together.
- uku BUTANA, v. t. x. z. To gather each other together; to gather in companies.
- im BUTANE, n. z. A description of aromatic grass.
- uku BUTEKA, v. n. x. To be in a gathered state; to be gathered together. *Intaka zibutekile*: The birds are gathered together.—n. A gathering together. *Ukubuteka kwenkomo*: A gathering of the cattle. *Okubutekayo*: That which is gathered; gleanings. *Okubutekayo kwokuvuna kwako*: The gleanings of thy harvest.
- uku BUTELA, v. t. x. z. To gather together in any specified place.
- uku BUTELANA, v. t. x. z. To gather each other together in one place.

- uku BUTISA, v. i. x. Lit. To gather up together. This word is applied to cattle when so far reduced by poverty and weakness that they have no power to rise from the place where they have fallen or lain down. *Inkabi ibutisile*: The ox is unable to rise. Lit. It has gathered itself up to die.
- um BUTISO, n. z. A mealie ground cultivated by the whole tribe for the chief.
- im BUTO, n. x. z. An assembly of persons for social intercourse.
- i Buto, n. x. z. 1. A gathering or company of people or cattle.—2. A regiment, as of soldiers. *Amabuto ka Tshaka*: Tshaka's regiments. Also, z. A soldier; a warrior.
- uku BUTUKA, v. t. z. To peel off; to crumble away, as slaty stone, &c.; to die off, as sickly sheep.
- uku BUTUMA, v. i. x. To lie down in flocks or herds, as sheep or cattle.
- im BUTUMBURU, n. x. A state of confusion, as in a disorganized army; an uproar.
- ButUTU, v. i. x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti bututu*: To suddenly crouch or fall down. *Ingwe ite bututu*: The tiger has crouched.
- uku BUTUZA, v. t. z. To peel off; to cause to crumble away, as slaty rock, &c.
- im BUWA, n. x. A description of wild spinach. z. um *Buya*.
- uku BUXA, v. t. x. To dabble as in mud; to sink as in a bog.
- uku BUXELA, v. t. z. To drive stakes into the ground.
- isi BUXU, n. z. A calf with large body and horns.
- uku BUYA, v. i. x. z. To return.
- Buya, x. Tense form of the verb, pres. ind. spec. 7. *Buyadanduluka ubulumko ngapandile*: Wisdom crieth without. When prefixed to the infinitive of the verb, it denotes future time. *Ubulumko buya kufundisa*: Wisdom shall instruct. See *Liya*.
- uku BUYABUYA, v. i. x. To go and return often; to go backwards and forwards.
- uku BUYEKEZA, v. t. x. 1. To repeat an operation so as to perform it more efficiently, as in the operation of grinding corn, to pass it twice through the mill, or in dressing flour, to

pass it twice through the dressing machine.—2. To requite evil. z.
UkuBuqa.

i **isi BUYEKEZO**, n. x. 1. An amended action; that which is amended or improved by repeating the operation.—2. A requital; a return of evil.

uku BUYELA, v. i. x. z. To return to the same place.

uku BUYELELA, v. i. x. z. To return on the same day of arrival at any place.

uku BUYISA, v. t. x. z. To turn back; to cause to return.

uku BUYISELA, v. t. x. z. 1. To cause to return to the same place.—2. To retribute evil doings.

uku BUZA, v. i. x. z. To ask a question; to inquire; to investigate by questioning; to call to account.

uku BUZANA, v. t. x. z. To question each other on any subject.

im BUZANI, n. x. z. Gnats; midges.

uku BUZELA, v. i. x. To inquire respecting a thing. *Zundibuzele inani lalon-qwelo*: Inquire for me the price of that wagon.

i Buzi, n. x. z. 1. A rat.—2. z. The brow; the forehead.

im Buzi, n. x. z. A species of goat.

um Buzi, n. x. z. An inquirer.

um Buzo, n. x. z. A question.

im Buzo, n. x. z. The question which is under discussion, or that respecting which information is sought.

C.

C. This letter is a dental click. In articulating it, the tip of the tongue is pressed against the upper front teeth and gums, and suddenly drawn away, so as to make a sound like that which expresses pity. It is varied in its pronunciation by prefixing the consonants *n*, *g*, and *ng*.—Cela, Nceda, Gcina, Ngcatsha.

Ca, z. *adv.* A strong negative. No; often emphasized by the addition of the particle *bo*. Ca bo! No verily!

uku CABA, v. t. z. To clean or clear a spot or thing, as a space from weeds and bushes by clearing it with a spade, or chopping with an axe, or clearing a road through a jungle, or cutting away the hair from a diseased part of the head. The idea is that of making a clearance.

CABA, z. Used with *Ukuti*, which see

at No. 8 of its meanings. *Ukuti caba*: To lie flat or smooth, as fur on a skin. Isonge indwangu, ize ite caba: Fold the cloth that it may lie smoothly.

isi CABA, n. z. Any thing thin and flat, as a plank, a cake, or a pane of glass.

uku CABANGA, v. i. z. To think; to imagine.

u CABANGA, n. x. z. The pit of the stomach; the cartilage running across the stomach at the end of the breast-bone. z. Thoughtful reflection, implying fear of consequences.

um CABO, n. x. A plot of ground recently cleared of grass and underwood; a clearance.

isi CABU, n. z. A venomous spider of any kind.

uku CACA, v. i. x. 1. To clear up, so as to be clearly seen. Amazulu *acacile*: The heavens are clear. Ulwanhle *lucacile*: The sea is clear.—2. To speak plainly. Uselu *cacile ngoko ngokuteta kwako*: Thy speech is now clear—easy to be understood.

—3. To be convalescent. Eselegala *ukucaca lomntu ngokupila*: That person is beginning to improve in health.—4. The leading idea which is maintained in all the different senses in which *UKUCACA* is used, is that of clearness and openness, as opposed to that which is obscure, or difficult to be seen or comprehended. Hence a bird, or any object which a person is about to fire at with a gun, is said to be *cacile* when fully open to view; as, Intaka *icacile ekrdutyuleni*: The bird is in a favourable position to be shot at; that is, is fully open to view. z. 1. To be smooth, clear, as water.—2. v. t. To touch slightly, as when touching a sore wound.

u CACA, n. z. Any substance which has fallen and become scattered on the ground, as chaff, or as husks from standing corn, or as wounded men who have fallen helplessly on the field of battle.

uku CACAMBA, v. i. z. To swell out; hence applied to the bursting of a pod or capsule of seed which bursts from ripeness; or to an animal remarkable for rotundity of figure, or one whose skin is sleek from being in good condition.

uku CACAMBISA, v. t. z. To make an animal

- fat and sleek ; to cause rotundity of figure.
- uku CACAMEZELA, *v.t.z.* 1. To tie a band of beads over the eyes.—2. To pour out a liquid carefully.
- um CACAMEZLO, *n.z.* A band of beads or other ornaments worn across the eyes, so as to partially intercept the sight.
- uku CACAMISA, *v.t.x.* To hold awhile ; to adopt as an expedient or substitute for that which is more permanent in its character.
- i CACANE, *n.z.* A fibrous species of marsh plant.
- uku CACAZA, *v.i.z.* 1. To make a dull sound, as damp wood in burning, or as rain falling freely through the roof of a hut.—2. To hector authority, as a bull over the whole herd.
- um CACAZO, *n.x.* The hollow running down the spine on the back.
- uku CACELA, *v.t.x.z.* To make clear for another ; to enlighten on any subject.
- uku CACISELA, *v.t.x.z.* To explain ; to instruct on any matter.
- ama CAFAZI, *n.z.* Young immature bees, eaten as a delicacy by the natives.
- uku CAGA, *v.t.z.* To cut in pieces ; to hew ; to hack.
- uku CAKA, *v.n.z.* To become lean ; to be poor from poverty of blood.
- um CAKA, *n.z.* A tree, the berries of which are used for ornaments on the person.
- isi CAKA, *n.x.* A servant.
- isi CAKAKAZI, *n.x.* A female servant.
- uku CAKATA, *v.t.z.* To touch lightly ; to hang loosely on or around, so as to avoid binding closely, as a thong, or band, on an ox, or on the person. Intambo *icakatile enkabini* : The thong hangs loosely on the ox ; is not properly fastened.
- uku CAKATISA, *v.t.z.* To hang on lightly, as a loose garment ; to carry or hold a thing carelessly.
- isi CAKAZANA, *n.x.* A young unmarried female servant ; a servant girl.
- i CAKAZI, *n.z.* A widow. x. i *Dikazi*.
- um CAKO, *n.x.* A piece ; a length of cloth, calico, or print.
- i CAKUCAKU, *n.x.* A well-dressed person ; a good-looking thing ; a showy person.
- um CAKULO, *n.x.* A drinking vessel made from a calabash. z. A pot for boiling beer.
- i CALU, *n.x.* A periwinkle.
- i CALA, *n.x.* Side. *Elicalala* : This side. z. Guilt ; debt ; fault ; blame ; crime ; suit before a magistrate ; a misdemeanour.
- uku CALABISA, *v.i.x.* To swagger in walking.
- uku CALAMBA, *v.i.x.* To lie in a sitting posture, in a familiar manner, in rows, or ranks of people, as Kaffirs when sitting on the ground at ease, or at a feast.
- aba CALAMBILEYO, *x.* Those who are sitting, as in the meaning given to uku CALAMBA, which see.
- uku CALAMBISA, *v.t.x.* To seat a person in a recumbent position, as at a native or Jewish repast.
- i CALARA, *n.z.* A dog (male).
- ubu CALUCALU, *n.x.* Prattle ; loquacious talk : whimsies.
- uku CALUCALUZA, *v.i.x.* To prattle ; to be loquacious.
- uku CAMA, *v.i.x.z.* To void urine. z. To crouch, or sit on the calves of the legs.
- uku CAMANGA, *v.i.x.z.* To think or meditate about a matter.
- izi CAMANGO, *n.x.z.* Thoughts ; meditations ; musings. *Izicamango ezi-kohlakeleyo* : Evil thoughts.
- in CAMAZANA, *n.* See i NCAMAZANA.
- u CAMBA, *n.x.* A row, as of soldiers in a line, or books on a shelf.
- uku CAMBA, *v.t.x.* To select ; to choose out from others.
- isi CAMBACAMBA, *n.x.* A person with a very small stomach.
- uku CAMBALALA, *v.i.* To stretch out the person in lying down on the abdomen ; to lie in a sort of half drowsy, indolent manner. z. To recline ; lie down.
- u CAMBO, *n.x.* Cream. z. u *Qwamba*.
- uku CAMBUS, *v.t.z.* To make a hole by piercing, applied especially to cutting the lap of the ear, so as to make a hole for receiving the native snuff-box, which is usually carried in the ear.
- uku CAMELA, *v.t.x.* To void urine in a particular spot or thing. z. To lean upon ; to rest upon, as to lean upon the hand with the head.
- isi CAMELO, *n.x.* Any thing for leaning the head or feet upon ; a footstool ; a wooden pillow.
- isi CAMU, *n.z.* An opening ; a hole, as in a wall.

- uku CANA, *v.t.x.* To hit a mark.
 isi CANA, *n.x.* A sleeping mat.
- uku CANCATA, *v.t.x.* To step from one stone to another, as in crossing a shallow river.
- um CANCATO, *n.x.* A stone placed so as to cross a stream thereon. *Imican-cato*: Stones placed in a row for crossing a stream on.
- uku CANCISA, *v.t.x.* To place in rows, as stones; to arrange in order.
- uku CANDA, *v.t.x.z.* 1. To split; to cleave; to divide by splitting. *Canda inkuni*: Split the wood.—2. To pass through. *Wacanda ilizwe*: He passed through the land or country. The radical idea is, that of separating into two parts.
- um CANDATAMBO, *n.x.* The name of a tree.
- uku CANDEKA, *v.t.x.* To split spontaneously, as wood when placed in a hot sun.
- um CANDI, *n.x.* One who splits wood; one who divides into parts.
- uku CAND'UMHLABA, *v.t.x.* To survey a piece of land, as by a surveyor. Lit. To divide the land.
- um CAND'UMHABA, *n.x.* A surveyor; one who surveys land for the purpose of dividing it into portions.
- um CANE, *n.z.* The flesh of a beast which has died.
- u CANGO, *n.x.* A door.
- uku CANGUZA, *v.i.z.* To dance, especially by girls at a wedding-feast.
- uku CANGUZISA, *v.t.z.* To help or encourage girls to dance, by attending a marriage-feast.
- um CANI, *n.x.* A description of tree.
 i CANSI, *n.z.* A mat made of fine rushes.
 i CANTI, *n.x.* A fabulous snake, to which the Kaffirs make sacrifices.
- isi CANUCANU, *n.z.* Squeamishness of the stomach; nausea.
- uku CANUKA, *v.t.z.* To surfeit; to cause nausea.
- uku CANUZELA, To feel nausea or disgust towards any article of food.
- u CANZIBE, *n.x.* The name of a star visible in the southern hemisphere only in winter.
- CAPA, *v.t.x.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti capa*: To fall on an object like drops of water.
- uku CAPACAPA, *v.t.x.z.* The same as *Ukuti capa*, but denoting the falling of rain in a shower.
- uku CAPACAPAZA, *v.t.x.* To begin to fall in drops, as rain.
- uku CAPAZA, *v.t.x.z.* To drop; to drizzle; to drip.
- ama CAPAZA, *n.x.z.* Drops of rain.
- uku CAPAZELA, *v.t.x.* To splash another with water. *Uyandicapazela ngamanzi*: He is splashing the water on me. z. To drop upon; to make blots upon.
- um CAPO, *n.z.* Any substance used for dressing and softening a skin to make it supple.
- i CAPOTI, *n.x.* Inflammation (chronic) of the eyelids.
- ubu CAPUCAPU, *n.x.* Weakness, softness.
- i CAPUCAPU, *n.x.* A person of weak constitution, or of weak mind, or of a peevish temperament, is said to be Umuntu *onecapucapu*: A person who has, or is the subject of, *capucapu*.
- uku CAPUKA, *v.i.x.* 1. To be out of patience with a person. *Ndiyacapuka*: My patience is exhausted. z. uku Casuka.
- uku CAPUKELA, *v.t.x.* To be offended with; to be annoyed with another because of improper conduct.
- uku CAPUKISA, *v.t.x.* To exhaust a person's patience; to offend. *Uyandicapukisa*: You annoy and offend me; you irritate me. z. uku Casukisa.
- uku CAPUKISELA, *v.t.x.* To instil evil thoughts into the mind of one person towards another, so as to cause offence. *Uyamcapukisela ngakum umhlobo wam*: You cause my friend to be offended with me.
- uku CAPULA, *v.t.x.* To take a part from a whole, by dipping into a vessel, as dipping out any liquid from a vessel, or corn or flour from a sack. z. uku Capuna.
- uku CARAZA, *v.t.x.* (*Onomatopoetic*) To make a noise, like the crushing of dry grass, or of dry branches of trees when breaking under the tread of the feet.
- uku CASA, *v.t.x.* To oppose; to differ in opinion on a matter. z. To break in pieces; to crush; to smash.
- uku CASANA, *v.t.x.* To be contrary to. Lento *icasene niale*: This thing is opposed to that. Izinto *exicasene nelizwi lika Tixo*: Things which are contrary to, or oppose the word of God. z. To break each other in pieces; to be at variance.
- i CASAWE, *n.x.* The disease called *lues venerea*; an unclean sickness.

- uku CASUKA, *v.i.z.* To be out of patience; to be upset. *x. uku Capuka.*
 CATA, *v.t.x.* To pour out in drops. Used only with *Ukuti*, which see at No. 8 of its meanings. *Yiti cata apa:* Drop a little here.
 uku CATA, *v.i.z.* 1. To take up a small quantity, as with the fingers.—2. To steal; to take secretly; to purloin.—3. To hide one's self.
 uku CATA MAZELA, *v.i.x.* To guess at a thing, as at the origin of a thing, or at a person's meaning, &c.
 uku CATAZA, *v.t.x.z.* To pour out gently with care. *Cataza amasi:* Pour out the milk with care.
 i CATAZA, *n.x.* The wild cat with grey stripes.
 uku CATAZELA, *v.t.x.z.* To pour out gently, or a small quantity, for another. *Wandicatazela iti:* He poured out tea for me.
 izi CATSHULWA, *n.x.* Selections, parts of a whole; sections.
 uku CATULA, *v.i.z.* To walk slowly; to toddle, as a child just beginning to walk.
 isi CATULO, *n.z.* A sandal; a shoe. *x. isi Xatulo.*
 i CAWA, *n.x.* The Sabbath.
 uku CAYA, *v.i.z.* To hide away; to conceal oneself; to abscond.
 isi CAYA, *n.z.* A small poisonous insect of the spider species, which hides in the grass.
 i CAYANA, *n.z.* A point; a dot.
 uku CAYA, *v.t.z.* To hang up carefully by spreading the article out, as clothes to dry.
 uku CAZA, *v.t.x.* 1. To comb the hair.—2. To disentangle or explain ambiguous speech. *Icaze lonto:* Explain that matter. *z.* To draw out, as fibres.
 i CAZA, *n.x.* A comb.
 uku CAZELA, *v.t.x.* To give instruction on a certain subject; to expound or explain a matter. *Kaundicazele lonto ngakumbi, ukuze ndiyiqonde:* Expound this matter more fully, that I might understand it. *z.* To disentangle; to explicate.
 uku CAZULA, *v.t.z.* To grind imperfectly, so as to leave some grains uncrushed.
 uku CAZULULA, *v.t.x.* To unravel an intricate subject; to explain that which is mysterious.
 uku CEBA, *v.t.x.* To shear. *Ceba igusha:* Shear the sheep. *z.* 1. To lay on

- or over.—2. To become fat; to become rich.—3. To accuse falsely; to slander; to defame.
 i CEBA, *n.z.* The upper part of the shoulders, that upon which a burden is carried. *x. i Xalaba.*
 u CEBANO, *n.x.* A covenant. From *Ukucabana:* To take counsel together.
 uku CEBANISA, *v.t.x.* To assist each other in counsel.
 uku CEBESHA, *v.t.x.* 1. To hunt for honey.—2. To be indolent.
 i CEBESHA, *n.x.* A man who spends all his time in hunting for honey.
 um CEBESHI, *n.x.* An indolent person.
 CEBETSHU, *adv.* This word is used with verbs to express the sense of "scarcely." *Bate cebetshu, ukubanjwa:* They scarcely avoided being seized. *Cebetshu ukusinda kwetu:* With great difficulty we escaped. It usually denotes a hair-breadth escape from danger.
 ama CEBETSHU, *n.x.* Perils; narrow escapes.
 uku CEBEA, *v.i.z.* To enlarge, as the udder of a cow just before calving.
 uku CEBISANA, *v.t.x.* To take counsel together.
 i CEBO, *n.x.z.* Counsel; device; plan. This word is often used in the singular number in a good sense, but always in the plural in a bad sense. *Uzundipe icebo umhlobo wam:* Give me good advice, devise plans for me, my friend. *Bamkohlisile ngamacabo:* They have imposed on him, or deceived by evil devices. *Umntu onamacebo:* A man of evil devices; a shifty, uncertain man; one not to be depended on.
 uku CEBULA, *v.t.x.* To split one piece of wood from another.
 i CEGOEYA, *n.x.* A small tree with a strong scent.
 uku CEKA, *v.t.z.* To cut firewood, and leave it to dry where cut.
 i CEKE, *n.z.* A space between two houses in a native village; an open space by a house; a yard.
 i CEKECEKE, *n.x.* Weakness; feebleness; want of strength. *Umntu olicekeceke:* A weak, feeble person.
 uku CEKETA, *v.t.x.* To shave off, as a person dressing leather, or a carpenter planing a board.
 uku CEKETEKA, *v.i.x.* To wear away; to become thin.
 uku CEKISA, *v.t.x.* To disdain; to scorn; to contemn.

- uku CELA, *v.t.x.z.* To ask for; to beg a thing from another. *Ndiyacela*
ukutya: I ask for food.
- isi CELANKOBE, *n.z.* The evening star; the name of Venus, when an evening star.
- um CELA, *n.z. 1.* A shrub, bearing red berries of a delicious flavour.—2. Long fine grass for thatching.
- in CELA, *n.z.* The fruit of the *Umele*.
- uku CELELA, *v.t.x.* To ask for or on account of another.
- i CELEKWAHE, *n.x.* A species of dove.
- i CELESI, *n.x.* The animal named a rattle.
- um CELI, *n.x.z.* A petitioner; one who asks a favour.
- isi CELO, *n.x.z.* A request; a petition.
- i CELU, *n.x.* The name of a small bird, a species of lark. *z. i Kate.*
- um CELUVEMVE, *n.x.* The name of a bird, the wag-tail. *z. um Celegu.*
- isi CEME, *n.x.z.* A muzzle, used to prevent calves from sucking.
- uku CEMEZEEKA, *v.t.z.* To enjoy life; to live in comfort.
- i CENA, *n.z.* A small prickly species of aloe.
- uku CENCESHA, *v.i.x.* To run in a small stream, as a rivulet of water.
- uku CENORESHWA, *v.i.x.* To be watered by running streams.
- in CENOSHWA, *n.x.* A rivulet; a small stream led out for irrigation.
- uku CENCEZA, *v.i.x.* To run as water; to ripple.
- uku CENGGA, *v.t.x.z.* To persuade either by gifts or arguments. *Wandicenga ngamazwi ake:* He persuaded me with his talk. *Wandicenga nge-mali:* He persuaded me, or bribed me with money. *z. Uku Ncenga.*
- uku CENGACENGA, *v.t.x.z.* To use much persuasion; to flatter.
- uku CENGELEZA, *v.i.x.* To make a long, tedious narrative; to speak with wearisome prolixity.
- u CENGEZANA, *n.x.* An ox with long horns pointing outwards horizontally.
- uku CENTA, *v.t.x.* To cut into small pieces. *z. 1.* To clear ground of grass.—2. To pare or scrape as a root.
- i CENYANA, *n.z.* A diminutive aloe of a prickly species.
- i CEPE, *n.x.* A spoon; a ladle.
- i CESINA, *n.x.* A fever.
- i CEYA, *n.x.* A species of yellow wood tree, harder and more beautiful in the grain than the common yellow wood tree, much used for making furniture.
- uku CEZA, *v.t.z. 1.* To chip off pieces from the side of a log, or tree.—2. To go off to the side of a path. The primary meaning is, to operate upon the side of any thing, whether in chopping or shaving a piece of wood, or by walking on the side of a path.
- uku CEZELA, *v.t.x.* 1. To peal off, or strip off, the outer covering, as that of a mealie cobb before preparing it by cooking.—2. To avoid a person or place; to go off from. *z. To chip off for another.*
- u CEZU, *n.z.* A splinter of wood; a chip, or small portion.
- uku CEZUKA, *v.i.z.* To turn out of the path; to turn aside.
- uku CEZULA, *v.t.z.* The same as *Ukuceza*. *i Ci, n.z.* Trick; device.
- isi Ci, *n.x.* A cause or reason of action. *z. Affair; matter; means; course of procedure.*
- uku CIBA, *v.t.z.* To throw an assegai; to cast a spear.
- i CIBI, *n.x.z.* A lake; a pond; a sheet of water.
- isi CIBILILI, *n.x.* A wren.
- uku CIBITYELA, *v.t.z.* To shoot an arrow.
- um CIBITYELO, *n.z.* A bow for shooting arrows.
- uku CIBIZA, *v.t.z.* To press or squeeze, as a sponge.
- i CIBIZI, *n.z.* Any soft matter, as mud or weeds, left on the banks of a river.
- uku CIC, *v.i.z.* To discharge as a wound.
- isi CIC, *n.x.* A white ring round the tail of an animal.
- ama CIC, *n.x.* Earrings. From *Isiciki*: white rings.
- uku CICKA, *v.i.z.* To rub the eye with the hand.
- uku CICIMA, *v.i.z.* To overflow, as water when boiling.
- i CIDI, *n.z.* A person or animal, one of whose eyes has been destroyed.
- uku CIFIZA, *v.t.z.* To crush any soft substance, as a worm, so as to cause its inward substance to appear, or to crush the nose so as to cause it to bleed.
- uku CIKA, *v.t.x.* To cover up, as a pot with its lid. *z. To place leaves on water when carried on the head, so as to prevent it from spilling.*
- CIKI, Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ciki:*

- To fill up to the brim, as a vessel into which a liquid is poured. *Iaitya site ciki*: The vessel filled to the brim.
- u CIKOANE, n. x. The little finger.
- ama CIKOKI, n. x. Disgusting language.
- uku CIKOKI, v. t. x. To refine; to make beautiful; to produce fine and beautiful work, as in sewing or embroidery.
- uku CIKIZEKA, v. n. x. To become fine or beautiful. n. A beauty.
- ubu CIKIZEKO, n. x. Beauty; refinement; excellence.
- u CIKIZO, n. x. A piece of fire-wood.
- isi CIKO, n. The lid or cover of a pot. From *Ukuti ciki*: To fill to the brim. z. Leaves put on water when carried on the head, so as to prevent its spilling.
- i CIKO, n. x. A fluent speaker; an orator; an eloquent man.
- ubu CIKO, n. x. Oratory; convincing speech; eloquence.
- uku CIKOZA, v. i. x. To speak fluently; to speak eloquently. z. To bob about, as an unskillful rider on a horse.
- um CIKWANE, n. x. Grasshoppers.
- uku CILA, v. t. x. 1. To go straight away, as one offended; to leave a place, intending to visit it no more, from some dislike or offence.—2. To sing.
- in CILI, n. x. z. A kind of tape-worm found in the intestines.
- uku CILIZA, v. t. z. To push another aside.
- i CILO, n. x. A song; a tune. z. Filth; foulness.
- i CILITSHA, n. x. A species of lizard.
- uku CIMA, v. t. x. z. 1. To shut the eyes.—2. To inject; to give an *enema*.—3. To become extinguished, to extinguish, as fire. *Cima umlilo*: Extinguish the fire.
- um CIMBI, n. x. An affair; a transaction.
- uku CIMEKA, v. i. x. To become extinct; to go out, as fire; to die away. z. To drive a stake into the ground, by raising it with the hands, and violently bringing it to the ground, so as to fix it there.
- uku CIMEZA, v. i. z. To shut the eyes firmly.
- uku CINANA, v. i. z. To stick fast by being huddled together, as in a crowd. x. Uku *Xinana*.
- uku CIMISA, v. t. x. z. To extinguish fire.
- in CINANE } See *Ncinane*, under the
in CINANANA } letter N.
- uku CINEZELA, v. t. x. To squeeze; to press against. z. uku *Cindezela*.
- uku CINEZELANA, v. t. x. To press against each other. z. uku *Cindezelana*.
- in CINEZELO, n. x. z. A squeezing press; an instrument, for pressing or squeezing.
- uku CINGA, v. i. x. To think; to muse; to commune inwardly. z. To stick fast, as between two poles, as a pig, or any animal, in endeavouring to pass through an aperture.
- u CINGO, n. x. z. Brass or copper wire.
- in CINGO, n. z. A narrow pass, as in a mountain, or a narrow doorway or passage.
- uku CENTA, v. t. x. To milk the last drop from a cow, so that the calf gets none.
- uku CINTSA, v. t. x. To use enchantment. Used more especially to denote the proceedings of the Kaffir doctors, when they use enchantments to counteract those of any hostile force, before proceeding on a warlike expedition. In Zulu Kaffir this word denotes the spitting of any liquid from the mouth, or the throwing of liquid from an elephant's trunk. It is used especially for the ceremony connected with the dance of the new year at the chief's residence, previous to the eating of the new corn, pumpkins, and maize, when some of these fruits of the earth are spilt from the mouth in every direction by those assembled. One of the Zulu songs would indicate that it is also used there, as by the Amaxosa, to denote enchantments; as, *Izindloru ziyaqintea umkonto wase-iini*: The elephants are spitting bad luck on the war weapons of Graham's Town; meaning the weapons of the Cape Colony.
- uku CIPULA, v. t. x. To chop into chips; to chip off from the side of a tree or pole, by chopping it.
- uku CITA, v. t. x. z. 1. To scatter; to destroy. *Wazicita inkomo zake*: He scattered, threw away, or destroyed his cattle.—2. To waste improvidently. *Wazicita impahla zake*: He wasted his goods.—3. To be prodigal in the use of money. *Wazicita imali zake*: He spent his money without care.
- uku CITACITA, v. t. x. To scatter about.
- uku CITAKALA, v. i. x. z. To become scattered; wasted without remedy; to come to ruin; to be bankrupt. *Impahla zalomtu zicitakele*: That

- man's goods are scattered ; he is bankrupt. *Isizwe sicitakele* : The nation is destroyed, ruined.
- u CITAKALISO, n.x.z. A desolation ; that which is destroyed, ruined ; that which is carelessly or recklessly wasted or destroyed.
- i CITAKALO, n.x.z. A scattering ; a ruin ; that which is destroyed, or ruined, as a city by war.
- uku CITEKA, v.t.x.z. 1. To scatter or separate from internal causes. *Saciteka isizwe* : The nation broke up. *Abantu bacitekile* : The people have scattered.—2. To decrease from improvidence. *Imali zake ziyciteka* : His money decreases.
- Crr, n.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti citi*: 1. To spend with prodigal waste. *Wakuti citi-citi konke abe nako* : He spent all that he had.—2. To suddenly rise or come into sight. *Ndabona inyamakazi iti citi apaya* : I saw the game suddenly rise in the distance.
- uku CIRSHA, v.t.x. To select ; to choose.
- uku CITYA, v.i.z. To go out entirely, as a fire left to itself.
- i CITYWA, n.x. Red clay used by the Kaffir tribes, when mixed with fat, to anoint, or smear the person.
- uku CIZA, v.i.x. To ooze out.
- um CIZA, n.x.z. 1. Wet, green, damp wood.—2. Medicine of herbs.
- uku CIZELELA, v.t.z. To increase by adding something of the same kind ; to confirm another's words ; to intensify an effect.
- in Co, adj.x. Brownish red and white colour.—z. A red ox, with white spots on rump.
- uku COBA, v.t.z. To crush any soft substance ; to mince up, as vegetables for a stew ; to crumble as bread.
- i COBA, n.z. A sandstone of which grindstones are made. Its name indicates a stone which crumbles.
- uku COBEKA, v.n.z. To be in a broken state ; to be crumbled down ; hence applied to an exhausted state of bodily strength.
- uku COBELA, v.t.z. To press upon, or place above, as a shield held over the head to protect it from the sun.
- uku COBOZA, v.i.z. To crush ; to squash, as a shell, by treading on it, or the shell of an egg in the hand ; to smash up as a match box.
- um COBOKA, n.z. Scrofula.
- uku COCA, v.i.x. To become pure ; to grow in loveliness of form or appearance.
- uku COCEKA, v.i.x. To be pure, or lovely, in form or appearance.
- COCHEKILE, adj.x. Free from blemish ; clean ; pure. *Intliziyo ecocekileyo* : A clean or pure heart.
- uku COCISA, v.t.x. 1. To do a thing carefully and thoroughly.—2. To give a finish to any piece of work or mechanism ; to complete.—3. To cleanse from impurity ; to remove blemishes or deformity from an object, or from the person.
- isi COCO, n.z. The ring which is worn on the head of the Zulu men, which distinguishes them from the boys and lads.
- uku COCOBALA, v.i.x. To become hot, as before a fire.
- uku COCOBALISA, v.t.z. To make hot.
- uku COCOMA, v.i.z. To hop as a frog.
- uku COCOMBELA, v.t.x. To dress in gaudy apparel.
- isi COCOMBELA, n.x. Finery ; dress of many colours.
- u COCOYI, n.x. A pinnacle ; a conical top to a mountain ; a tower or high point on a building.
- uku COFA, v.t.x. 1. To feel a thing with the hand. Used for the pressing upon or working of the native milk sack with the hand, to prepare the milk for food by agitating it.—2. Used also figuratively, for trying or cautiously examining a person on any subject respecting which it is desired to obtain information, denoting the sense of the English "to sound" a person on any subject, so as to discover what lies concealed in another's breast. *Kawu cafe kwakuye, umbuze ngayo lonto* : Just sound him, and make inquiry of him on that matter.
- uku COFOZA, v.t.x. To crush ; to bruise.
- z. To press upon ; the same meaning as *Ukucofa* in *Xosa* Kaffir.
- uku COKA, v.t.x. To question a person severely on any subject.
- uku COKAMA, v.i.z. To stand on tiptoe.
- x. *Ukucondoba*.
- uku COKESEKA, v.i.x. To receive a finish ; to be easily cleansable. *Lento icokekile kakulu* : This article is thoroughly cleansed. *Lento icokekile kakuhle* : This thing is easily cleansed.

- uku COKISA, *v.t.x.* To do a thing neatly; to perform an operation in a workmanlike manner; to cleanse or polish, as metal; to purify from defilement; to beautify.
 i COKOOKO, *n.x.* A spotted dress.
 COKOOKO, *adj.x.* Spotted.
 uku COKOLOZA, *v.t.z.* To thrust at with a pointed stick, as at a dog to keep him from the person; or at a snake in a hole, so as to cause it to come out.
 um COKOSI, *n.x.* A kind of leprous disease.
 uku COLA, *v.t.x.* To take from the ground; to find a thing. *Ndiyicole apa:* I have found it here. *z.* To take the least bit; to make fine by crumbling as bread.
 uku COLEKA, *v.i.x.z.* To become fine as meal.
 COLEKILE, *adj.x.z.* Fine, as fine flour.
 uku COLISA, *v.t.x.z.* To grind fine, as flour; to pulverize.
 i COLO, *n.z.* A small copse or thicket.
 isi COLO, *n.z.* A tuft or top knot on the head of a person, fowl, or animal; or a tuft of grass placed as a finish on the top of a native hut.
 u COLOTI, *n.x.* The evening twilight.
 uku COMBELA, *v.t.x.* To do your best in executing a thing; to do a thing to your utmost ability.
 um COMBO, *n.z.* A white star on the forehead, or white line down the centre of the face of an animal.
 uku COMBULUKA, *v.i.x.* To untie or fall loose.
 uku COMBULULA, *v.t.x.* To disentangle; to make loose.
 uku CONA, *v.i.z.* 1. To flow in small quantities; to trickle; to flow in drops.
 —2. To leak out of a vessel.—3. To rain in drops, as when a thunder storm commences in single drops.
 uku CONDOBA, *v.i.x.* To stand on tiptoe.
 z. *Ukucokama.*
 uku CONDOBEZA, *v.i.x.* To walk on tiptoe, so as to avoid being heard.
 uku CONDOBEZELA, *v.i.x.* To perform any work or undertaking in a careful, cautious, and deliberate manner.
 uku CONISA, *v.t.x.* To prohibit the use of any thing; to interdict by authority, or under threatened consequences; to forbid. This word is used by one rival for the affections of a girl to another by way of warning him of the serious consequences which will ensue if he still seeks

- her affections. It is also used by a husband in prohibiting the wife from the use of any thing, which, when so prohibited, must not even be touched by her without serious consequences ensuing. It is usually restricted to these uses.
 uku CONSA, *v.i.z.* To drop, drip, trickle, leak. *x.* Tonsa.
 i CONSI, *n.z.* A single drop. *x.* i Tonsi.
 uku CONTA, *v.i.x.* To decline or grow less.
 uku COPA, *v.i.x.* 1. To sit on the highest point, as on the top of a rock or precipice. *Ucopile eliweni:* He is sitting on the top of the precipice.—2. To sit as if ready to rise; to sit on the edge of a stool or chair.
 z. To rub the feet in bathing with sandstone.
 uku COPELELA, *v.i.z.* To be resolute and determined in the prosecution of any enterprise; to persevere.
 uku COPISA, *v.t.x.* To sit on the highest point. *Wandicopisa pezu kwenta-ba:* He set him on the highest point of the mountain. *Wamcopisa umtwana ehasheni:* He set the child on the horse.
 i COPO, *n.z.* The corner of a cloth or skin.
 isi COPO, *n.x.* A high point; a pinnacle.
 ubu COPO, *n.z.z.* The brain.
 uku COPOZA, *v.i.x.* To crush, rub, or grind a substance, which has been previously softened by moisture.
 uku COSUKA, *v.i.z.* To be taken from a larger quantity.
 uku COSULA, *v.t.z.* To take from a larger quantity, as strings of beads from a large bunch.
 uku COTA, *v.i.x.* 1. To creep; to walk slowly.
 —2. To approach an object stealthily, as a cat.
 in COTO, *n.z.* The outer skin of bulbs.
 isi COTO, *n.x.* A hurricane of wind and rain and hail. *z.* Hail.
 uku COTOZA, *v.i.x.z.* To walk slowly or lazily.
 u COTOZA, *n.x.z.* A slow lazy walk.
 uku COTOCOTORIZA, *x.* To retard; to cause to go stealthily, slowly, or lazily.
 i COWA, *n.x.* A giraffe.
 i CUBA, *n.x.* Tobacco. *z.* The leaf which encloses the cob of the maize.
 uku CUBA, *v.t.x.* To peel; to take off the corn from a cob of mealies.
 isi CUBU, *n.z.* 1. The lap of the ear.—2. A flat piece of uncooked meat.
 ubu CUBU, *n.z.* A small bird which has small fleshy laps or tips at the beak.

- uku CUBUKA, *v.i.x.* To become weak ; to feel lassitude. *z.* To become crushed, as anything soft.
- uku CUBUKEZA, *v.t.z.* To crush anything under the feet, as a worm or insect. *x.* *Uku Cubula.*
- CUBUKILE, *adj. x.* Faint. *Sendicubukile :* I am faint.
- uku CUBUNGA, *v.i.x.* To break off in small pieces.
- uku CUBUNGULA, *v.t.x.* To pinch off, as bread from a loaf; to take a small part of.
- uku CUBULA, *v.t.x.* To crush. *z.* *Ukucubukeza.*
- uku CUBULEKA, *v.n.x.z.* To become crushed; to be in a crushed state.
- CUBULULU, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cubululu :* To be limpid or flaccid, as a dead snake.
- uku CUCEKA, *v.i.z.* To break into holes, as an old garment or cloth.
- ama CUCU, *n.x.* Ear of cattle cut so as to hang down in long strips.
- uku CUDISA, *v.t.x.* To squeeze, so as to express liquid.
- in CUDU, *n.x.* A person whose body is of an unnatural size, and his lower limbs and extremities very small.
- i CUGUDA, *n.z.* The name of a species of lily having from three to six bells with small red stripes.
- u CUKU, *n.x.* A thing which is lightly esteemed. *Ubulungisa bulucuku kuye :* Righteousness is lightly esteemed by him.
- uba CUKU, *n.x.* That which is without value; that which has no worth.
- uku CUKUCEZA, *v.t.x.* 1. To cut or break into small pieces.—2. To despise a thing.
- uku CUKUCEZKA, *v.i.x.* To fall or break into small pieces.
- i CUKUDU, *n.z.* A bulbous plant used medicinally for cattle.
- isi CUKUJILE, *n.x.* A small black and white bird.
- i CUKUCUKU, *n.x.* A weak helpless person; an infirm person.
- CUKUCUKU, *adj.x.* Light; vain. *Izinto exicukucuku :* Things lightly esteemed; vain things.
- ulu CUKWANA, *adj.x.* A vain thing; a worthless thing.
- uku CULA, *v.i.x.* To sing. *z.* To stand as if unable to move, from sickness or some other cause.

- um CULA, *n.x.* The name of a description of assegai.
- uku CULELA, *v.i.x.* To sing for.
- uku CULISA, *v.t.x.* To cause to sing, or to produce music; hence, to play upon an instrument. *Utc, unculist waculisi ka kuhle ngesiculiso :* The musician played well upon the instrument.
- um CULISI, *n.x.* A musician; a minstrel.
- isi CULISO, *n.x.* A musical instrument.
- i CULO, *n.x.* A hymn; a song.
- uku CUMA, *v.i.x.z.* To grow; to flourish; to be beautiful; to be fruitful.
- uku CUMBACUMBA, *v.t.x.z.* To tickle.
- uku CUMBACUMBANA, *v.t.x.* To tickle each other.
- uku CUMBULUKA, *v.i.x.* To become loose. *Intambo icumbulukile :* The thong has become loose.
- uku CUMBULULA, *v.t.x.* To unfold; to disentangle; to loosen.
- uku CUMBIZA, *v.t.x.* 1. To bore the ear for inserting earrings.—2. To perform an operation little by little, so as to delay its completion.
- uku CUMISA, *v.t.x.* To make or cause to grow. *z.* To help to acquire.
- uku CUNJULULWA, *v.p.x.* The passive of uku Cumbulula, To loosen, as a string, rope, or thong. For the change of *mb* into *nj*, see under the letter B.
- uku CUNTSIA, *v.t.x.* To do a thing in part, as to partially dress the person, or remove a part of any thing from one place to another.
- um CUNUBA, *n.x.* The willow tree.
- uku CUNUKA, *v.i.x.z.* To be annoyed, as at the sarcasms or taunts of another; to be offended; to be vexed. *Ndicunukile :* I am offended.
- uku CUNUKISA, *v.t.x.* To annoy by sarcasms; to vex with taunts.
- uku CUNULA, *v.t.x.z.* To taunt; to revile; to reproach by insulting words; to use sarcastic language to another.
- CUNUNU, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cununu :* To entirely refute a charge of guilt; to so clear oneself from an accusation, as to leave no doubt as to the innocence of the accused. *Lomntu ute cununu ku lonto befuna ukumnika tyala ngayo :* That person wholly justified himself in the matter they sought to prove him guilty in.
- uku CUPA, *v.t.x.* 1. To cut off a small piece from the end of a stick; to make a

- mark by cutting, as a notch in a stick.—2. To shorten a narrative, by giving only the heads or principal parts of it. z. To ensnare; to entrap; to involve.
- uku **CUPELA**, *v.t.z.* To fix a trap for, so that it will fall by the slightest touch; to be ready to act instantaneously; to look sharp; to be on the alert.
- uku **CUPISA**, *v.t.z.* To threaten.
- uku **CUPISANA**, *v.t.z.* To threaten each other.
- uku **CUPULUZA**, *v.t.z.* To remove anything out of the way with the end of a stick, as a dead snake, or any light thing.
- uku **CUTA**, *v.t.x.* To narrow, or lessen in width, as an enclosure or opening. z. To close the lips, as when a person acts with firm determination.
- uku **CUTALALA**, *v.i.x.* To sit, as on the side of a road or path, or at the door of a house, in a listless manner. Often used with *Ukuti*. Wahlala, ute cutalala emnyango wendlu yake ekangela abadlulayo: He sat at the door of his house, watching those who passed.
- uku **CUTERKA**, *v.i.x.* To be narrow, as a gate or roadway.
- CUTENE**, *adj. x.* Narrow in width, as a narrow path. Indlela *ecuteneyo*: A narrow path.
- isi **Cuzi**, *n.z.* A snake-like kind of reptile, which feeds on pumpkins in the field.
- uku **CWABA**, *v.t.x.* To break up small sticks for firewood.
- uku **CWAOWAZA**, *v.i.z.* (*Onomatopoetic*) To crackle, as small wood when burning, or meat when roasting.
- in **CWADI**, *n.x.* A book; a letter; a paper. z. A mirror; glass.
- in **CWADANA**, *n.x.z.* A small book; a note.
- CWAKA**, *v.i.x.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cwaka*: To be silent. Wati *cwaka*: He ceased to speak; he was silent. Kwati, kwakutwa *cwaka waqala ukuteta*: And when there was silence, he began to speak. Wate *cwaka umoya*: The wind ceased, and was still.
- uku **CWALA**, *v.t.z.* To dress the hair of the head.
- uku **CWALANA**, *v.t.x.* To dress each other's hair.
- in **CWALAZA**, *n.x.* The evening twilight.
- uku **CWALISISA**, *v.t.z.* To dress the hair of the head very carefully.
- u **CWALO**, *n.z.* An instrument for dressing hair.
- isi **CWAMBI**, *n.z.* A bunch or ear of corn which is hung up in the house to be preserved for seed.
- um **CWANA**, *n.z.* A kind of sponge.
- u **CWANE**, *n.x.* A sore attended with pustules. Hence the foot sickness, or tongue sickness, in cattle or sheep. Inkomo *zinocwane*: The cattle have the foot sore. Zgusha *zinocwane*: The sheep have tongue sickness.
- uku **CWANGCISA**, *v.t.x.* To set in order; to arrange. *Cwangcisa amatye*: Arrange the stones in a row. Amasoldati, *acwangciselwa ukulwa*: The soldiers are in position for battle; or, are in battle array.
- uku **CWATSHULA**, *v.i.x.* To move stealthily towards an object, as a cat towards its prey.
- um **CWAYI**, *n.z.* A person skilled in the songs sung in the native huts.
- uku **CWAYITA**, *v.i.x.* To manifest a joyous but calm and quiet feeling; to be cheerful.
- uku **CWAYITISA**, *v.t.x.* To cheer; to gladden.
- ubu **CWAYITO**, *n.x.* Cheerfulness.
- um **CWAYO**, *n.z.* A song sung in the native huts, which is different to those sung at the dances held in the open air.
- uku **CWAZA**, *v.i.z.* To resound.
- u **CWAZIBE**, *n.z.* The evening star.
- um **CWAZIBE**, *n.z.* A plant with a shining silver-like leaf; the silver plant.
- ubu **CWAZIOWAZI**, *n.x.* Brightness; splendour; effulgence.
- uku **CWAZIMA**, *v.i.z.* To wink.
- uku **CWAZIMULA**, *v.i.z.* To shine with splendour.
- ulu **CWE**, *n.x.* A discharge of saliva. Usually applied to an involuntary discharge of saliva from an animal.
- izi **CWE**, *n.x.* A medical herb used to heal circumcised lads.
- CWE**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cwe*: To avoid contact with. z. To be green, as the grass; to be blue, as the sky, or as a bay of the sea.
- isi **CWE**, *n.z.* A bushman living in caves; a dull, clumsy, untaught person, who can neither dance nor sing.

- uku CWEBA, *v.i.z.* To be still and clear, like a pond of pure water, or a clear blue sky.
- i CWEBA, *n.x.* A lagoon of still, clear water, formed near the sea, where the sand closes the mouth of a river.
- uku CWEBEZELA, *v.i.z.* To glitter; to sparkle, as snow, or a pure white dress.
- uku CWECKULA, *v.i.x.* 1. To walk on tip-toe; to walk with a dainty, supercilious air.—2. To skim off carefully, as cream from milk.
- uku CWECKWA, *v.t.z.* To pare off from the surface.
- u CWECKWE, *n.x.* 1. A shell.—2. A thin flat piece of anything; a thin slice, as a pane of glass, a thin flat stone, or a thin piece of ice.
- i CWECKWE, *n.x.* A flat stone: any flat thin substance, as a plank of wood, or a table-top.
- ubu CWECKWE, *n.x.* Flatness of surface.
- uku CWACWISELA, *v.t.x.* To manœuvre, so as to entrap.
- uku CWELA, *v.t.x.* To shave or smooth a pole or plank.
- um CWELI, *n.x.* A carpenter.
- uku CWENGA, *v.t.z.* To pour off a liquid, so as to leave the sediment undisturbed; to decant.
- uku CWENSA, *v.t.z.* To act wildly, as one drunk or deranged; to act in a rattling, hair-brained manner.
- i CWENSA, *n.z.* A wild, hair-brained, rattling fellow; a wild scamp.
- uku CWEZA, *v.t.x.* 1. To avoid; to shun; to keep at a distance from.—2. To cut off a slice from bread or meat.
- uku CWILA, *v.i.x.* To sing. z. To dip; to plunge; to steep or soak in water.
- i CWILIKA, *n.x.* A steel for striking fire with.
- uku CWISHA, *v.t.x.* 1. To tear, as flesh from a bone in eating, or from a hide to which it has adhered in flaying it.—2. To tear strips of bark from a tree to make ropes with.
- uku CWIYA, *v.t.z.* To cut off bits here and there from a joint; to pick here and there bits of different kinds of food from the same vessel.
- Cwizi, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti cwizi*: To pass rapidly, so as to cause a slight concussion in the air, as by the swift motion of a bullet from a gun, or of a vehicle, or of a bird in the air. (*Onomatopoetic.*)

D.

- D is a dental, and is sounded as in the English words, Do, Did, &c.
- uku DA, *v.i.x.z.* This aux. verb is used as an adverb of time in reference to the action of other verbs, referring either to the past or future time. It generally denotes, that the action at length took place, or that it will at length take place, or until it at length took place. *Wada wafika*: Until at length he arrived. *Bebe-hla kona, wada wa fa uyise*: They dwelt there until their father's death. 'Zu hla kona ndide ndifike: Remain thou there until I arrive. *Bandicenga nduda ndavuma*: They persuaded me, until at length I consented. The negative past form of *Ukuda* is used in the sense of some event or events spoken of *not being as yet fulfilled*. *Asisayikudlula esisizukulwana zingadanga zonke ezonto zibeko*: This generation shall not pass until all these things be fulfilled. Lit. These things not being as yet fulfilled. Here *danga* is the past neg. form of *UKUDA*.
- um DA, *n.x.* A boundary-line; a limit. *Umda welizwe*: The boundary of a country.
- in DABA, *n.x.* News; information. The sing. is *udaba*, but the plural form is generally used. *Zenz' indaba*: Tell the news.
- u DABA, *n.x.* A piece of news; a story; tale; adventure; report; the singular of *indaba*: News.
- uku DABALAZA, *v.i.x.z.* 1. To fall on the ground at full length.—2. To lie at full length on the back. z. To straddle, or stride.
- isi DABANA, *n.x.* A skin of a wild animal, used as a part of the native dress; it is usually thrown over the shoulder so as to hang loosely down the back, in hunting parties and at dances.
- z. 1. A shoot or sprout of a tree growing from the main trunk; a sucker.—2. A description of wild banana or date.
- i DABI, *n.x.* A fight; a conflict; a battle.
- uku DABUKA, *v.i.x.* To fall, or tear in two. z. To break off from; to part or fly off from, as bark from a tree when

- dry; hence, 2. To spring from; to descend from; to originate; as, *Sidabukile eluhlangeni*: We have our origin from a large tribe.—3. To feel grief, sorrow, anguish, sadness. *Intliziyu yam idabukile ngaye*: My heart is grieved for him. Lit. My heart is broken for him.
- uku DABULA, v.t.x.** 1. To speak childishly.—2. x.z. To tear a cloth or garment in two. z. 1. To divide, as land.—2. To originate; as, *Ubabubile abantu eluhlangeni*: He originated this people from a large tribe.
- uku DABULEKA, v.i.x.** To be in a state of internal separation, or about to fall in pieces. *Induli iyadabuleka*: The heap is falling to pieces. z. To be separable; to be divisible.
- uku DABULELA, v.t.x.** To tear to pieces, for or on account of. *Uyayidabulela nina?* Why, or for what reason, are you tearing it? z. To separate or divide for.
- uku DADA, v.i.x.z.** To float; to swim.
i **DADA, n.x.z.** A duck.
- u DADA, n.x.z.** A thicket; a jungle.
- uku DADABELA, v.i.x.** To act without energy; to be slow and lifeless in moving.
- u DADE, n.x.z.** Sister. Plur. *Odade. Odade betu*: Our sisters.
- uku DADEKA, v.i.z.** To be nervous; to tremble with nervous apprehension.
- uku DAKA, v.i.x.** To disappear, so as to be lost. *Inyamakazi yadaka ehlatini*: The game was lost in the thicket. *Inaliti yadaka engcenzi*: The needle was lost in the grass. z. In *Zulu* the *passive* is used for becoming intoxicated; but the simple form of the verb is not used in *Zulu*.
- u DAKA, n.x.** Mud; clay; mire.
- im DAKA, adj.x.** Dun coloured. The prefix changes with that of the noun it qualifies. *Inkomo emdaka*: A dun coloured cow. *Ihashe elimdaka*: A dun coloured horse.
- um DAKANE, n.x.z.** A forest tree, named the white pear tree.
- uku DAKELA, v.i.x.** To disappear; to be lost in a certain place, as in a stream, by diving under the water, or by disappearing in a forest.
- uku DAKUMBA, v.i.x.** To become dull and spiritless.
- uku DALA, v.t.x.z.** 1. To create. U *Tixo wodala zonke izinto*: God created all things.—2. x. To ordain or appoint. *Udalwe ngubanina lomsebenzi?* Who appointed, or ordained, that work or service?
- DALA, adj.x.z.** Old. The prefix changes with that of the noun it qualifies. *Umuntu omdala*: An old man. *Ihashe elidala*: An old horse. When used with *ku* prefixed, the impersonal form of the pronoun, it means, Of old; of olden time. *Kudala yenzive lonto*: Of old time, or long ago, that thing was done. *Kudala oku*: This is of old; of olden time it was so.
- ubu DALA, n.x.z.** Age. *Ubudala bake inimyaka elishumi*: He is ten years old.
- uku DALAZELA, v.i.z.** To immodestly expose the person for the purpose of offending another person.
- um DALI, n.x.** One who creates; an originator.
- i **DALO, n.x.** An idol.
- uku DAMBA, v.i.x.z.** 1. To grow less in bulk; to diminish; applied principally to abscesses and swellings.—2. To become calm in temper; to assuage. *Umlilo udambile*: The fire has as suaged.—3. To abate. *Umoya udambile*: The wind has abated.
- uku DAMUSA, v.t.x.z.** To cause to subside; to calm another.
- i **DAMBUDAMBU, n.x.** A person who walks with a tottering, unsteady motion, whether from weakness or liquor.
- in **DAMSI, n.x.** A lion.
- uku DAMUKA, v.i.z.** 1. To open and part in two, as a fog or mist dispersing by opening in the midst, or as an army opening into two bodies.—2. To disperse; to scatter; to vanish.
- uku DAMULA, v.t.z.** To drive away; to scatter; to disperse; to open a way into, as into an army by breaking its ranks.
- uku DANA, v.i.x.z.** 1. To be ashamed; to be confounded. *Sendidambile*: I am ashamed.—2. To be disappointed; to be cast down; to be discouraged; to be mortified. *Wadana*: He was disappointed; he was mortified. *Waseledana wakuva oku*: When he heard that, he was discouraged.
- i **DANDA, n.z.** A tame animal, as a well-broken horse, or a gentle dog.

- uku DANDA, *v.i.z.* 1. To proceed on a straight line, as on a ridge of country, without making a detour.—2. To give a straightforward and correct account of a matter; to give an open, frank, unvarnished statement.
- uku DANDABUZA, *v.i.z.* To travel a long, weary distance; to tramp wearily.
- uku DANDALAZA, *v.i.z.* To go a long way round; to make a detour.
- uku DANDALUKA, *v.i.x.* To call aloud. Ilizwi elidandulukayo enklanga: A voice crying in the wilderness.
- in DANDATO, *n.x.* A finger ring.
- isi DANGA, *n.x.z.* An ornament of coloured beads, worn on the person, on any part but the neck or arms.
- uku DANGADANGAZELA, *v.i.z.* 1. To burn up brightly for a few minutes, as the crackling of light wood.—2. To reel or stagger.
- uku DANGALA, *v.i.x.z.* To be lazy, inert; to become dull, spiritless, languid, indifferent to matters; to lack vigour.
- in DANGALO, *n.x.z.* Laziness; inertness.
- uku DANGALISA, *v.t.x.z.* To cause inertness; to make lazy; to unman; to cause lassitude.
- in DANGALO, *n.x.z.* Laziness; lassitude; inertia.
- i DANGATYE, *n.x.* A flame of fire.
- uku DANGAZELA, *v.i.x.* To shine brightly, as a fire.
- uku DANISA, *v.t.x.z.* To make ashamed; to mortify. Lonto indidanisa: That matter makes me ashamed.
- uku DAPUKA, *v.i.x.* To break, as a thong or reim.
- uku DAPULA, *v.t.x.* To break a thong or reim.
- isi DAWANE, *n.z.* A jackal; a fox.
- in DAWO, *n.x.z.* 1. A place; a locality.—2. A subject spoken of; a point of dispute. Londawo andiyiboni: I do not see that point. Londawo, asiyiyo ekunga xoxwa ngayo: That subject is not one that can be discussed. z. A description of rush, the roots of which are aromatic, and are eaten to relieve pain.
- uku DAZULUKA, *v.i.z.* To break out with a cry of distress.
- uku DE, *n.x.z.* Length; extension; measure of a thing, in length or height. Ubude bomantu: a person's height.
- in DEBE, *n.x.z.* A drinking cup; a bowl; any thing to drink with.
- i DEBE, *n.x.* A person whose face is marked with lines from cuts; one tattooed in the face.
- uku DEBELEZA, *v.i.x.* To wander in speech; to talk nonsensically.
- u DEBEZA, *n.x.* A bird that sings at night.
- uku DEDA, *v.i.x.z.* To move on one side, or to fall back. Deda endeleni: Move out of the path.
- in DEDEBE, *n.x.* Old people acquainted with the laws and customs of ancient times; elders of the people.
- uku DEDELA, *v.t.x.* To draw back; usually followed by the word *ngomva*, behind. Bate badedela *ngomva*: They drew back; denoting that they still faced the object from which they drew back, as a person in combat with another drawing back a few paces, but still facing his enemy. z. To make room for another; to remove on account of another.
- uku DEDELANA, *v.t.x.z.* To make room for each other; to stand out of the way of each other.
- uku DEDISA, *v.t.x.z.* To remove a thing out of the way; to remove an obstruction.
- uku DEKISA, *v.i.x.* To act in a dilatory, sluggish manner.
- uku DELA, *v.i.x.* To despise; to contemn. z. To have enough of a thing, so as no longer to desire it, or to be indifferent about it, as to leave a certain service, or any employment or occupation, because the person is tired of it; to give up an acquaintance, not on account of any offence, but through indifference or carelessness. Thus the Zulu is nearly allied to the Xosa meaning, although there are shades of difference, showing, as in many other words, that the two languages are but dialects of one original language.
- uku DELANA, *v.t.x.* To despise or deride one another. z. To give up one another; to have done with each other.
- uku DELEKA, *v.t.x.* To be despised; to be in a state of derision; to be contemned. z. To be neglected, from having become tiresome and unworthy of consideration.
- isi DELELE, *n.z.* A careless, easy-going person.
- uku DELISA, *v.t.x.* To cause to be despised; to bring into contempt. z. To defy; to dare; to be insolent towards.

- in DEMBU, *n. x.* Birdlime.
 uku DENBEZA, *v. i. x.* To loiter.
 u DENDA, *n. z.* Foam from the mouth, as when an animal has been running violently.
 isi DENDE, *n. x.* A medicinal plant.
 isi DENG, *n. x.* A stupid, inattentive, dull, heavy person.
 uku DENGESA, *v. i. z.* To slacken exertion or labour; to relax in energy.
 uku DENGESELA, *v. i. x.* To reel; to stagger to and fro. z. To be slack or weak in regard to an enterprise.
 um DENI, *n. z.* Circle of relatives, comprising distant or "Cornish" cousins.
 uku DEPA, *v. i. z.* To grow tall, as a man; to grow high, as a tree; long, as grass, &c.
 uku DEPIKLA, *v. t. x.* 1. To hinder; to cause delay.—2. To disappoint expectations raised, so as to cause damage to the person disappointed.
 in DERYANA, *n. x.* A small cup or bowl. Dim. of *Idebe*.
 in DEVU, *n. x. z.* The hair upon the lip and chin, including both the beard and moustache.
 uku DIBA, *v. t. x.* To fill up a hole in the ground with earth or stones.
 uku DIBANA, *v. i. x.* To mix up together; to intermix, as cattle or sheep of different flocks becoming intermixed.
 uku DIBANSA, *v. t. x.* To mix together, as to mix sheep or cattle. z. To mix up different ingredients in one mass.
 uku DIBELELA, *v. t. x.* To fill up a hole with earth.
 uku DIBELELEKA, *v. i. x.* To fill up, as by internal action; to fill up of itself, as a hole filling with gradually falling earth from its sides.
 u DIBI, *n. x.* A porter; one who goes with an army to assist in carrying the baggage of the soldiers.
 i DEBI, *n. x.* A shallow in a river.
 in DIBONGA, *n. x.* Boggy, unsound ground.
 uku DIDIA, *v. i. x.* To hesitate in approaching a place from apprehension of danger; to start back. z. To confound or blend things, so that they cannot be distinguished.
 uku DIDEKA, *v. i. x.* To be agitated; to be perplexed; to be confused; to be apprehensive of boding evil.
 ubu DIDEKISA, *n. x.* Confusion of mind.
 uku DIDEKISA, *v. t. x.* To confuse; to cause agitation or apprehension in another; to perplex.
- in DIDI, *n. x.* Rows, as of stones.
 uku DIDISA, *v. t. x.* To cause apprehension of danger, and consequent hesitation in approaching any object or place; to cause to start back.
 uku DIDIZA, *v. i. x.* To stagger; to tremble or quiver in body from agitation of mind.
 uku DIDIZLA, *v. i. x.* To shake, as a house in a storm; to shake, as from thunder, or the firing of heavy artillery.
 uku DIDIZSA, *v. t. x.* To cause agitation of body or mind; to fill with apprehension. *Adidizisa onke amatambo ami*: All my bones were made to shake.
 i DIKAZI, *n. x.* A woman who has lost her virtue.
 DIKIDIKI, *adj. x. z.* Lukewarm. *Amanzi adikidiki*: Lukewarm water. In Zulu it has also the sense of numbness or torpor of the person, or of the limbs.
 uku DIKIZA, *v. i. z.* To quiver; throb; tremble; pulsate; ripple; vibrate rapidly; to be the subject of spasms. Applied to the rumbling and reverberation of distant thunder.
 uku DIKIZELA, *v. i. x.* To move, or quiver, as quivering of flesh on the body.
 isi DIKOZI, *n. z.* Grudge; ill-will; spite; malice.
 uku DIKWA, *v. i. x.* To be satisfied with food; to be full to satiety.
 i DILA, *n.* A very fatal sickness in cattle, named the melt sickness.
 uku DILIIKA, *v. i. x. z.* To fall to pieces, as from the action of rain; as in the case of unburnt bricks when exposed to rain, or as a land slip.
 isi DILIIYA | *n. x.* A garden; a fruit garden
 uku DILINGA, *v. t. z.* To form into a round mass.
 in DILINGA, *n. z.* A ball; a round mass.
 uku DILIZA, *v. t. x. z.* To cause to fall down in pieces by the action of water, as rain causing a land slip, or the fall of a wall, &c.
 in DIMLA, *n. x. z.* A small supplementary garden.
 in DIMLA, *n. x.* The tonsils.
 uku DIMBAZA, *v. t. x.* To dig in the cattle fold in search of a corn pit; to take corn from the store which is kept in a pit excavated in the cattle fold.
 in DINDA, *n. z.* A worthless thing.
 i DINDALA, *n. x.* A constable; a policeman.

- i** **isi DINDI**, *n. z.* 1. The cheek bone.—2. A sod, with grass attached.
uku DINDITA, *v.t.x.z.* To beat continuously and severely.
uku DINGA, *v.i.x.* To wander about in search of a lost thing. *z.* To be destitute of; to lack. *Bayadinga nge*: They are in utter want and destitution.
ama DINGA, *n.x.* Promises. *Idinga*: A promise.
um DINGANE, *n.x.* Scarcity; want; dearth; famine. Applied to food only.
uku DINGILIZA, *v.t.z.* To form by rolling into round masses, or to form into a cylindrical body, as the rolling of clay or dough into a round strip or bar.
u DINI, *n.x.z.* The rim of a cup or basin; the edge of a river, wall, &c.; the brink of a precipice.
i DINI, *n.x.* A sacrifice; an atonement.
uku DINISA, *v.t.x.z.* To cause weariness; to tire out. *Uyandidinisa ngokuteta kwako*: You weary me with your talk. *Ndidiniswa kukuhamba*: I am tired, weary, with the journey.
uku DINISELA, *v.t.x.z.* To tire out, to annoy and weary, by interfering with and interrupting a person, either while speaking, or being employed in any action or undertaking. *Ungandidinisela*, *ndisatetanga*: Don't trouble me while I am talking. *Umfazi lo nimdiniš-la nina?* Why trouble ye the woman?
u DINO, *n.x.z.* Weariness. *Sendinodino*: I am weary.
uku DINWA, *v.i.x.z.* To be tired; to be weary.
isi DIYA, *n.x.* Quarter evil in cattle. *z.* A skin petticoat.
u DIZA, *n.x.* A corn stalk, without the ear; the stalk of the Kaffir corn after the field is reaped.
um DIZA, *n.x.* A stalk of corn which has not perfected its grain.
i DIZA, *n.x.* A field of stubble; a field after it has been reaped.
uku DLA, *n.x.z.* Food.
uku DLA, *v.t.x.z.* 1. To eat food; to consume. This is the primary meaning of *Ukudla*; but the word is used in several idiomatic senses, as: 1. To confiscate property as a punishment for an offence. *Lomntu udlive yinkosi ngetyala lake*: That person's property is confiscated by the chief as a pun-

- ishment for his crime. Lit. He is eaten by the chief.—2. To impose upon in trade. *Nyasihla*: You impose upon us; you eat us.—3. It denotes the price paid for an article. *Umqwazi wako udl' imal' ini?* What did your hat cost? Lit. What money was consumed by your hat?—4. It is used with *Ngokuti*, (which see,) before an active verb, to denote that the circumstances or action referred to are generally or usually so. *Amahashe adle ngokuti alahleke nxa a funwayo*: The horses are generally lost when they are wanted.
uku DLABULA, *v.t.x.* To wound a person badly.
i DLADLASHO, *n.x.* 1. An animal or bird with its hair or feathers in a disordered state, or standing erect like a Friesland hen.—2. A person clothed in torn or tattered garments, which hang on him like the feathers of a dishevelled hen.
DLADLU, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dladlu*: To retreat a short distance, as from an enemy in combat, so as to gain time, or obtain an advantageous position to again renew the combat. *Ute dladlu ngomva, wabuya wagalela*: He retreated, drew back, and then renewed the fight.
i DLAKA, *n.x.* A dead body; a corpse.
DLAKATA, *v.t.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dlakata*: To seize as a dog seizes the game in hunting; to grasp, lay hold of firmly.
i DLAKUDLA, *n.x.* A glutton.
uku DLALA, *v.i.x.z.* To play; to sport. *Bayadlala abantwana*: The children are playing.
in DLALA, *n.x.z.* Hunger; famine.
u DLALA, *n.x.* A kernel in meat. The plu. is *Indlala*, Kernels.
u DLALA, *n.x.* An enclosure, built in the open air, of wicker work, to store mealies (maize) in before they are thrashed from the cob. *z. isi Gobo*.
in DLALIFA, *n.x.z.* An heir at law.
uku DLALISA, *v.t.x.z.* To make sport, to cause sport, as the getting up a game, or the getting up of a race.
isi DLALO, *n.z.* 1. Disease of the lungs, or liver, with stabbing pain.—2. A plaything.
i DLAMBI, *n.z.* A wave.

- u DLAMHLABA, n. x. One who cultivates largely. Lit. One who devours the ground.
 uku DLAMKA, v. i. x. To be in health and good spirits.
 in DLANDLA, n. z. A frog.
 in DLANDLATU, n. z. A narrow ridge between two precipices.
 in DLANGA, n. x. A tick which infests cattle, spotted like the shell of a tortoise.
 isi DLANGALALA, n. x. A furnace for smelting metal.
 ubu DLAKU, n. x. A state of poverty and raggedness.
 in DLAZI, n. x. A bird named the mouse bird.
 um DLEBE, n. x. A forest tree named the iron wood tree, so called because of the extreme hardness of its wood.
 in DLEBE, n. x. z. The ear.
 um DLEBE, n. z. The name of a deadly plant.
 in DLEBENDWANI, n. x. Slanderous speech; scandal.
 uku DLEDLA, v. i. z. To go steadily forward.
 uku DLEDLEZELA, v. i. x. To trot steadily, and with measured paces, as a bullock.
 uku DLEKA, v. n. z. 1. To get eaten up or be consumed, as by rust in metal, or by constant friction; hence, 2. To be fleeced so as to lose a person's property by imposition or cheater; to be robbed, cheated, &c., by clever rogues in business transactions.
 in DLELA, n. x. z. A path; a way. Used idiomatically thus: Lonto *ayinan-dlela*: That thing is impracticable. Lit. It has no path. Asiyiboni *indlela* yalonto: We cannot comprehend that affair. Lit. We do not see the way of that thing.
 in DLELANA, n. x. A small path.
 uku DLELANA, v. t. x. 1. To sit together as one family; to eat at the family meal or repast.—2. To hold friendly communion; to have a family feeling towards each other. z. To rival; to try to outdo each other. Used in a bad sense.
 u DLELANO, n. x. A family repast; a family meal.
 ubu DLELANO, n. x. Companionship; communion. z. Rivalry.
 um DLELANYONI, n. z. 1. Name of the country residence or pleasure village of the Zulu king, to which he retires

- from official duties with a portion of his family for recreation. When thus the king is at his *Umdlelanyoni*, the neighbouring villages contribute the supplies necessary for consumption by the royal household, and no article either of furniture or any other supply must return to the owner; hence, 2. The word is also applied to a hut in any village which the head man chooses to set apart for the reception of contributions from the other huts for his own purposes.
 isi DLELE, n. x. The craw or crop of birds.
 uku DLELESELA, v. t. z. To rejoice over in combat, as when one man has overcome another.
 in DLELO, n. x. 1. Food. It more usually denotes pasturage for stock.—2. The crop of a fowl.
 in DLEZANA, n. x. z. An animal which has recently given birth to a young one.
 um DLEZANA, n. x. z. A woman who has recently given birth to a child; a lying-in woman.
 um DLI, n. x. A great eater; a person of voracious appetite.
 ama DLIKIDLIKI, n. z. Old worn-out clothes. DLIKIDLIKI, v. i. z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dlkidlikli*: To act wildly, in a confused and hurried manner, as one distracted, as a person who has lost all self-possession or presence of mind.
 in DLILIFA, n. x. z. An heir. Lit. One who eats the inheritance.
 i DLINGOZI, n. z. A beetle which is supposed to haunt the head of a sick man, and madden him. It is thus the *Zulus* account for madness.
 uku DLINZA, v. i. z. To ponder; to think over; to consider about a matter.
 uku DLISA, v. t. x. z. To feed; to cause to eat. Abalusi badlisa imihlambi yabo ezintabeni: The shepherds fed their flocks on the mountains.
 ubu DLITI, n. z. Stoutness; bulk of person.
 i DLIWA, n. z. A clumsy person; a simpleton; a clown; a muff.
 isi DLO, n. x. z. A feast; a gathering for eating.
 uku DLOBA, v. i. x. To prance as a horse.
 z. To be noisy and quarrelsome; to be furious.
 isi DLODLO, n. z. A crest or plume of ostrich feathers.

- in DLOHLO, n.x. An orphan.
 uku DLOKOVA, v.i.x. To plunge; to buck as a horse.
 uku DLOLA, v.i.x.z. To be barren. Used adjectively thus: *Udlolile*: She is barren.
 u DLOLO, n.x.z. One who is barren.
 u DLOLOKAZI, n.x. An animal which is barren.
 uku DLONDLOBALA, v.t.z. To rage furiously as a wild beast.
 DLONGODLONGO, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dlongodlongo*: To act wildly; to be tempestuous, uncouth, disorderly; to act without care or plan.
 uku DLONGOZELA, v.i.x. The same as *Dlongodlongo*, which see.
 i DLOPATYAPA, n.x. One whose utterance is deficient, either in speech or in vocal exercises.
 isi DLOVA, n.z. Rough, overbearing, violent conduct.
 in DLOVU, n.x.z. A male elephant.
 isi DLOVUKAZI, n.x. A female elephant.
 in DLU, n.x.z. A house; a building.
 uku DLUBUKA, v.i.x. To peel off in cakes, as flesh after a scald, or as a dead body in a state of decomposition.
 uku DLULA, v.t.x.z. 1. To pass by. *Sadlula endlwini yake*: We passed by his house.—2. To surpass; to excel. *Ababantubayasi dlla ngento zonke*: These people excel us in all things.—3. To be beyond one's power or comprehension. *Lonto iyandidlula*: That matter is beyond my strength, or comprehension. Lit. It goes beyond me.
 uku DLULELA, v.t.x.z. To pass a certain place. Used with the dative of the noun following. *Bavhlulela e Rini*: They passed by Graham's Town. *Sadlulela ngasendlwini yake*: We passed near to his house.
 uku DLULISA, v.t.x.z. 1. To pass onwards; to cause or assist to pass.—2. To excel; to surpass.
 uku DLULISELA, v.t.x.z. To pass a thing onwards; to cause it to pass for, or on account of, another person.
 uku DLUNGA, v.i.z. To rage furiously.
 isi DLUNGA, n.z. A clump of fine mealie plants in vigorous growth.
 in DLUNKULU, n.z. The principal or state residence of the Zulu king. Lit. The great house.
 um DLUNKULU, n.z. Girl or girls of the chief or state residence of the king.
- uku DLUZULA, v.t.z. To pull violently.
 in DLUZULU, n.z. Violence.
 isi DLWABEDLWABI, n.z. A savage, wild person.
 u DLWAYI, n.z. A tall person.
 um DLWANA, n.z. A young puppy.
 in DLWANA, n.z. A small house.
 u DLWEDLWE, n.z. A long stick for walking with; they are sometimes eight or ten feet long.
 uku DLWENGULA, v.t.x. 1. To act with violence.—2. To ravish: to have carnal knowledge of a woman by force without her consent.
 isi DLWENGU, n.x. 1. A violent, lawless man.—2. One who commits violence on a female.
 i DOBELA, n.z. The tide of the ocean.
 i DOBO, n.z. A grove or thicket.
 u DOBO, n.z. A fish hook.
 uku DODA, v.t.z. To play the man; to act with manly vigour and energy!
 in DODA, n.x.z. 1. A man. The plu. is *Amadoda*: Men.—2. Used also to express prowess, or ability. *Yindodaloo*: That is a man; meaning that he has more manhood, ability, or strength than ordinary men.
 in DODAKAZI, n.z. A daughter.
 in DODANA, n.z. A son. x. A youth; a young man.
 ubu DCDO, n.x.z. Manhood.
 isi DODO, n.x. A dwarf; one much below the ordinary size of the human species.
 in DOFANE, n.z. Porridge of meal and new milk.
 uku DOFOZA, v.t.z. To crush, either with the heel or with a weapon, as by a stick, stone, &c.
 uku DORUZA, v.i.z. To pass through long grass.
 i DOKO, n.x. A disease to which cattle are liable.
 i DOKODO, n.z. A temporary hut, tent, booth.
 uku DOLA, v.i.x. To be disabled or benumbed by cold. *Umuntu odolileyo*: A person disabled by cold.
 um DOLO, n.x. A quantity of cooked food.
 i DOLO, n.x.z. The knee of a person.
 in DOLOLWANE, n.z. The elbow.
 uku DOMULA, v.t.x.z. To pull up by the roots; to eradicate. The passive is *Donyulwa*.
 uku DONDA, v.i.z. To be self-willed; to be refractory, obstinate, self-willed, in opposition to authority.
 uku DONDELEZA, v.t.x. To talk incessantly

- to a person on any subject, so as to annoy him.
- uku DONDELEZELA, *v.t.x.* To annoy a person, by continually forcing on his notice in conversation some subject which is unpleasant to him.
- um DONDI, *n.z.* A self-willed, refractory, obstinate person.
- in DONDO, *n.z.* A small round brass ball or bead.
- u DONDOLI, *n.z.* 1. A walking staff used to support the infirm.—2. The staff of bread or of life.
- uku DONDOLIZLA, *v.i.z.* To walk with a staff for support.
- u DONGA, *n.x.* A wall.
- u DONGWE, *n.x.* Pot clay.
- uku DONGSA, *v.t.z.* To pull with all the power the person or animal possesses.
- i DOSHA, *n.x.* A tinder box.
- uku DONYULWA, *v.p.x.* The passive of *Uku-domula*. For the change of the *m* into *ny*, see the letter M.
- uku DUBA, *v.t.x.* To mix several ingredients together for food, as a stew. z. To take offence, as at a slight or neglect; to break off a friendship in ill humour.
- i DUBE, *n.z.* A zebra.
- isi DUBEDUBE, *n.x.* An uproar; a tumult; a riot; a clamour.
- uku DUBELA, *v.i.z.* To take offence at; to manifest ill temper towards another.
- um DUBU, *n.x.* The name of a tree.
- i DUBUDUBU, *n.x.* 1. A person or animal whose body has become soft and swollen with sickness, as a person who is dropsical.—2. An animal whose carcase has become soft and swollen from putrescence having commenced; that which has lost its natural consistency and become soft and pulpy.
- uku DUBULA, *v.t.x.z.* To force out. Hence, 1. To fire from a gun. *Wadubula ngumpu*: He fired off the gun.—2. To put forth ears as corn and maize. *Umbona nyadubula*: The maize has put forth ears or cobs.—3. To rouse another by strong words; to chide severely. *Undidubula ngo-kuteta kwako*: You hit me hard; you rouse me by your words. z. To smite; to displease or offend by rudeness.
- uku DUBLEKA, *v.n.x.* To be hurt, struck so as to feel pain of mind, by what another has said, so as to feel morti-fied, angry, or offended. Bati bakuliva elozi *badubuleka*: When they heard that saying, they were offended; were angry, and took offence.
- uku DUBUZA, *v.t.x.z.* To break a large lump, as of earth, into small particles. z. To make a waving motion with the arms, as when hushing a child to sleep.
- uku DUDA, *v.i.x.* To dance. z. To swim with a waving motion.
- um DUDU, *n.x.* A dance.
- isi DUDU, *n.x.* Porridge.
- uku DUDUMA, *v.i.x.z.* To thunder. *Liduduma izulu*: It thunders. Lit. The heaven thunders.
- uku DUDUZELA, *v.t.z.* To make a hushing sound, accompanied by soothing motion, as to a child. *Duduzela umtswana*: Hush the child.
- um DUDUZI, *n.z.* One who hushes a child; one who pacifies another by soothing tones and language.
- uku DUKA, *v.i.x.* To be lost to view. Inkomo *idukile ehlatini*: The beast is lost, or has disappeared, in the forest. z. To wander; to go astray.
- uku DUKISA, *v.t.x.* To cause to be lost to sight; to evade; to put off; to confuse things. z. To cause to go astray.
- uku DUKISELA, *v.t.x.* To cause to be lost in a certain locality.
- in DUKU, *n.x.z.* A knobbed stick, used for throwing at game, and also for fighting with.
- isi DUKU, *n.z.* The knob of a stick.
- uku DUKUZA, *v.i.z.* To grope or walk in the dark, not seeing the way.
- uku DULELA, *v.t.z.* To reason with a person, and continue to remonstrate with him, notwithstanding his indifference to what is said.
- in DULI, *n.x.* A conical hill. z. *Iduli*.
- isi DULI, *n.x.z.* 1. An ant heap.—2. x. A falling fit. *Wawa siduli*: He fell in a fit.
- u DULI, *n.x.* A bridal party, consisting of the bridesmaids and groomsmen of a wedding.
- uku DULUSA, *v.i.x.* To incline towards.
- uku DULUSELA, *v.t.x.* 1. To incline towards a certain place. Inqwelo *idulusele iliwa*: The wagon is inclining towards the precipice.—2. To act with unfair partiality towards a person, as in giving him a larger share than others in distributing that to which all have an equal right.
- uku DUMA, *v.i.x.z.* 1. To become famous.

- Igama lake *laduma* kulo lonke ilizwe: His name became famous in all that country.—2. To increase, as a rumour; to become notorious. *Yaduma* lonto yada yabankulu: The matter increased until it became great or notorious. z. 1. To sound or resound, as distant thunder; to sound abroad.—2. To become vapid; to lose flavour.
- u DUMA, n. x. z. A wound or mark on the head caused by a blow.
- i DUMA, n. z. Any person or thing which excels others of the same age, or of the same standing in society. The *Belle* of the season would in the Zulu country be called the *Iduma*.
- uku DUMALA, v. t. z. 1. To be perplexed, disappointed, dejected.—2. As applied to food, to become insipid, vapid, without taste.
- uku DUMAZA, v. t. z. To perplex; to puzzle; to place in difficulties; to annoy and perplex by questions; to ridicule; to insult; to mortify.
- uku DUMBA, v. i. x. z. To swell, as the foot or hand when sprained. *Unyau ludumbile*: The foot is swollen.
- isi DUMBA, n. x. A heap. Applied exclusively to dead things which have had life, whether animal or vegetable. *Isidumba sabantu*: A heap of dead persons. *Isidumba samazimba*: A heap of corn.
- in DUMBA, n. z. A native bean.
- i DUMBE, n. x. z. 1. An edible root resembling the potato.—2. A palsied person.
- uku DUMBISA, v. t. x. z. To cause to swell.
- isi DUMBO, n. z. The thickest part of any thing.
- isi DUMBU, n. x. z. A corpse; a dead body; a carcase.
- uku DUMISA, v. t. x. To praise; to magnify; to laud.
- u DUMO, n. x. Fame. Used also as an adjective. *Umntu onodumo*: A famous person. Lit. One who has fame.
- uku DUMZELA, v. i. x. To make a low murmuring sound, as of several persons speaking in a low tone at the same time.
- i DUNA, n. x. z. A male. Applied only to animals. *Itote eliduna*: A male, or bull calf.
- in DUNA, n. x. z. A person in authority; a counsellor of the chief. The plu. is
- Amaduna*. The word is not so frequently used by the Xosa as by the Zulu tribes.
- uku DUNDUBALA, v. i. x. To crouch, as from fear or cold. z. To ascend slowly up a hill, as a heavy wagon.
- uku DUNDULUZA, v. i. x. To lie at full length. z. To lie on the stomach without covering, so that the back is seen.
- uku DUNDUZELA, v. t. z. To hush a child by shaking and patting it.
- uku DUNGA, v. t. z. To trouble; to disturb; to stir; to make muddy, as water by agitating it.
- i DUNGADUNGA, n. x. z. A wanderer; a vagabond.
- i DUNGAMUZI, n. z. A tree, said to produce quarrels when burnt in a village: hence its name, from *Dunga*, to disturb; to stir up.
- uku DUNGUDELA, v. i. x. To wander about like a person deranged.
- uku DUNGUDELISWA, v. i. x. To be confounded; to be perplexed.
- i DUNGUDWANE, n. x. A slovenly, weak-minded person.
- isi DUNGULU, n. z. A species of wasp.
- i DUNGUZA, n. z. a swelling.
- u DUNKUNKU, n. x. A mystery.
- uku DUNTSA, v. i. x. To strain the person, as in case of constipation of the bowels.
- isi DUNU, n. z. The rump of a fowl.
- u DUSHE, n. x. Strife; contention. Used with the verb *Ukwenza*, to make, to denote the stirring up of strife. *Uyenxa udushe*: He stirs up strife.
- uku DURYUZA, v. t. z. To punch with the fist or foot; to kick as a horse; to push as a cow with its horns.
- uku DUZA, v. t. z. To bind down thatch with reeds.
- um DUZE, n. z. The name of a lily.
- in DWA, n. z. A crane. x. *Indwe*.
- isi DWABA, n. z. A covering for the body made of skin, which is bound round the loins, and reaches to the knees; a kind of skin petticoat. x. *Isikaka*.
- uku DWABA, v. t. x. To pluck leaves from stalks, as from a corn stalk, or from a tobacco plant.
- in DWABUNDWABU, n. x. Any thing of large capacity as compared with others of its own kind; as a comparatively large bag. Applied also to one who has a large abdomen.
- i DWALA, n. z. A flat rock. x. *Ulwalwa*.

- uku DWALAZA, *v.i.x.* To sit in a careless, indifferent manner; to sit as if in a reverie; to sit listlessly; to be slow in movement.
 u DWAMBA, *n.x.* A dead thing, as a dead animal, a carcass.
 um DWAMBA, *n.z.* A tall person; a high tree.
 in DWANGU, *n.z.* Cotton or linen cloth.
 isi DWANGUBE, *n.x.* An ornament made of beads.
 uku DWANGUZELA, *v.t.z.* To walk feebly, as one recovering from severe sickness.
 i DWANTSI, *n.x.* A strong new thong, or reim.
 u DWAYI, *n.x.* A poor, forlorn, helpless creature.
 in DWA, *n.x.* A crane. *z. Indwa.*
 uku DWELISA, *v.t.x.* To spread out so as to cover a large area; as a town or village, the houses of which are spread out, or scattered over a large space, in contrast to being in close proximity to each other.
 i DWELE, *n.x.* A species of hedgehog.
 z. um Dweza.
 uku DWEZA, *v.t.x.* To spread out, as in spreading out a blanket or cloth.
 uku DWIDA, *v.t.x.* To ravin; to seize furiously; to act rapaciously.
 uku DWIDANA, *v.t.x.* To act furiously, or rapaciously, towards each other.
 uku DYABAZA, *v.t.x.* To splash about in water.
 i DYEKEDYEKE, *n.x.* Any soft matter, as dissolved gum.
 ubu DYIBIDYIBI, *n.x.* Shyness; reserve; timidity.
 uku DROBA, *v.t.x.* 1. To bemire; to soil; to bespatter.—2. To accuse of a crime; to attach guilt to a person. The passive is *Ukudotywa*. (See the letter B.) *Ndidotywa ludaka*: I am bedaubed with mud.
 uku DROBEKA, *v.i.x.* To become bemired; to be besouled.
 isi DROBO, *n.x.* 1. A bemiring.—2. An accusation of guilt.
 uku DRYUDUZA, *v.i.x.* To be hasty, rash, unsteady in action.
 i DRYKUDYUKU, *n.x.* Anything soft and flabby, or wanting in firmness, as poor meat.
 i DRYUNGUNDYUNGU, *n.x.* A blister; that which acts as a blister on the flesh.

- DYUPU, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti dyupu*: To fall heavily.
 uku DYUFUDYUPUZA, *v.t.x.* To pour out liquid from an orifice in a jerking manner, as from the mouth of a bottle, or from a native milk sack.

E.

The vowel E is sounded in Kaffir like *a* in the English word *Bate*.—1. It is the verbal participial prefix of spec. 1 sing., and spec. 2 plu., of the tenses of the ind. mood, except the past indefinite tense, which takes *wa* as its participial prefix. *Eteta*: He speaking. *Ebeteta*: He being speaking. *Etetile*: He having spoken. *Engateti*: He not speaking. *Ebengateti*: He not having spoken. *Wabona amahashe eba-leka*: He saw the horses (they) running. *Etetile amadoda*. The men having spoken.—2. It is thus prefixed to nouns and adjectives in the sense of, He, or They, being. *Eyiminyaka elikulu ubudala bake*: He being an hundred years old. *Udawabona amahashe esekude*: I saw the horses, they being still a great way off. *Wafa unyana wake esemcinane*: He died, he being yet young.—3. It is the relative pronoun for nouns whose initial vowel is I. *Inkosi enkulu*: A chief who is great. *Iizwe elingapesheya*: A country which is beyond the seas.—4. As the relative pronoun it is prefixed to the possessive pronouns which refer to nouns whose initial vowel is I, to give greater precision of expression. *Bebengaziyekanga ezabo izenzo, neyabo indlela elukuni*: They ceased not from their own doings, nor from their stubborn ways.—5. When as a relative pronoun it is followed by the *verbal medials*, as *accusatives of nouns*, whose initial vowel is I, and the medial is inserted either immediately after the relative, or between the verbal prefixes, or the tense forms, and the root of the verb; *e* is the *objective* of the relative pronoun, and expresses "whom," or "which." *Ihashe endilitandayo*: The horse (it) which I love. *Iai-*

caka endasibonayo : The servant (he) whom I saw.—6. When thus prefixed to nouns, whose initial vowel is I, it forms the genitive of the relative pronoun Who or Which. When thus used, the noun to which E is prefixed is followed either by an adjective or a verb. Indoda egama likulu : A man whose name is great. Inkosi ebantu baninzi : The chief whose people are many.—7. It is the initial vowel of the ablative of common nouns. Endlwini : In the house. Emlanjeni : In the river.—N.B. In the examples under Nos. 6 and 7, the initial vowel of the nouns is elided, as is always the case where these forms are used.

ukw EBA, v.t.z. To steal ; to take secretly ; to purloin. The Xosa is *Ukuba*.

ukw EBANDA, v.i.z. 1. To hide behind a person or thing. *Uyebanda ngesihlahla* : He hides himself behind the bush.—2. To evade a charge of guilt, by laying it upon another. *Musa kwebanda ngaye* ; *nguwe oneala* : You must not try to lay the blame on him, it is you who are in fault.

EBE, x. Tense form of the verb, spec. 1 sing., and 2nd plu., past time. He was, or, they were, or, he or they having been. *Ebeteta* : He was speaking, or, He having been speaking. *Amatyebeseko* : The stones were still there. *Amadoda ebeftka* : The men were arriving.

EBENGA, x. Tense neg. form of the verb. He not having. Spec. 1 sing., and spec. 2 plu., past time. *Ebengafiki* : He not arriving, or, not having arrived.

EBENGAYI, x. Tense neg. form of the verb, spec. 1 sing., and spec. 2 plu., prefixed to the infinitive of the verb. He, or they, would not have, or, He, or they, not being about to. *Ebengayi kuteta* : He would not have spoken. *Ebengayi kufika amadoda lawo* : Those men would not have arrived.

EBEYA, x. Tense form of the verb, spec. 1 sing., and 2 plu., prefixed to the infinitive of the verb. He was about to, or, He having been about to. *Ebeya kuteta* : He was about to speak. *Ebeya kusela amahashe* : The horses were about to drink.

is EBI, n.z. A thief; one who steals or takes a thing secretly; a purloiner. ulw EBU, n.z. 1. The thin outer skin or husk of a plant; the outer thin skin on the bark of a living tree.—2. The epidermis, or scarf skin of the human body; the cuticle.—3. The skin of the snake when cast off, as it usually is in every spring season of the year.

ukw EBUKA, v.i.z. To peel off, as the cuticle from any portion of the body, or the thin outside covering of the bark of a living tree.

ukw EBUKA, v.i.z. To cast the outer skin, as a snake.

ukw EBULA, v.t.x. To strip off the skin ; to peel off, as the peeling of the bark from a green rod, as a willow rod.

EBUSIKA, adv.x. In the winter; during the winter season.

EBUSUKU, adv.x. By night; during the night season. The ablative of *Ubusu* : Night.

EBUSWENI, adv.x. In the presence of. Lit. In the face of. *Ebusweni* is the ablative of *Ubuso*, Face, and is used in Kaffir to denote, In the presence of. *Ebusweni buka Tixo* : In the presence of God.

ECINI, adv.z. On purpose; intentionally.

ukw EDUKA, v.i.z. See *Ukuduka*.

EDUZA, adv.z. Adjacent; near to.

EDWA, adv.x.z. Alone. This is the root of the words *Bedwa*, *Ndedwa*, and *Yedwa*, which see. The letters prefixed to *Edwa* are the euphonic letters of the nouns qualified by these adverbs.

EHLA ! interj. x. 1. Ah you ! *Ehla wena* ! *wenzantonina* ? Ah you ! What are you doing ?—2. Surely ! *Ehla wena* ! Surely you jest ! *Ehla lomntu* ! *Elumkile* : Ah ! that is the man for ability or acuteness.

ukw EHLELA, v.i.z. To descend ; to come down ; to alight ; to descend, as from a mountain to the plain below.

ukw EHLELA, v.t.z. To descend upon ; to alight upon.

am EHLO, n.x.z. Eyes. Irregular plu. for *iliso*, Eye.

EHLOBO, adv.x.z. In the summer season. Ablative of i *Hlobo* : Summer.

EKAYA, adv.x.z. At home; home. Ablative of i *Kaya* : Home.

EKOHLO, *adv. x.* The left-hand side.
EKUHLENI, *adv. x.* 1. Openly; publicly. Wateta *ekuhleni* pambikwabantu: He spoke openly before the people.—2. *z.* Clearly; openly; without ambiguity. *Kusukuhleni* kaloku, oku utetayo: What you now say is quite clear.

EKUBENI, *adv. x.* In that; in that case; supposing that; seeing that. It is the ablative of *Ukuba*, If; and denotes an alternative, implying certain consequences, which arise from the action indicated. *Ekuheni* nililahlayo ilizwi lika Tixo, nizigweba nje ukuba anifanele ubomi obungunapakade: Seeing that ye reject the word of God, ye judge yourselves unworthy of eternal life.

EKUNENE, *adv. x.* On the right side; on the right hand.
EKUTINI, *adv. x.* In a certain place; in such a place. Ndaya *ekutini*: I went to a certain place.

ukw ELA, *v.t.x.z.* 1. To winnow, as corn from the chaff.—2. To flow, as water in small streams, as in rivulets or valleys, as after rain, when small waterfalls are formed by the water falling in sheets over small elevations. The primary meaning is to flow in a thin wide sheet, either of water, or corn, or any other substance; hence applied to the winnowing of corn, which is performed in the native mode by holding the basket which contains it in an elevated position, so as to pour out the corn in a flowing stream, so that the chaff is carried off by the wind.

ukw ELAMANA, *v.i.z.* See **ukw Alamana**.

ukw ELAPA, *v.t.z.* 1. To prescribe medicine; to doctor; to cure.—2. To preserve or cure, as meat by salting.

ukw ELAPELA, *v.t.z.* To prescribe for.

ukw ELATA, *v.i.x.* To point with the finger. (Used principally by the Fingoe tribes.) **ukw Alata** is the proper *Xosa* word, which see.

ELE, *adv. x.* Beyond; on the other side of an object or locality. *Ele kwentaba*: Beyond, on the other side of the mountain.

ukw ELEKA, *v.t.x.z.* To add to; to place one thing on other things, or more of the same kind of thing, or

things, upon another. Principally used in buying and selling. *Yeleka enye imali*: Add more money. *Yeleka amanye amazimba*: Add more corn.

is **ELEKELO**, *n.x.z.* Any thing given in addition, over and above.

ukw ELELA, *v.t.x.* To pour out corn, or water, in any place named or understood. It is the objective form of **ukw Ela**: To winnow; to flow out, as corn which is poured out from a vessel to be winnowed by the wind; so **ukw Elela** is to pour out at, or into, a certain place. *Yelela enxoweni*: Pour it into the sack.

um ELELO, *x.* See **u Melelo**, under the letter M.

Eli, *dem. pro. x.* This. Spec. 2. sing. *Elilizwe*: This country.

ELINGAYI, *x.* Neg. tense form of the verb, spec. 2 sing., future time, prefixed to the infinitive of the verb. That which shall or will not. *Ilizwi elingayi kuzalisika*: A word that will not be fulfilled. *Ilitye elingayi kushukunyiswa*: A stone which shall not be removed.

ELINYE, *adj. x.* Another. Spec. 2 sing. *Elinye ilizwi*: Another word.

ELO, *dem. pro. x.* Spec. 2 sing. That. *Elo lizwe*: That country.

is **ELO**, *n.z.* A fan, or winnowing basket.

ukw EMANA, *v.i.z.* To refuse a request for material aid; to be stingy and illiberal.

EMBO, *adv. x.* Towards the East. *Sivela embo*: We come from the East.

EMHLENI, *adv. x.z.* In the day; referring to the time at which an event transpires. *Emhleni inkosi yafikayo*: The day on which the chief arrived. *Emhleni wobunzima* bake: The day of his calamity.

EMHLENIKWENI, *adv. x.z.* When; in the day when. It precedes a verb in the construction of sentences, and usually refers to past transactions. The particle *kweni* is affixed to the dative of nouns which relate to time, to give them an adverbial force, as here it is affixed to the dative of *Umhla*, Day; denoting, In that day; at that time. *Emhlenikweni wafayo u Adam*: In the day, or at the time, Adam died. See **KWENI**.

EMIHLENI, *adv. x.* In the days, or, in

those days. Kwayekute *emihleni* ka Abraham : And it came to pass in the days of Abraham.

EMINI, *adv. x.z.* By day ; at mid-day. Ablative of *Imini*. Usually applied to the hours between 9 A.M. and 3 P.M.

EMNYANGO, *adv. x.* At the entrance of a house ; the doorway. Ablative of *Umnyango* : Door of a house.

EMPUMALANGA, *adv. x.z.* In, at, or from the East. Ablative of *Impumalanga* : The East.

EMVA, *adv. x.z.* After ; with regard to position, behind. *Emva kwendlu* : Behind the house. From *Umvva* : The hinder or back part of an object.

EMVAKWOKO, *adv. x.* After that ; referring to time.

EMVENI, *adv. x.* After, in point of time. *Emveni kokufika kwetu* : After our arrival.

EMVENIKWENI, *adv. x.* After that. *Emvenikweni kwokuteta kwake* : After that he had spoken. See **KWENI**.

ukw ENA, *v.i.x.z.* To be overgrown with long grass or bushes. Applied also to large bushy whiskers.

ukw ENAKALA, *v.t.z.* The same as **ukw Anakala**, which see.

ukw ENAMA, *v.i.z.* To be contented ; to feel comfortable ; to be merry ; to be jovial ; to act, or speak, as if at home and at ease.

ukw ENAMA, *n.z.* Contentment ; ease ; enjoyment.

ukw ENANA, *v.t.z.* To barter. **x. ukw Anana**.

ukw ENDA, *v.t.x.z.* To marry ; to wed.

ukw ENDELA, *v.t.x.z.* 1. To give in marriage.—2. **x.** To strike deep root in the ground, so as to hold firmly in the soil. *Lomti wendelwe emhlaben* : That tree is firmly rooted in the ground.—3. **adj.** Intricate ; involved. *Londawo endele kune* : That subject is very much involved ; is very intricate. The primary meaning is that of a state of things, or a position being attained of a fixed character, which it is difficult to alter or reverse ; hence applied to marriage, the taking root of a tree, and the intricacies of an involved case.

ukw ENDEKA, *v.i.x.z.* To become married ; to be in a married state. *Ude wendeka* : She is married at last.

ukw ENDISA, *v.t.x.z.* 1. To marry to another ; to cause to be married.—2. To perform the marriage ceremony.

ENDLE, *adv. x.z.* Abroad ; in the open country.

ukw ENGAMA, *v.i.z.* To overhang. **x. ukw Ongama**.

ENGAYI, Neg. tense form of the verb, spec. 3 sing., future time, prefixed to the infinitive of the verb. That shall or will not. *Indoda engayi kuvuma* : A man who will not consent. *Intombi engayi kutshata* : A girl who will not marry.

ENGOTSHENI, *n.x.* On the top, or on the pinnacle. *Engotsheni kwenataba* : On the top of the mountain. From *Ingcopo* : A conical top or pinnacle. For the change of the *t* into *ts*, see the letter **P**.

ENGCANJENI, *adv. x.* The ablative of *Ingcambio* : In, at, about the roots. *Engcanjeni yemiti* : At, or about, the roots of trees. For the mutation of the *b* into *nj*, see under the letter **B**.

ENGE, *x.* Tense neg. participial form of the verb, 1 spec. sing., and 2 spec. plu. *Engezanga* : He not having come. *Amahashe engckafiki* : The horses not having yet arrived.

ukw ENGEZA, *v.t.z.* To add to. **x. ukw Ongeza**.

ENGUNJENI, *x.* In anger. *Enggunjeni yake*. It is the ablative of *Inqumbo* : Anger. For the mutation of *mb* into *nj*, see under the letter **M**.

ukw ENGULA, *v.t.z.* To skim off cream from milk, or scum from a pot. **x. ukw Ongula**.

ENHLA, *adv. x.z.* Higher up ; on the upper side ; denoting locality. *Emhla kwotango* : On the upper side of the hedge.

ENHLANGO, *adv. x.* In a desert place **z.** By the side of ; aside ; on one side.

EN, *x. z.* The ablative termination of nouns the final vowel of which is *a*. *Invelela* : Path. *Endleleni* : In the path. *Isandla* : Hand. *Escan-dleni* : In the hand.

ukw ENJENJALO, **{ v.t.x.z.** To do thus ; to do so. **ukw ENJENJE**, **{** Ekubeni *nenjenjalo* *nakumnye* *wabazalwana*

bam *nenjenjalo* nakum : Inasmuch as ye did it, or did so, unto one of these my brethren, ye did it, or did so, unto me.

ukw ENQAKA, *v.t.z.* To catch, as a ball.
x. uku *Nqakula*.

ukw ENQIKA, *v.i.z.* To lean against.
ENTSHONALANGA, *x.z.* The west; in the west. Lit. At the disappearing of the sun.

ENU One of the forms of the poss. pro. Yours.

ukw ENYELA, *v.t.z.* 1. To dislocate or injure a joint.—2. Used figuratively of a thing being out of order.

ukw ENYUKA, *v.t.x.z.* To ascend; to mount up.

ukw ENYULA, *v.t.z.* To choose; to select.
x. uku *Nyula*.

ukw ENUSA, *v.t.z.* To raise up; to cause to ascend. x. uku *Nyusa*.

ukw ENZA, *v.t.x.z.* To make; to perform; to bring a thing to pass. *Wenza inqwele*: He made a wagon. Ndisseniyenze lonto ubundituma *ukwenza*: I have performed that you sent me to do.

ukw ENZAKALA, *v.n.x.z.* To be hurt; to be injured, as by an accident. *Ndenzakele*: I am hurt.

ukw ENZAKALISA, *v.t.x.z.* To hurt; to injure.

is ENZAKALO, *n.x.z.* A damage; a hurt; injury.

is ENZAKALISO, *n.x.z.* A damage, or hurt, inflicted by some person or thing. It is derived from the causative form of the verb, and is thus distinguished from *Ukwenzakalo*, which, being derived from the simple form, signifies a hurt or damage inflicted fortuitously, or by accident. *Ndinesenzakalo* ngokuwa kwam: I am hurt by my fall. *Ndinezenzakaliso* ngokukatywa lihashe: I am hurt by the kick of a horse.

ukw ENZEKA, *v.i.x.* 1. To take effect; to be done; to come to pass; to become a *fait accompli*. Kekaloku oko kwonke *kwenzekile* kwangokuteta ebetsihilo ngako: Now all this came to pass, even as he had said. Asisyikwenzeka lonto: That thing will never come to pass. *Makwenzeke* kuwe kwangokolo lwako: Let it be done unto thee according to thy faith.—2. Used with the conjunc-

tive *n* prefixed, it expresses the possibility of an event taking place. Ewe kungaba *nokwenzeka* oku: Yes, it is possible, that it may take place. Ukuba *bekunokwenzeka*: If it were possible. Hai, lonto *ayi-nakwenzeka*: No, that is impossible.

ukw ENZELA, *v.t.x.z.* To perform an action, or an undertaking for another. Ndiamyamzelau Bawo oku: I am doing this for my father.

ukw ENZELEKLA, *v.t.x.* To perform a kind or friendly act for another person whereby he is benefitted; to assist another by material assistance; to grant a favour.

is ENZELEKO, *n.x.z.* An act of favour; a grant; an assistance of a material character.

ukw ENZISA, *v.i.x.z.* To pretend; to feign; to disseminate. Lit. To make as if.

is ENZISO, *n.x.z.* Affection; affectedness; hypocrisy; dissimulation.

is ENZISELO, *n.x.z.* A kind act, whereby another is benefitted.

is ENZO, *n.x.z.* A performance; an act.

EPANDLENI, *adv.x.* Abroad; away from home. Ablative of *Pandle*: Outside.

ukw EQA, *v.t.x.z.* To spring over; to leap; to jump with a quick, sudden motion; to dart forward.

ukw EQATA, *v.t.x.z.* To come on unexpectedly; to light on.

ukw ESABA, *v.i.x.z.* To flee from; to flee from a feeling of fear. See uku *Saba*.

ESE, *adv.x.* Beyond; out of sight. *Ese kwotango*: Beyond the hedge. *Ese kwentaba*: Beyond the mountain.

Esi, *dem.pro.x.* Spec. 4 sing. This. *Esi'sitya*: This basket.

ESINYE, *n.x.* Another. Spec. 4 sing. *Esinye isitya*: Another basket.

ESIUDE, *adv.x.* The south. Kaffirized from the English.

Esiya, *dem.pro.x.* Spec. 4 sing. That there: *Isitya esiya*: That basket there.

Eso, *dem.pro.x.* Spec. 4 sing. That. *Eso'sitya*: That basket.

ukw ETA, *v.i.x.* 1. To sink down; to subside, as liquid in a vessel, when drawn off at the lower part of the vessel.—2. To lose hope, or heart; to be dispirited; to be depressed, or cast down.

- ukw **ETISA**, *v.t.x.* 1. To cause to sink down or subside.—2. To dispirit; to cause despondency; to discourage.
- ukw **ETUKA**, *v.i.x.* To be startled; to start back from fright.
- ukw **ETUSA**, *v.t.x.* To startle; to cause fear.
- ukw **EUKA**, *v.i.z.* To descend in journeying, as to go down a valley, or to go down a country, as going towards the sea.
- ukw **EULA**, *v.t.z.* To bring down, as the bringing down of cattle from a mountain pasture to the plain beneath, or towards the low country near the sea.
- EWE**, *adv.x.* Yes. Expressing consent; opposed to No.
- ukw **EYA**, *v.t.x.* To disdain; to consider an object unworthy of notice, because of its insignificance. Implying disdainful dissatisfaction on account of the smallness of a thing; applied to a price offered, or to a present given.
- YAMAZIBULO**, *x.* See *ama ZIBULO*.
- ukw **EYELA**, *v.i.x.z.* To fall into; to fall over. *Weyela eludakeni*: He fell into the mud. *Weyela eweni*: He fell over the precipice. z. To subside; to subside or settle down by shaking, as corn when carried in a basket on the head in travelling.
- ukw **EYESELA**, *v.t.x.* To overcome for another.
- ukw **EYISA**, *v.t.x.* To overcome; to prevail against.
- EZANTS**, *adv.x.* Below in locality. *Ezantsi kweango*: Below the gateway.
- Ezi*, *dem.pro.x.* Spec. 4 plu. These. *Ezi'zinto*: These things.
- ulw **EZI**, *x.z.* See *u Lwezi*.
- EZINGAYI**, *x.* Neg. tense form of the verb, 3 spec. plu., future time, prefixed to the infinitive of the verb. Those who, or which, will not. *Inkomo ezingayi kuhamba*: Cattle which will not go, or which will not be driven.
- EZINYA**, *n.x.* Other. Spec. 4 plu. *Ezinye inkomo*: Other cattle.
- EZYA**, *dem.pro.x.* Spec. 4 plu. Those there. *Izindlu ezya*: Those houses there.
- Ezo*, *dem.pro.x.* Spec. 4 plu. Those. *Ezonto*: Those things.

F.

F has one uniform sound in Kaffir, as in the English words, Father, Face, &c. In the *Sisuto* language, *f*, in almost every case, occupies the place of *p* in Kaffir; this being one of the changes which take place in the words of the two languages which have the same signification. *Kaffir*, *Bopa*, Bind; *Sisuto*, *Bofa*; *Kaffir*, *Pela*, Finish; *Sisuto*, *Fela*; *Kaffir*, *Pantsi*, Beneath; *Sisuto*, *Fantsi*.

- uku **FA**, *v.i.x.z.* 1. To die; to decease. *Umntu ufile*: The person is dead.—2. To sicken; to languish. *Umntu uyafa*: The person is sick, or ailing.—3. To be broken, or injured. *Imbiza ifile*: The vessel is injured, or broken.—4. Used often to express any great calamity, or confusion. *Ndijile*: I am in great trouble. *Ilizwe, lifile*: The country is in great confusion, is ruined, or destroyed, as by war. Lit. The country is dead.—5. Used generally to denote the end, or breaking up of a purpose, or thing, or the end of a period. *Lonto ifile*: That thing, or that project, is past, or has failed. *Inyanga ifile*: The old moon is past. *Umnyaka ofileyo*: The past year.

i **FA**, *n.z.* 1. An inheritance; a patrimony.—2. Anything which is constitutionally inherited from the parents by the child; an hereditary disease, or defect.

im **FA**, *n.z.* An epidemic, as influenza.

u **FA**, *n.z.* A breach; crack; flaw; blemish; fracture; chasm. *Imbiza inofa*: The pot has a crack.

ili **FA**, *n.x.* 1. An inheritance; a patrimony. *Ezondlu zililifa lam*: Those houses are my patrimony.—2. A small protuberance on the neck. *Unelifa entanyeni*: You have a lump, or a protuberance, on the neck.

um **FABA**, *n.z.* 1. A barren, fruitless, or imperfect thing of its kind; as a stalk of corn without any corn in the ear, or a married person without children.—2. Destitute; without possessions, as a person who has no land to cultivate, or no friends to protect him.

- uku FACA, *v.t.x.* To devastate.
 isi FACA, *n.z.* 1. A dent, as in a tin pail, or vessel.—2. A curl of the hair. x. isi *Fatye*.
- Fafa, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti fafa*: To sprinkle softly with water, so as to cause it to fall in drops. In *Xosa*, *uku Fefá* has the same meaning.
- uku FAHLA, *v.i.x.* To walk with a swinging motion; to mince with the feet in walking. *z.* To weave; to entwine. It is used to denote the action of the fingers and body in weaving, rather than the thing woven, and is allied to the meaning in the *Xosa*, where it denotes the swinging motion of the body when walking with a jaunty air.
- ku FAKA, *v.t.x.* 1. To put into, as into a vessel, or sack; to dip into, as bread into milk, or soup. *Faka esityeni*: Put it into the dish.—2. To put under. *Faka pantsi kwelitye*: Put it under the stone.—3. A cow is said to *Faka* when she makes udder. *Inkomo iefakile*: The cow is making udder; meaning that she is secreting milk, and depositing it in the udder, thus still retaining the primary meaning as given in No. 1.
- FAKAMPELA, *adj.x.* Spotted with white spots, as a garment. *Ingubo emfakamfele*: A dress spotted with white spots.
- u FAKAZI, *n.z.* A witness who gives testimony in favour of another.
- uku FAKEKA, *v.i.x.* To be among; to partake of the fellowship or company of others. *Bavunyelwe ukuba bafakeka nokufakeka nabantu abalungileyo*: They are admitted to the fellowship of good people.
- uku FAKELA, *v.t.x.z.* To put for, or on account of. This word is in common use when one Kaffir asks another to give him a pipe of tobacco. *Ndi-fakele umhlobo wam*: Fill my pipe for me, friend.
- uku FAKISA, *v.t.x.z.* To cause or make to put in; to assist to do so.
- u FAKOLWENI, *n.x.z.* Half a crown. Kaffirized from the English.
- im FAKWA, *n.x.* Settings; that which is set in another thing, as a stone set in a ring.
- im FAMA, *x.* See i *Mfama*.
- im FAMBELE, *n.z.* A cow with only one teat. Derived from *Ukufa*, To die; and *Ibele*, Teat. Lit. One with dead teats.
- isi FAMONA, *n.z.* Envy. x. *Umona*.
- uku FANA, *v.i.x.z.* To resemble. *Umtwana ufana noyise*: The child resembles, is like, his father.
- um FANA, *n.x.z.* A young man; a full-grown boy. The diminutive of um *Fo*, which see.
- uku FANANA, *v.i.x.z.* To resemble each other. *Ababantu bafanana*: These people resemble each other.
- uku FANEKISWA, *v.t.x.z.* 1. To cause or make to be like.—2. To show a likeness or similarity to another thing; to liken to; to make a similitude. *Ubukumkani bezulu bungafanekiswa nentonina?* What shall the kingdom of heaven be likened unto?
- um FANEKISI, *n.x.z.* One who prepares, or makes, a likeness.
- um FANEKISO, *n.x.z.* An image; a likeness; a representation in carving, in statuary, or on canvas.
- uku FANELA, *v.i.x.* 1. To be proper to. *Ingubo leyo imfanale*: That garment becomes him, is proper for him. *Kungafanelala ukuba siham-bana?* Is it proper that we go? *Ewe kufanale*: Yes, it is proper. *Hai ke akufaneli oku*: No, that is not proper.—2. To deserve; to be worthy of. *Ufanela ukubetwa*: You deserve to be beaten. *Ufa-nale umvuso ngomsebenzi wako*: You are worthy of reward on account of your performance.—3. UKUFANELA is often expressive of the English phrase, "must," or, "must be;" meaning, It must be so, according to the order of things, in the nature of things. *Zonke ezozinto zifanel' ukuhla, kanti kona ukupela akukabiko*: All these things must come to pass, but the end is not yet.—4. To be the duty of. *Inkonzo ka Tixo, iyasifanelala*: The service of God is our duty.—5. In the neg. form it denotes unworthiness. *Asifaneli ukuza ebusweni bako*: We are not worthy to come into thy presence. It will be observed that in all these different meanings of UKUFANELA, its derivation from *Ukufana*, To be like, is evident; the meaning being

that there exists a *correspondence*, or *propriety*, between the *actor* and the *action*; or between the *thing possessed* and the *possessor*; or between the *receiver* and the *thing received*.

uku FANELANA, *v.i.x.z.* To be fit or proper for each other; to suit each other. *Ezizinto zifanelene*: These things are suitable for each other.

uku FANELEKA, *v.i.x.z.* To be suitable, proper, decent, seemly, becoming. *Kufanelikile* kuwe ukuba ubancede abasweleyo : It is proper, becoming, that you help those who are in need.

ama FANI, *n.x.z.* Things which resemble each other; resemblances.

uku FANISA, *v.t.x.z. 1.* To liken to; to compare with.—*2.* To seek to trace a likeness, or to make a likeness to appear. Hence it sometimes denotes the claiming of a lost animal, from the owner tracing out a likeness to his own in the animal claimed. *Walifanisa ihasha lake*: He claimed his horse, that is, by tracing out a likeness to it.

um FANISI, *n.x.z.* One who likens, or traces out a likeness or resemblance.

um FANTA, *n.x.* A cleft, as in a rock; a fissure; a crack, as in a wall. *z.u Fanta*.

uku FARYA, *v.t.x. 1.* To dress or curl the hair; used especially for dressing the hair of the native women with fat and red ochre, by forming it into small knobs all over the head.

i FAYYE, *n.x.* A barrel; a cask for carrying water.

isi FAYYE, *n.x.* The head when dressed, as described under the word *Uku-fayya*; also, a curl of the hair.

ubu FAZANA, *n.x.* That which relates to the female sex.

isi FAZANA, *n.z.* That which relates to the female sex.

ubu FAZI, *n.x.* Womanhood; that which relates to womanhood.

um FAZI, *n.x.z.* A woman. Also the wife of a man. *Umfazi wake*: His wife. In the use of *Umfazi* for *wife*, the root is very frequently dropped, and the prefix *um* only used, as:—*Um ka Faku*: Faku's wife. *Um kake*: His wife. *Um kwako*: Thy wife. When thus used, the plural is formed by

changing the initial *u* into *o*. *Omka Pato*: Pato's wives.

im FAZWE, *n.x.z.* A war; that which destroys. This word is compounded from *fa*, the root of *Ukufa*: To die; and *zwe*, the radical of *Ilizwe*, Country; and denotes, the *death of the land*; a very correct definition of war.

im FE, *n.x.z.* A description of sweet cane grown by the natives of Africa.

isi FE, *n.x.z.* A small garden; applied more strictly to a place where the *Imfe*, or sweet cane, grows.

isi FEBE, *n.z.* A fornicator; a harlot. There is no verb either in the *Xosa* or the *Zulu* from which this noun is derived; the verb is however found in the *Sisuto* language, where we have *uku Feba*: To commit adultery; thus, as in other words, showing that the *Zulu* and *Sisuto*, as well as the *Zulu* and the *Xosa*, have a common origin.

ubu FEBE, *n.z.* Fornication; whoredom.

uku FECA, *v.i.x.* To become bruised and broken down, as a reed trodden down by cattle, but not broken off.

im FECANE, *n.x.* Marauders; freebooters; lawless tribes; bandits. *z.* A long, thin, limp thing, or person.

uku FECEZA, *v.t.z.* To break down, as a reed, or a branch of a tree, without snapping it off.

isi FEDE, *n.x.* A lazy, indolent person.

uku FEFA, *v.t.x.* To sprinkle gently; to cause to fall in gentle drops.

FEFE, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukufefa*: To sprinkle; the same as *Uku-fefa*.

u FEFE, *n.x.* Favour; kindness; grace. It refers more to the kind and compassionate *feeling*, than to the favours, or grace, arising from that feeling. *Ndibetwa lufefe ngenbandezelo yako*: I am full of compassionate feeling on account of thy affliction. It is derived from *Uku-fefa*: To sprinkle softly and gently with water; to cause water to fall in gentle drops. *z.* *Umfesane*. **uku FEFEZA**, *v.t.x.* Same as *Ukufefa*, which see.

u FEHLANE, *n.z.* The ague.

uku FEHLEZA, *v.t.z.* To break, as a bone snapped by a blow.

u FEHLEZO, *n.x.* The sickness called the

- palsy. Used principally by the Fingoe tribes.
- uku FEKETA, *v.i.x.z.1.* To play; to sport; to frolic. *Bayafeketa abantwana:* The children are playing, or are at their sports.—2. To annoy by remarks calculated to cause derision; to toy with a person; to use ironical speech towards a person. *Musa ukufeketa ngami:* You are not to sport or play the fool with me.
- uku FEKETISA, *v.t.x.z.* To cause sport; to treat playfully. *z.* To flounce, or embroider a garment.
- uku FELA, *v.t.x.z.1.* To die for. *U Kristo wafela abantu:* Christ died for the people.—2. To die in a certain place. *Wafela ekaya:* He died at home. In the passive form this verb has a peculiar idiomatic signification. *Umfazi wafelwa ngumtwana wake:* The woman is bereaved of her child. *Inkomodo yafelwa litole:* The cow has lost her calf by death. *z.* To spit.
- i* FELANI, *n.x.* A cotton blanket.
- uku FELLALA, *v.t.z.* To spit upon a thing.
- um FELI, *n.x.* One who dies for another, or for others. *Unyana ka Tixo ungumfeli wabantu:* The Son of God is He who died for the people.
- um FELOKAZI, *n.z.* A widow.
- uba FELOKAZI, *n.z.* Widowhood.
- uku FELWA, *v.p.x.* To be bereaved by death. *Umfazi ufelwa ngumtwana wake:* The woman is bereaved of her child by death. *Inkomodo yafelwa litole layo:* The cow has lost her calf by death.
- im FENE, *n.x.z.* A baboon.
- i* FENSTILE, *n.x.* A window. Kaffirized from the Dutch "fenster:" a window.
- i* FENYA, *n.z.* A narrow piece of land at the foot of a hill, or a mountain, suitable for cultivation. *x. Intile.*
- im FENYANE, *n.z.* A kind of mint; a scented plant, used in pomatum for perfuming the hair and person.
- uku FENYISA, *v.t.z.* To disparage; to decry; to damage the reputation, so as to raise a prejudice against a person.
- um FESANE, *n.x.* Kindness; favour; grace; sympathetic feeling. *x. Ufefe.*
- uku FETZA, *v.i.z.* To chatter; to talk with volubility.
- uba FETZE, *n.z.* Affectation in speaking.
- im FEYESELE, *n.x.* A bulrush; a large water rush.
- uku FEZA, *v.t.x.z.* To finish; to complete; to perfect. *Ndivufenze umsebenzi wami:* I have completed my work.
- uku FEZELA, *v.t.x.z.* To finish; to complete for another, or on account of. *Zundizeze oku 'mhlobo wami kuyandoysa 'mna:* Be kind enough to complete this for me, my friend, as it masters me.
- u* FEZELA, *n.z.* A scorpion. *x. Unomadudwane.*
- im FEZI, *n.z.* A snake of the *Cobra di capello* species. *x. Ipimpi.*
- uku FEZISA, *v.t.x.z.* To help to finish or complete a thing or enterprise.
- um FI, *v.z.* A deceased person. From *Ukuifa:* To die; to decease.
- um FIBINGI, *n.z.* A bead with stripes upon it.
- uku FIQA, *v.t.z.1.* To drain off, as whey from curd.—2. To drink or drain out the whole, as a person drinking up all the milk in a calabash.—3. To knit the brows; to partially close the eyes, so as to prevent the sunlight obstructing the vision.
- uku FICELA, *v.t.z.* 1. To drain off into a vessel, or into a locality.—2. To look pryingly, or with piercing glance, upon a person or thing; to frown upon another. *Ungificela nina?* Why do you frown or look upon me with such piercing eyes?
- uku FICINGA, *v.t.z.* To squeeze out, as from any yielding fluid, as a lemon or a sponge.
- im FIDI, *n.x.* A mass. *Imfidi yabantu:* A mass of people. *Imfidi yodaka:* A mass of mud.
- u* FIFANA, *n.x.* A slight rumour; a very imperfect statement of an event or occurrence. *Ndakandeva uffifi ngalo ibashe lake elilahlekeleyo, kodwa andivanga inyaniso yalo:* I heard a rumour, or I heard something, about your horse which is lost, but did not hear anything certain about it.
- isi FIFANE, *n.z.* A petulant, irascible person. The word is allied to *Ufifi*, (which see,) as a petulant person has generally a frowning look, accompanied with contraction of the eyes.
- u* FIRI, *n.z.* A person whose eyes are naturally small, or blinking, or contracted. Hence applied to one

who has sore eyes, or eyes contracted by being sore. Lomntu *unofisi*: That person has sore eyes.

uku FIHLA, v.t.x.z. 1. To hide anything. *Niyifihla pina lonto?* Where have you hidden that thing?—2. To suppress; to conceal a matter. *Niyayifihla inyaniso*: You suppress the truth. *Niyayifihla londawo*: You conceal that matter.

isi FIHLAKALO, n.x.z. A mystery; a mysterious event.

uku FIHLANA, v.t.x.z. To hide; to conceal each other; to aid each other in suppressing or concealing a thing.

uku FIHLEKA, v.i.x.z. To be hidden. It denotes being in a hidden state, as a violet is hidden from passers-by until sought for and brought to view. *Inkomo ifhleka ehlatini*: The cow is hidden in the thicket.

uku FISLELA, v.t.x.z. 1. To hide or secrete for another.—2. To secrete for certain considerations. *Niyifihlela nina inyaniso?* For what purpose, or on what consideration, do you hide the truth? *Niyafihlela bani lonto?* For whom are you hiding that thing?—3. To hide from another. *Andimfihlela nento eyodwa yalomcimbi*: I hid nothing whatever from him of that matter.

uku FIHLELANA, v.t.x.z. To hide from each other.

im FIHLO, n.x.z. A secret; a hidden thing or matter.

uku FIKA, v.i.x.z. To arrive. *Wafika izolo*: He arrived yesterday.

uku FIKELA, v.t.x.z. To reach at or to; to attain to. Mostly used in the negative form. *Andifikeli ku londawo*: I cannot reach to that height. *Andinakufikeli kulonto*: I cannot attain to that.

uku FIKELELA, v.i.x.z. 1. To arrive at a certain place. *Safikelela ekaya ekuseni*: We arrived at home just at daybreak.—2. To reach or attain to a certain height or place. *Andifikeli kulondawo*: I cannot reach or attain to that place.

um FIKI, n.x.z. A newcomer; a new arrival.

uku FIKISA, v.t.x.z. To bring to, or cause to arrive. *Ndulifikisa ihashe e Rini*: I brought the horse to, or caused it to arrive at, Graham's Town. *Inqanawa yafikiswa e Bay izolo*: The ship was brought to, or anchored at, Algoa Bay yesterday.

uku FIKISELA, v.t.x.z. To cause to arrive for another. *Ndamfikisela inqwele yake e Bofolo*: I brought his wagon for him to Fort Beaufort.

isi FIMPITO, n.x. Anything very much swollen. *Unyawa lwake lusifimpito ukudumba*: His foot is very much swollen.

uku FINCA, v.t.x. To drink up; to drain the last drop in drinking. z. To contract; to draw into wrinkles or folds.

i FINDO, n.z. 1. A knot, as in a string, or as raised on the surface of anything. Hence, 2. A rug, or a counterpane which has knots on it.

u FINDO, n.z. 1. The back part of a native hut.—2. The lower part of the spine.

uku FINGA, v.t.x. To gather, as in sewing a garment.

uku FINGEKA, v.i.x. To be gathered or contracted, as a rope coiled up, or gathered into a heap. *Intambo ifsingekile*: The rope is coiled up.

isi FINGO, n.x. The dawn; the first dawn of day; the aurora of the morning.

i FINGO, n.z. A pile of light, loose wood, as faggots prepared for burning.

imi FINGO, n.x. Gathers in a garment.

im FINGO, n.z. A kind of rush growing on the coast (*Palmiet*).

uku FINIZA, v.i.x. 1. To draw up the body as when about to sit on the ground.—2. To make faces at another.

uku FINYA, v.t.x. To wipe the nose.

uku FINYELA, v.i.x.z. To draw in; to shorten; to contract; to draw back. *Wafinyela inyawo zake*: He drew up his legs.

uku FINYEZA, v.t.x. To draw in; to shorten; to contract. *Finyeza inyawo zako*: Draw in your feet. *Finyeza intambo*: Draw in, shorten the rope.

uku FIPALA, v.i.z. To become dim, obscure, indistinct; to be dark and cloudy; to change colour; to grow pale from any cause, as anger, sickness, or death.

uku FIPAZA, v.t.z. To cause or make to change; to alter the appearance of a person or thing; to dim; to darken; to obscure.

uku FISA, v.t.x.z. To cause death. *Ukubulala* is the word for killing by violence, to murder; *Ukuifa* is to cause death by any means, as by the withholding of food, or by slow

- poisoning, or as in executing a judicial sentence.
- FITI.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti fiti*: To be chock full; to be crammed; to be stuffed; to be sated.
- uku **FITIZA**, *v.i.z.* 1. To prevaricate; to speak hesitatingly.—2. To put forth filaments, as maize from the cob or ear.
- uku **Fixiza**, *v.i.x.* To put forth the silk-like filaments seen on the Indian corn previous to the filling of the cob with corn.
- um **Fo**, *n.x.z.* A man; a familiar word, referring to a person.
- isi **Fo**, *n.x.z.* Sickness; disease; suffering. *Foca*, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti foca*: To yield to the touch, as an elastic substance, or a soft swelling on the person. *z. uku Focora*.
- isi **Focra**, *n.z.* A girdle worn by females round the waist, made of fine grass neatly plaited or twisted.
- isi **Foco**, *n.z.* A bunch or crest of hair worn by native women on their heads.
- uku **FOHLA**, *v.t.z.* To break through by force, as through a fence. *Izinkomo zilufohile utango*: The cattle have broken through the fence. *x. uku Tyoboza*.
- uku **FORLOZA**, *v.t.z.* To break; to crush; to smash; to dash down.
- um **FOKAZANA**, *n.z.* A needy stranger; a pauper.
- ubu **FOKALEAN**, *n.z.* Poverty; pauperism.
- um **FOKAZI**, *n.z.* A common person; a poor man; a low, coarse person.
- isi **Foko**, *n.z.* A protuberance, as a bulge outwards in tin ware. Applied by way of derision to the knob of hair on a woman's head.
- u **FOKOTI**, *n.z.* 1. The *fontanel* or soft place on the top of the head of an infant.—2. The umbilical cord or navel string of a young calf.
- uku **FOLA**, *v.i.z.* To stoop down; to give way by bending down, as a person in entering the low doorway of a native hut.
- isi **FOLOKO**, *n.x.z.* A fork. Kaffirized from the English.
- isi **FOMBO**, *n.x.* A humpbacked person.
- um **FONDINI**, *n.x.* The vocative form of *Umfo*. *Wena 'mfondini*: I say, you man.
- uku **FONYOFONYOZA**, *v.t.z.* To deal roughly with; to tear to pieces, as a fierce dog with its mouth.
- isi **Foto**, *n.x.* An indentation, as in a tin pail. *z. Isiboco*.
- ili **Fu**, *n.x.z.* A cloud.
- isi **Fu**, *n.z.* A stone trap for birds, made by a flat stone, which falls on the bird when sprung.
- isi **FUBA**, *n.x.z.* The chest; the bosom.
- u **FUDO**, *n.x.* A large species of tortoise. *z. u Fudu*.
- uku **FUDUKA**, *v.i.x.z.* To remove from one place of residence to another.
- uku **FUDUKELA**, *v.t.x.z.* 1. To remove for or on account of.—2. To remove to a certain locality. *Wafuduka e Bofolo, waza wafudukela e Rini*: He removed from Beaufort, and came and settled in Graham's Town.
- uku **FUDULA**, *v.i.x.* This word is used with all the tenses of the verb to express, "In times past," denoting the being accustomed to do so, or being in such and such circumstances. *Bendifudula ndisiya kona*: In times past I was accustomed to go there. *Ewe bekufudula kunjalo*: Yes, in times past it was wont to be so. *Andinjengoko fudula ndinjalo*: I am not as I used to be.
- uku **FUDUMALA**, *v.i.x.z.* To be warm.
- uku **FUDUMEZA**, *v.t.x.z.* To warm; to make warm.
- uku **FUDUSA**, *v.t.x.z.* To remove, or cause to remove a person's residence.
- uku **FUDUSELA**, *v.t.x.z.* To remove, or cause to remove, to a certain place or locality. *Sabafudusela e Mkangiso*: We removed them to Mount Coke.
- uku **FUKAMA**, *v.t.x.z.* To brood as a hen on eggs to hatch them.
- uku **FUKAMELA**, *v.t.x.z.* To incubate eggs. *Inkuku ifukamele amaqanda*: The hen sits on, is incubating, the eggs.
- uku **FUKAMISA**, *v.t.x.z.* To assist in childbirth; to perform the office of a midwife.
- i **FUKUFUKU**, *n.x.* A large heap of loose rubbish, as of straw or refuse.
- uku **FUKUKA**, *v.i.x.* To rise as leavened bread, or as any mass under the process of fermentation.
- uku **FUKUKISA**, *v.t.x.* To leaven; to cause fermentation in any mass, as dough in bread.
- uku **FUKULA**, *v.t.x.* To lift up; to support by holding up, as one person assist-

- ing another in passing a dangerous place in walking.
- uku FUKUZA, *v.t.z.* To raise; to lift up from beneath, as a mole raises the earth in the mole hill, or as coal is raised when the fire is stirred up to cause it to burn.
- um FULA, *n.x.* A deep valley; a ravine. z. A river.
- uku FULATELA, *v.t.x.z.* To turn the back on a person or thing. *Ungandifuleti*: Don't turn your back on me.
- uku FULELA, *v.t.x.z.* To cover in a house. Usually applied by the natives to thatching a house, as they have no manufactured material wherewith to cover in their houses.
- uku FUMA, *v.i.x.z.* To become moist, damp, humid.
- uku FUMANZA, *v.t.x.z.* 1. To find; to obtain; to become possessed of. *Simfumene obelahlikileyo*. We have found him who was lost.—2. *v.i.* To attain to. Ndiyafuna ukufunda, kanti andikufumani: I seek to learn, but I cannot attain it.—3. To perform an action, or prosecute an enterprise, with listlessness or indifference, so that no beneficial effects follow; to do a thing in vain. *Nifumana nihambanje aniyikuzanzo*: It is in vain that ye go, for you will obtain nothing. *Bafumana bandibedeshanje bengagecini imiyalelo yam*: In vain do they worship me while they keep not my commandments. *Ufumana utetanje*: You speak vanity, or you speak without any purpose or reason.
- uku FUMANANA, *v.t.x.z.* To find each other when in search of each other; to meet when seeking each other.
- uku FUMANELA, *v.t.x.z.* To find or obtain for another.
- uku FUMBA, *v.t.x.z.* To heap up; to pile together.
- i FUMBA, *n.x.z.* A hump-backed person.
- im FUMBA, *n.x.* A heap.
- uku FUMBATA, *v.i.x.z.* 1. To close the hand in the form of a fist.—2. *v.t.* To grasp in the closed hand so as to retain what is therein.
- uku FUMBATISA, *v.t.x.z.* To cause the hand to close tightly on a thing held therein; to hold fast in the hand.
- uku FUMBELA, *v.t.x.z.* 1. To heap up for.—2. To heap or gather together in a particular place. *Fumbela apa*: Heap it up here.
- uku FUMISA, *v.t.x.z.* To make moist or damp.
- uku FUNA, *v.t.x.* To seek after. *Ufuna ntonina apa*? What are you seeking here?
- uku FUNDA, *v.i.x.z.* 1. To learn.—2. To read in a book.
- u FUNDI, *n.x.z.* A hump on the back of a person.
- uku FUNDISA, *v.t.x.z.* To teach. Abantanna *bafundisua*: The children are taught.
- uku FUNDEKELA, *v.t.x.z.* To annoy; to tease; to vex; to irritate; to trouble.
- isi FUNDEKELO, *n.x.z.* An annoyance; vexation.
- in FUNDI, *n.x.z.* A learner; a disciple.
- um FUNDISI, *n.x.z.* A teacher. From the circumstance of the first Missionaries among the Kaffirs being in all cases teachers in the first schools which were established among them, this word, *Umfundisi*, is that which is applied to Ministers of the Gospel.
- im FUNDISO, *n.x.z.* Instruction; teaching.
- isi FUNDISO, *n.x.z.* A lesson; a doctrine; that which is taught.
- uka FUNDULULA, *v.t.x.* To speak ironically; to banter.
- uku FUNEKA, *v.p.x.z.* To be sought for; to be in demand. *Ziyauneka impahla zentengo kwa Daimond*: Merchandise is in demand at the Diamond fields.
- uku FUNGA, *v.i.x.z.* To swear; to take an oath.
- uku FUNGISA, *v.t.x.z.* To conjure; to bind by oath.
- isi FUNGO, *n.x.z.* An oath; an affidavit.
- um FUNGU, *n.x.* A burden; a load.
- uku FUNGUZA, *v.t.x.* To remove litter, as from a stable.
- um FUNI, *n.x.z.* A seeker; one in search of any thing, or any matter.
- uku FUNISA, *v.t.x.z.* To cause a search to be made for any thing.
- um FUNO, *n.x.z.* A vegetable; any edible herb.
- uku FUNQULA, *v.t.x.* To lift up; to raise or lift up one thing from off another; to remove from off, as a burden from off a person.
- uku FUNZA, *v.t.x.z.* To set on or urge on dogs either to fight, to hunt, or to attack a person. *Wandifunza ngezinja*: He set the dogs on me.
- uku FUNZELA, *v.t.x.z.* To feed as a bird by forcing the food into the mouth with the beak by the mother bird.
- um FUNZELO, *n.x.z.* The food conveyed to the young bird by the mother bird.

um FUSA, *adj.* x. z. Reddish brown. In-kabi *emfusa*: A reddish brown ox.

im FUSAKAZI, *n.* x. z. A dark red and brown cow.

i Fuso, *n.* x. z. Fallow ground; land that has been already under the plough for cultivation; an old garden.

uku FUTA, *v.t.* x. 1. To heat in the fire, as iron for welding.—2. x. z. To blow as in puffs.—3. To breathe hard, as one short of breath.

ama FUTA, *n.* x. z. Butter; fat; any fatty or oily substance. The singular, *Ifuta*, is not used.

uku FUTEKA, *v.i.* x. z. 1. To feel as if suffocated.—2. To be inflated, as with pride or anger. *Ufutekile lomntu nomsindo*: That man is full of anger.

uku FUZELA, *v.t.* x. z. To blow in, at, or upon. *Futela umlilo*: Blow the fire.

uku FUTELANA, *v.i.* x. z. To be in a state of suffocation.

Futi, *adv.* x. z. Often; frequently. *Biza futi*: Call often. *Futi kangakanina?* How often? *Yenza futi*: Do it frequently.

um Futo, *n.* x. z. 1. A bellows; any contrivance to blow wind with. The native smiths use bellows made of goat skins, which are removed from the animal without being cut open, excepting near the legs; thus forming bags about fourteen by twenty inches. A horn is inserted at the small end, which serves as a nozzle, and at the wide open end are two sticks running across each side of the bag, forming an opening like a carpet-bag. These are held by the hand so as to open and shut the bag, which, being alternately dilated with wind, and compressed by a downward stroke of the hand, gives a strong blast of wind.—2. The puff of a snake, or bullock, or of a cat, when expressive of anger, and intending mischief; or the sudden emission of air through the nostrils.

FURSHANE, x. See *Mfulshane*, under the letter M.

FUTU, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti futu*: 1. To be moderately warm or heated.—2. To feel angry; to be in a passion.

i FUTU, *n.* x. White clay. z. A mealie cob boiled soft when new.

isi FUTU, *n.* x. A state of excitement; a hot, hasty temper.

uku FUYA, *v.t.* x. z. To lay up treasure.

Siyafuya inkomo: We breed cattle. *Siyuya imali*: We lay up money.

im FUYO, *n.* x. z. Property; stock of any kind; possessions.

uku FUZA, *v.i.* x. z. To resemble another. *Umtwana ufuzza uyise*: The child is like his father.

im FUZA, *n.* x. A likeness.

uku FUZELA, *v.t.* z. To strip grass off a hut.

um FUZI, *n.* x. A model.

G.

The letter G has one uniform sound in Kaffir, like *g* in the English words, Give, Go, Gab, &c.; except when preceded by *n*, which gives it a nasal sound.

um GA, *n.* z. A cut, gash, or wound, made by any sharp instrument.

uku GABA, *v.t.* x. To dig with a pick or hoe.

u GABA, *n.* x. A stalk of corn.

i GABA, *n.* x. A pick or hoe. z. A bottle.

uku GABABISA, *v.t.* x. To cover a large space or area in an operation; to perform more than was intended; to go beyond the mark. A person is said to *gababisa* when he takes long strides in walking.

isi GABAVU, *n.* z. An effort; an attempt; an endeavour.

uku GABAVULEKA, *v.i.* z. To make an attempt, effort, or endeavour.

uku GABELA, *v.t.* z. 1. To cut in; to slash.—2. To bend towards; to incline; to influence towards.

uku GABISA, *v.i.* z. To manifest assurance; to be very confident, so as to bend another to our will.

uku GABISELA, *v.t.* z. To defy; to jeer; to scoff.

GABU, *v.i.* x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gabu*: To part in two, as clouds opening suddenly, so that the sun, which was previously obscured, is seen through the opening, or as mist clearing away not entirely in mass, but so that a vista of light appears.

uku GABUKA, *v.t.* x. To clear away as clouds or mist, so as to cause an opening.

uku GABULA, *v.t.* x. To clear a way; to make an opening as through a forest, or

- through a host of opposers; as cutting through the lines of an army when surrounded in battle. See *Ukuuzigabulela*.
- uku GABULELA**, x. To clear a way for another, or for a certain purpose. *Gabula indlela uyigabulele inqwelelo*: Clear a path; clear it for the wagon.
- uku GACA**, v.t.z. To cut or hack: to roughly dig the surface of the ground for cultivation.
- i **GADA**, n.x. A clod of earth. z i *Gabade*, or i *Gade*.
- isi **GADA**, n.z. A tuft of small stalks of corn growing on a stalk of Kaffir corn, which produce no fruit.
- in **GADA**, n.x. A species of wild cat.
- uku GADLA**, v.t.z. To strike; to make a stroke, as in fencing.
- u **GADLAGADLA**, n.x. A succession of reports.
- i **GADU**, n.z. An antelope, the *Stein-bok*.
- uku GADULA**, v.i.z. To run away with speed. *Inkabi yabaleka yagadula, engavumi ukuza ekaya*: The ox ran off with speed, and would not come towards home.
- u **GAGA**, n.x.z. 1. A dried skin.—2. A bird of a brownish yellow colour.
- uku GAGAMELA**, v.i.x. To aim at an object beyond one's reach.
- i **GAGAMSHA**, n.x. Anything of large dimensions.
- i **GAGU**, n.x.z. A bold man; a daring, fearless, courageous man; one of very great self-confidence.
- ubu **GAGU**, n.x.z. Boldness; fearlessness; confidence; daring; strength of purpose or of will.
- uku GAGULA**, v.t.z. To banter; to chafe, as when a person asks another for something which he knows he will not give, or which he does not possess.
- i **GALA**, n.x. 1. The sun.—2. A small brown animal called a muir-cat.
- GALAKAXA**, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti galakaxa*: To suddenly come down on a thing or person, as on a buck in hunting, or as an army in suddenly surprising another.
- i **GALAKAXA**, n.x. A tall thin person or thing.
- in **GALATI**, n.z. The navel string of a new-born infant.
- uku GALAZA**, v.t.z. To be impertinent to a person.
- uku **GALELA**, v.t.x. 1. To pour out, as the pouring out of a liquid.—2. x.z. It also denotes the attack of an army. *Impi yagalela pina?* Where did the army make the attack?
- uku GALELANA**, v.t.x.z. To join battle, as two armies commencing to fight.
- uku GALELEKA**, v.t.x. To arrive at a certain period; applied only to several persons, or a company of persons. *Ibandla yagaleleka emini*: The company or regiment arrived about mid-day.
- isi **GALO**, n.z. A bracelet.
- in **GALO**, n.x.z. The human arm; the arm from the hand to the elbow.
- um **GAMA**, n.x.z. A distance; a space. *Besihamba ngumgama omkulu*: We went a long distance.
- u **GAMA**, n.x. A period of time. *Ngomgama usenabo*: During the period, or while, he is still with them.
- i **GAMA**, n.x.z. A name. *Igama lomntu*: The name of a person.
- uku GAMANXA**, v.t.z. To lay hold of a person or thing at any point between the two extremities.
- uku GAMATA**, v.t.z. 1. To hold up anything in the middle, as the beam of a pair of scales.—2. To reach to about the middle of a vessel, as liquid which partly fills it.
- i **GAMBU**, n.z. A black goat with white stripes across the back.
- uku GAMELA**, v.t.z. To be in earnest about a matter.
- isi **GANGA**, n.x. A heap of earth.
- um **GANGA**, n.x. A large mound of earth; a lump of fat between the fore legs of an animal.
- u **GANGA**, n.z. Dry snuff.
- i **GANGA**, n.z. The spur of a mountain.
- uku GANGA**, v.t.x. 1. To catch a thing, as a ball, when thrown by another.—2. To play practical jokes; to behave unseemly.
- uku GANGADA**, v.t.z. To pound or ram the floor of a house; to flog violently, as oxen in a wagon.
- uku GANGATA**, v.t.x. To lay the floor of a house by beating earth into a solid mass; usually the soil of the ant heap is used, as it contains a glutinous matter, imparted to it by the ants in building their heaps, to render them firm and adhesive.
- in **GANGAZANA**, n.z. A small species of weevil. x. *Inggokogwane*.

- u GANGE, n.z. The outward fence of a cattle fold.
- um GANGO, n.z. The second cow given by the parent or guardian of a girl to her intended husband, at the time when she is betrothed.
- um GANGOA, n.z. An antelope with twisted horns.
- um GANI, n.z. A large tree from which many domestic utensils are made, and whose fruit is medicinal.
- i GANI, n.z. Fruit of the umgani.
- um GANYANA, n.x. A short distance. Wambela pamble umganyana : He went forward a short distance.
- in GANTUNTU, n.x. A recluse. Applied to a person who refuses to live in a village, or near other persons, building his hut away from others.
- uku GANZINGA, v.t.z. To waste corn or meat.
- uku GAPA, v.i.z. To vomit; to retch.
- uku GAQA, v.i.z. To creep on the hands and knees.
- uku GASa, v.i.x. To manifest conceit; to have a high or self-flattering opinion of one's own accomplishments or personal attractions.
- ubu GASa, n.x. Conceit; that which implies a flattering opinion of one's self.
- uku GATYA, v.t.x. To throw a rope or thong loosely on the neck; to throw a reim on the horns of an ox to hold it by.
- i GATYA, n.x. A small branch of a tree.
- u GAU, n.z. A bend, curve, or inclination in a range of hills or high lands; a crooked, rocky, and difficult pass in a mountain.
- i GAU, n.z. A young pumpkin, while yet soft and green on the vine.
- uku GAULA, v.t.x.z. To chop or hew timber or poles, or fire wood.
- i GAULO, n.z. An axe: any instrument for chopping or hewing.
- GAXA, v.t.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gaza*: 1. To unexpectedly meet or fall upon a person or thing, so as to impede progress. *Bate gaza ematyene*: They suddenly came on, or fell among stones, which impeded their progress.—2. To run or fall against an object, so as to be driven back, as a person running against a post in the dark.
- uku GAXA, v.t.z. 1. To set across; to set astride; to bind across; to put a reim or lasso over the horns of an ox; to lay a stick across the back of a person by beating him.—2. To involve a person in an affair. Lit. To set him astride on it.—3. To catch with a hook, as a fish.
- isi GAXA, n.z. A lump or mass; a pillar; a piece of statuary.
- um GAXA, n.z. A large kind of antelope, with large spiral horns, the *Kudu*.
- uku GAYA, v.t.z. To grind, as corn for flour.
- um GAZI, n.x.z. A red bead, so named from its being of a blood colour.
- i GAZI, n.x.z. Blood white in a liquid state.
- in GAZI, n.z. Weight; name; character; influence.
- um GCA, n.x. A line; a stripe; a row; a rank.
- uku GCABA, v.i.x. 1. To crack, or burst, as ripe fruit, from the action of the wind or sun.—2. It also denotes the chapping of the hands or the face from the action of the sun or wind, or roughness caused by cold or the atmosphere. z. To cut the skin, and insert medicine; to inoculate; to vaccinate; to ornament the forehead by coloured clay.
- in GACACA, n.x. A cowrie shell; they are used by the Kaffirs as an ornamental band on the forehead.
- uku GACADA, v.t.x. To fry as meat in a pan.
- uku GACACA, v.i.z. To dance as a girl.
- uku GCAKA, v.t.z. To whitewash.
- isi GCAKA, n.z. Garden for pumpkins.
- uku GCAKAMELA, v.i.x. To sit and warm the person in the sun.
- isi GCAKA, n.z. Place where the sun shines hot.
- in GOALA, n.x. 1. A flying ant.—2. A marksman; a good shot.—3. A dexterous person in any undertaking.
- u GOALACALA, n.x. An irascible, passionate person, or a vicious animal.
- ubu GICALOGALA, n.x. Fierceness of manner.
- ama GOALEKA, n.x. The paramount tribe of the *Xosa* branch of the Kaffir nation.
- uku GCALISA, v.t.x. To entrap as game; to snare.
- uku GOALISELA, v.t.x. To entrap for; or in a certain locality.
- isi GOALISELO, n.x. A trap; a snare.
- in GAMBANE, n.x. A part of the dress of circumcised lads which covers the face.
- in GUAMBO, n.x. The root of a tree or plant. Plu. *Izin*.

- uku **GCANEKA**, *v.t.x.* To lay out in the sun, as a garment, to dry.
 in **GANGO**, *n.x.* Doors. The sing. is *Uango*, the letter *g* is added to the usual plu. prefix *in*, for the sake of euphony.
- um **GCANTS**, *n.x.* The afterbirth of an animal.
- in **GCAPE**, *n.x.* The mouthpiece of a smoking pipe.
- isi **GCATYA**, *n.z.* A venomous spider, which is often seen running nimbly about the road.
- isi **GCAWU**, *n.x.* 1. A large spider.—2. A pink bead. z. The place in front of the cattle fold, where the dancing takes place.
- uku **GCAYISELA**, *v.t.x.* To inveigle; to take by wile, stratagem, or deceit; to entrap.
- isi **GCAYISKO**, *n.x.* An ensnarement; an entrapping.
- in **GCAZI**, *n.z.* A large earthen beer vessel with small mouth.
- i **GCEBA**, *n.z.* A rush from which mats are made.
- uku **GCEBA**, *v.i.z.* To incline as a bough when bent down, as the stalk of a banana tree when loaded with fruit; to incline as the shadow of a hill towards the east after noon, or as the sun when declining towards the close of day; to hang the head on one side, as a child when awkwardly carried; to incline to one side, as a dish when not carried evenly.
- in **GCEBISWANO**, *n.x.* Advice; counsel.
- i **GCEBO**, *n.x.* A plot. *Bamenzela igcebo*: They laid a trap for him.
- isi **GCEBU**, *n.x.* Cuttings in the flesh of a person.
- in **GCEDA**, *n.z.* A small bird.
- i **GCEDEVU**, *n.x.* A flat dish or platter.
- i **GCEKE**, *n.z.* A cleared space around or in front of a house; a court or yard.
- i **GCEMA**, *n.z.* A large wooden needle used for thatching, or for sewing mats.
- in **GCI**, *n.x.* A species of jackal, distinguished by a mane.
- uku **GCILA**, *v.t.z.* 1. To sharpen as a stake.—2. To speak sharp words, in order to annoy and provoke.
- u **GCILAZA**, *n.z.* The swelling of the jaws called the mumps.
- uku **GCINA**, *v.t.x.* To preserve; to keep or save from injury or destruction: to defend from evil. z. To press down, so as to make firm, as earth around a newly-planted tree.
- uku **GCINAKALA**, *v.p.x.* To be in a state of preservation; to be kept from injury or evil.
- uku **GCINEKA**, *v.i.z.* To become firm, secure.
- uku **GCINEZELA**, *v.t.z.* To press together; to press firmly down; to hold down. x. *uku Cinezela*.
- in **GCINGANE**, *n.x.* Meditations; musings. Lit. Small thoughts.
- um **GCINI**, *n.x.* A preserver; one who takes care of and preserves another from harm.
- uku **GCIZA**, *v.t.z.* To shuffle about with a peculiar gait, assumed by the women in dancing, when they thread their way among the girls in the dance.
- uku **GOBA**, *v.t.z.* 1. To anoint the body with perfume.—2. To overlay, as with gold.
- isi **GOBO**, *n.x.* A common rough-made native mat.
- in **GCOBOTSHANE**, *n.x.* A clattering, noisy conversation.
- in **GCOFU**, *n.x.* A soft substance; that which is soft to the feel, like cloth.
- isi **GCOGO**, *n.z.* The head ring of hair worn by the Zulu men.
- uku **GCOCOMA**, *v.i.z.* To hop as a frog.
- GOKA**, *v.* Used with *z*. See *UKUTI*, which see at No. 8 of its meanings. *Ukuti goka*: To mince or trip with the feet, as one picking his way carefully.
- in **GCOLA**, *n.x.* A description of *assegai* or spear.
- uku **GCOLA**, *v.t.z.* To kill an ox in honour of a girl about to be married; or in order to purify a woman after the death of a near relative. In this case the woman goes to her father's house, and has the gall of the slaughtered ox rubbed into the armpits.
- uku **GCOMBA**, *v.t.z.* To paint the face with different coloured clays, as white, red, brown, etc.
- isi **GCONA**, *n.z.* A person who makes himself ridiculous, and thus becomes the laughing stock of others.
- in **GCONGCOYI**, *n.x.* A gnat.
- in **GCONGOLO**, *n.x.* A reed.
- in **GCOPO**, *n.x.* A pinnacle; a high point of a building, or of a hill or mountain.
- in **GCUBA**, *n.z.* The flesh of an animal which has died. x. i *Ngcula*.
- i **GOUKA**, *n.z.* A large black ant common in the paths in hot weather.
- i **GOUKU**, *n.z.* A rough skin petticoat.

- worn by women as a travelling dress. x. *isi Kaka*.
- uku Gcula, v. i. z. To stand as in a reverie; to be at a complete standstill. Usually denoting a state of helplessness of body, or confusion of mind: to be at one's wits' end. Inkomo ayisahlisi *iseigculile*: The cow refuses to eat, and stands as if about to die. Nanko umntu *ugculile*: There is a person standing continually at the same place.
- um Goula, n. z. An assegai with a long shaft; a barren stalk of maize; a pillow.
- uku Goulela, v. t. x. To rejoice over; to exult in another's misfortunes.
- uka Gouma, v. i. x. To moan as in sickness.
- isi Gouma, n. x. A bunch of beads; a small bunch of anything.
- i Gouwa, n. x. The river on which the Butterworth Mission Station is situated.
- ubu Gowangu, n. x. A species of large red ants. It denotes plurality or mass: there is no singular to this species of ant.
- in Geweles. See i *Ngeweles*.
- isi Gowelegcwele, n. z. A person without means or property; one who lives from hand to mouth, by what he can obtain from others, or lay hold of: hence it often, although not always, denotes, a marauder, one who lives by plunder. A gipay would in the Zulu country be called an *Isigcwelegcele*.
- uku Goweleza, v. t. z. To live and act, as under the word *isi Gwelegcwele*.
- in Gowenxe, n. x. The Kaffir name of the Kat river, on the banks of which the town of Fort Beaufort is built.
- i Gebe, n. z. A deep pit or trench; a large hole, such as is used for entrapping large game, as the buffalo. Sharp stakes are placed perpendicularly in the hole, and the opening covered with sticks and bushes, to entrap the game.
- u Gebe, n. z. A dangerous ridge on a mountain.
- isi Gebenga, n. x. A lawless person; a bandit; a highwayman.
- uku Gebisa, v. t. z. To bend down; to cause to incline or bend down from the perpendicular, or to be out of a level. x. *Ukugobisa*.
- uku Geeza, v. i. z. To be in an agitated state; to menace by standing in a trembling or agitated manner, as if about to throw something at another; to be in a confused, agitated state of mind, as one bordering on insanity.
- uku Gebula, v. t. x. To gash; to cut a deep wound.
- uku Geca, v. t. x. To make a clearance, as of grass or bush, with a sharp spade or an axe.
- uku Gedza, v. t. z. To utter violent, severe language; to talk very loud. x. *Uku Nkenteza*.
- uku Gedla, v. t. z. To gnaw; to gnash; to crunch with the teeth. (*Onomatopoetic*.)
- u Gedle, n. z. Gravel; small stones: so named from the noise caused when walking on them.
- uku Gega, v. t. z. To shave the head. x. uku Guya.
- isi Gege, n. z. A person of unsocial, greedy habits; one who prefers to sit alone at a meal, so as to get more than his share of food.
- ubu Groz, n. z. Gluttony; greediness; selfishness.
- uku Gegeleza, v. i. z. To trip; to walk with a shuffling step, as between shuffling and running, as a person who is walking among shifting pebbles.
- uku Geja, v. t. z. 1. To strike the ground with a missile, or weapon thrown or fired at an object, so as to miss the aim.—2. To turn up the ground with a pick or hoe.
- i Geja, n. z. A pick or plough; that which strikes and turns up the ground. From *Ukugeja*.
- uku Gela, v. t. z. To cut down; to destroy; to desolate, as an army ravaging a country, and cutting or treading down the crops.
- i Gele, n. z. A plant, the bulbous root of which is eaten.
- isi Gele, n. z. A person with a retiring forehead: hence an old man with the head-ring worn by the Zulus placed far back on the head.
- in Gelosi, n. x. An angel.
- uku Gema, v. i. z. To indicate by motions of the body; to make a feint, as if about to strike; to nod assent; to make as if about to bite a thing; to signify an intention by some movement of the body.
- uku Genca, v. t. z. To cut or chip as with a knife, or with a hook for chopping, or a small axe, as in chopping

- bushes or small branches from a tree or hedge.
- in **GENDE**, n.z. A honey bird. See *u Ngende*.
- uku GENQA**, v.t.x. To dig deep; to trench.
- uku GEQA**, v.t.x. To throw a thing with a jerk.
- uku GEQA**, v.t.z. 1. To scrape or clear out, as the scraping and removing the pulp and seeds of a calabash, so as to render it fit for use as a bottle for milk; or the scraping out of a native snuff box.—2. To give purgative medicine, so as to clear the bowels.
- isi GEZENGA**, n.x. A dumpling made of mealies which have first been boiled, and then crushed and made into a round mass.
- uku GEXA**, v.i.x. To stagger, like a drunken man. z. To move backwards and forwards, like a person in a rocking-chair.
- um GEXO**, n.z. A string, or belt of beads, worn round the neck, and often thrown over the shoulder, and brought over the breast, and over the side of the person, like a sash, or scarf.
- uku GEZA**, v.i.x. To act wildly, madly; to act as one mad. z. To dabble or splash in water; to bathe; to frolic in water, as is usually done in bathing by the natives; to perform ablutions on the person. Sometimes, To wash clothes; but *Ukuhlamba* is more generally used.
- ubu GEZA**, n.x. Madness; extreme folly; headstrong passion and rashness, that acts in opposition to reason; fury; rage.
- i GEZA**, n.x. 1. A madman; a man raving and furious with distracted reason.—2. One inflamed with extraordinary passion, and acting contrary to reason.
- in **GEZA**, n.z. A kind of weed.
- uku GIBA**, v.t.x. To contend in argument; to differ in opinion; to contend a point; to keep a person off by contention. z. To take out, as the taking any thing from a box; to draw out, as to draw a sword from its sheath.
- um GIBE**, n.x.z. A snare for game. Usually applied to any snare which takes the game in a noose, or lasso.
- uku GIBISELA**, v.t.x.z. To throw at, as with a stick, or stone; to keep off, as a dog by throwing at it.
- uku GIDA**, v.i.x. To take provisions for sustenance, when about to remain at a place for a short period. When about to attend a marriage-feast, which often lasts for several days, the Kaffirs often take cows to milk for themselves and families while the feast lasts. The word *Ukugida* in Xosa-Kaffir denotes this practice, of adding to the common stock of provisions on such occasions. z. To dance with vehement contortions of body, bending every way with fantastic movements. Usually it denotes a dance by girls in the open air, at which the men and women look on.
- uku GIDAGIDA**, v.i.z. To make contortions of body, as when a person is tickled; to be ticklish; to be giddy and unsteady, like a lively girl, or a rollicking young man.
- uku GIDAZA**, v.t.z. To cause contortions of body, as by tickling a person.
- isi GIDI**, n.z. 1. A shaking; a trembling, as the shaking of the earth by an earthquake.—2. Amazement; perplexity; uncertainty; applied to a number beyond calculation.
- i GIDI**, n.x.z. A million. Abantu *obaligidi*: A million people.
- um GIDI**, n.x. A marriage party.
- uku GIDIMA**, v.i.x. To go with speed; to run fast.
- um GIDO**, n.x. 1. A gift of provisions, as in the case of the *Ukugida*, which see.—2. A gift of friendship, consisting of anything eatable, as game sent by one person to another.—3. Often used to denote a present given to a sweetheart, generally of an eatable kind.
- uku GIGIMA**, v.i.x. The same as *Ukugidima*.
- uku GIGITEKA**, v.i.x.z. To shake with laughter; to laugh immoderately; to laugh aloud; to giggle; to laugh in a silly manner.
- uku GIJIANA**, x. Same as *uku Gidina*.
- uku GILA**, v.t.x. To overthrow or knock a person down, by coming into collision with him in passing.
- i GILA**, n.x.z. The gizzard of a bird or fowl.
- i GILO**, n.z. The projection in front of the neck, called *Adam's apple*.
- uku GINGIZA**, v.i.z. To stutter; to stammer.

uku GINGQA, *v.t.z.* To roll, as a stone.
x. *Ukuqengga*.
uku GINGQEKA, *v.i.z.* To roll; to be in a rolling state. x. *Ukuqenggeka*.
isi GINQI, *n.x.* A pit; a deep hole in the ground.
in GININGINI, x. See i *Nginginingini*, under the letter N.
uku GINYA, *v.t.x.* To swallow.
uku GIVYA, *v.i.z.* To rush or run with vehemence; to leap and spring, so as to perform a peculiar movement in a public dance, which simulates the downfall of an enemy when killed in battle.
uku GOBA, *v.i.x.z.* To bend; to bow down the person.
uku GOBISA, *v.t.x.z.* To cause to bend; to bow down; to bend. *Gobisa isebe lomti*: Bend down the branch of the tree. z. *Ukugebisa*.
in Gobo, *n.z.* A large crib; a kind of enclosure made of wicker work, outside the house, for storing mealies in. x. u *Dlala*.
isi Gobo, *n.z.* The wild asparagus; so named from the bending stalk, and its tassel flower hanging down: from *uku Goba*, to bend.
um Gobo, *n.z.* The stick running up the middle of the shield, and projecting above it, with the tail of some wild animal wound round it.
uku GOBODA, *v.i.z.* To bend forward; to overhang, as a person sitting in deep thought, as one dejected, and lost to all passing events.
i GOBONGO, *n.z.* A wide-mouth calabash; any thing with a wide opening, as an empty egg-shell.
isi GOBONGO, *n.z.* A large round knob, as of a stick, or door-handle.
uku GOBOZA, *v.i.z.* To ripple, like water in a rivulet; to run down, as cattle when descending a mountain; to walk, as a tall person with a bobbing gait.
in Goboz, *n.x.* A large basket, usually employed for harvesting corn.
uku GOCAGOCA, *v.t.x.* 1. To perform work thoroughly, fully, completely.—2. To thoroughly investigate a matter, so as to fully master and understand it.
uku GOCAGOCELLA, *v.t.x.* To question in a searching manner; to examine by questioning; to cross-examine, as a witness in a court of law.

i GIDI, *n.z.* 1. A hole washed out by heavy rain.—2. A grave.
i GODA, *n.z.* A thick rope or reim, as a *trek touw*; made from an ox-hide.
isi GODI, *n.z.* Any deep or hollow place in the ground; a hollow.
um GONI, *n.z.* An excavation; a hole or pit, made to entrap the wild boar.
isi GODLA, *n.x.* A horn of an animal when severed from the body; while still on the living animal it is called *Upondo*.
uku GODLA, *v.t.x.* To suppress; to conceal; to hold back from view.
isi GODLO, *n.z.* The upper part of a great chief's kraal, or town, where his wives reside. It is derived from *Ukugodla*: To conceal; to keep back, as this part of the chief's residence is "kept back" from common contact or from the public gaze.
isi GODO, *n.x.* A thick, dry block of firewood. z. The stump of a tree still standing in the ground.
u GODO, *n.x.* A dry carcase, or the dry skin of an animal.
uku GODOLA, *v.i.x.z.* To become cold; to feel cold. *Ndiyagodola*: I am getting cold.
um GODOLI, *n.z.* A fabulous dog; a sort of weir-wolf, said to devour men.
uku GODUKA, *v.i.x.z.* To proceed towards home; to go home.
uku GODUSA, *v.t.z.* To take home. *Godusa inkomo*: Take the cattle home.
um GODUSO, *n.z.* A betrothed girl.
i GOGO, *n.x.* A wizard; an enchanter; one who practises enchantments.
z. A small kind of antelope, inhabiting rocky places.
isi GOGO, *n.x.* A person whose limbs are stiff, as one paralyzed with cold, or from any other cause. A person whose limbs are bound with a cord is called an *Isigogo*.
uku GOGODA, *v.t.z.* To scrape up with the finger or with a spoon any small remainder of fluid in a vessel.
i GOGODE, *n.x.z.* A large toad; a planata.
uku GOGOZA, *v.t.z.* To rattle; to jolt, as a wagon running over stones.
isi GOJANA, *n.z.* A small hole in the ground.
uku GOLA, *v.t.z.* To snatch; to pounce upon, as one seizing another from behind.

- i GOLIDE, n. x. z. Gold. Kaffirized from the English.
- i GOLOMI, n. x. A bird named the Lory ; a kind of parrot.
- uku GOLOZA, v. i. x. To sit alone, as a person in a reverie; to sit solitary, as one lost in thought.
- uku GOLOZELA, v. t. x. To sit still, silent, and alone for a purpose, as to sit to watch for anything. *Sendiyakugolozela isela*: I will go and watch for the thief. *Ndisagolozela isipwo enditenjiwa ngaso*: I am looking for the gift which was promised me.
- um GOMA, n. z. A witch doctor; an *Isanusi*; a doctor of high rank.
- in GOMA, x. See i NEOMA, under the letter N.
- uku GOMBA, v. t. x. To hollow or dig out a pit with a small opening, as a corn pit; to excavate.
- um GOMBA, n. z. The tall feather of the domestic cock.
- uku GOMBONCA, v. i. x. To hollow out; to scoop out, as in wood or stone.
- um GOMO, n. z. The plain truth; the naked fact; the long and short of a matter.
- uku GONA, v. t. z. To embrace; to carry in the arms as a child.
- in GONE, n. x. A description of long grass. z. *Ingongoni*.
- in GONGO, n. z. A complicated, difficult affair.
- in GONGOMA, n. x. A rising on the head caused by a blow.
- in GONGONI, n. z. Long thin grass used for brooms. x. *Ingone*.
- in GONGONO, n. z. The wax of the ear.
- uku GONGOZA, v. i. x. To sound with a rattling, hollow, or reverberating sound, as thunder, or as a vehicle rumbling in the distance. (*Onomatopoetic*.)
- uku GONEXA, v. t. x. 1. To dig deep; to dig a pit.—2. To question deeply; to search out the truth of a statement by searching questions.—3. To pilfer; to purloin.
- imi GONGXA, n. x. Pits in the ground.
- imi GONGXWANA, n. x. Small gutters or holes in a road caused by rain.
- in GONO, n. z. The nipple of the human breast.
- in GONOTI, n. z. Rattan, a kind of cane, much used for the construction of the doors of native huts.
- in GONTSI, n. x. A corner of a room; a recess.
- in GONYAMA, n. x. z. A lion.
- uku GONYAMELA, v. i. x. To attempt that which is beyond one's strength.
- uku GONYELA, v. t. x. To act with energy; to put forth all a person's strength in the accomplishment of an enterprise.
- uku Goqa, v. t. z. To fence or ward off a blow.
- i Goqo, n. z. A heap of logs of wood.
- um Goqo, n. z. A bar of wood, a long roller.
- i GOTYI, n. x. The name of a small bird.
- in GOXOWANE, n. x. A gathering of dry bones, or anything that makes a rattling noise.
- in Gozi, n. x. z. An accident; calamity; hurt; injury; danger.
- uku GQABAZISA, v. t. x. 1. To give the outline of a speech or a purpose without giving the details.—2. To drop quickly, as drops of rain in a shower.
- uku GQABUKA, v. i. x. To burst, as a tumour or boil. z. To break off; to expire; to die. Lit. To break off from life.
- uku GQABUKELA, v. i. x. To burst forth on any person or object.
- uku GQABULA, v. t. x. To break off as a string or rope. z. To die; to expire.
- uku GQABUZA, v. t. x. To cause to burst.
- uku GQABUZELA, v. t. x. To cause to burst forth on any person, place, or thing.
- uku GQADAZA, v. t. x. To dodge; to evade by a sudden shift of place; to escape by running from side to side when pursued.
- uku GQADAZISA, v. t. x. To dodge a person, as the hare dodges the hounds in running from side to side.
- ubu GQAGALA, n. x. Artful speech, which is intended to attain some purpose which is concealed by the speaker.
- i GQAGQA, n. z. An ear or cob of maize, the corns of which are placed irregularly over the surface; an imperfectly formed ear of Indian corn.
- uku GQAGQANGISA, n. z. To place things irregularly or in a disorderly manner; to do anything unevenly, as stitching or sewing.
- in GQAKAGA, n. x. The small pox.
- uku GQALA, v. i. x. To observe attentively.
- uku GQALISA, v. t. x. To draw the attention; to cause a person's attention to be fixed on an object.
- uku GQALISELA, v. t. x. To attentively observe any person or object; to pay particular attention to an object; to select for observation or attraction.

- uku GQAMUKA, *v.i.z.* 1. To flash ; to flare up ; to flame.—2. To come in sight suddenly ; to come out to view.
 in GQANDA, *n.x.* A description of assegai.
 in GQANGA, *n.x.* A war bird ; a species of eagle.
 in GQANQOLO, *n.x.* A bird, named by the colonists a dikkop.
 ama GQAPAGQAPA, *n.z.* Spots of colour, as on a dress.
 in GQAPUNANA, *n.z.* An active, clever person or animal.
 uku GQATSA, *v.i.x.* To race, as horses or cattle.
 i GQATYANA, *n.x.* A small leaf of a tree.
 i GQAZA, *n.x.* A small bird, whose habitat is in the grass.
 uku GQEBELA, *v.i.x.* To speak ironically and sarcastically, expressing one thing and meaning another ; to banter.
 in GQELE, *n.x.* Frost ; cold.
 in GQEQ, *n.x.* A small dog ; a dog of a diminutive species.
 Gqi, *adv.x.* Behold ! It denotes the occurrence of any sudden event, breaking in as it were upon other events. Kute esateta gqi ilifu elikanayo labenzela itunzi : While he yet spake, behold, a bright cloud overshadowed them.
 ubu Gqi, *n.x.* Sorcery ; enchantment ; magic. Ukwenza ugobnqi : To use enchantment ; to deal in sorcery.
 isi Gqi, *n.z.* A sound as of footsteps ; the sound of the regular step of dancers. (*Onomatopoetic.*)
 uku Gqina, *v.t.x.z.* To finish ; to bring an operation to an end. *Sendiggibile* : I have finished. *z.* To fill in ; to close up, as filling up a hole in the ground with earth.
 uku Gqibela, *v.t.x.z.* To make a full end ; to finish up. *Impi yabaggibela* : The enemy finished them up, made a full end of them. Inkomu zimggibela umbona, tu ! The cattle have quite destroyed the mealies. *Waggibela ngami ukwabela isonka* : I was the last to whom he distributed the bread.
 um Gqibelo, *n.x.z.* The end, the close, the termination of a thing or affair ; hence the last day of the working days of the week. Applied also to the end of time. Umhla womqibelo : The last day.
 isi Gqiki, *n.z.* A wooden pillow, which

- consists of a short log of wood, used by the natives, but especially by the Zulu Kaffirs.
 uku Gqila, *v.t.x.z.* To drain the last drop of milk from a cow in milking ; to suck at the breast till entirely drained.
 i Gqili, *n.x.* The Kaffir name of the Gariep, or Great Orange River, which is the boundary of the Cape Colony to the north.
 uku Gqilaza, *v.t.z.* To beat with the fist ; to pummel, as a person beating another while kneeling upon him when down.
 u Gqilaza, *n.z.* The swelling of the glands of the neck called the mumps.
 in Gqina, *n.z.* A hunting party.
 um Gqini, *n.z.* An animal with its tail docked.
 i Gqirha, *n.x.* A doctor ; a medical man ; one who professes to discover witches.
 ubu Gqirha, *n.x.* That which relates to the profession of a doctor, or of a professed witch-finder ; skill in the medical profession.
 uku Gqira, *v.t.x.* 1. To pass by ; to pass over.—2. It denotes comparison. Londoda iwaggitile amanye ngo-bukulu : That man is greater than all others. Lit. He passes them by, or goes beyond them.
 i Gqira, *n.x.* A large swelling or cancer ; an abscess.
 um Gqiri, *n.x.* A transgressor ; one who passes beyond the rule or line of rectitude.
 uku Gqirisa, *v.t.x.* To pass a person or thing onwards ; to assist in making progress. *Ziggitise inkomo* : Pass on the cattle.
 isi Gqiro, *n.x.* A transgression ; that which passes over the rule or line of rectitude.
 uku Gqiza, *v.t.z.* To ornament the arms or legs, by binding on strings of beads or the tails of animals.
 in Gqo. See i Neqo, under the letter N.
 uku Gqoba, *v.t.z.* To milk out all the milk from a cow ; to dig up, as roots from the ground. The radical meaning is, To effectually remove or eradicate a thing, so as to bring forth what was before hidden, as the milk in the udder, or the roots in the ground.
 uku Gqoboka, *v.i.x.* To break out ; to

burst. 1. As a boil or abscess. *Ituma liggobokile*: The abscess has burst.—2. It denotes the bursting through of water as when a dam is carried away, or the bursting out of corn when a sack is burst. *Amanzi aggobokile e dameni*: The water has burst out from the dam. *Inzowa igqobokile*: The sack has burst. It denotes a bursting forth from some internal pressure, and is thus distinguished from *Ggoboza*, which denotes a breaking through from pressure from without by another party.

uku Gqoboza, *v.t.x.* To burst through. *In-koma ziggobozile ebuhlanti*: The cattle have broken through the kraal.

uku Gqobozela, *v.t.x.* To break through in a particular spot or locality named. *Apo amasela aggobozela kona*: Where thieves break through and steal. *Amahashe aggobozela elutangweni*: The horses have broken through the hedge.

uku Gqoka, *v.t.z.* To dress in civilized habiliments.

isi Gqoko, *n.z.* Hat, cap, or any article of European clothing.

uku Gqogqa, *v.t.x.* To scrape out: applied to the scraping out the native snuff-box, so that nothing remains. The radical meaning is, to completely remove what remains by searching it out; hence, 2. To search out and expel an enemy, or the remnant of a vanquished foe, who have concealed themselves. *Batshona ehlatini, kanti sabaggogqa noko*: They hid themselves in the forest, but we searched them out and expelled them nevertheless.

uku Gqojozwa, *v.p.x.* To be broken through. *Indlu iggojozwe*: The house is broken open. The passive of *uku Gqoboza*. For the mutation of the *b* into *j*, see the letter B.

in *Gqokoqwane*, *n.x.* A weevil; an insect very destructive to stored corn.

uku Gqoqza, *v.t.z.* To rap; to knock at a door; to rap or knock on anything, so as to make a rattling sound.

uku GqoqzelA, *v.t.z.* To walk with a stick, and rap the ground with it; to walk in new shoes which make a creaking noise. (*Onomatopoetic*.)

um Gqoqzo, *n.z.* A long walking stick.

uku Gqota, *v.t.x.* To hunt alone, or singly. in *Gqosha*, *n.x.* The breast bone. in *Gqote*, *n.x.* Speed.

uku Gqotsela, *v.i.x.* To run swiftly. in *Gqotbane*, *n.z.* The ankle or wrist bone. i *Gquba*, *n.x.* Old rotten manure. z. i *Quba*.

um Gquba, *n.x.* Soft, dusty manure. z. um *Quba*.

uku Gquba, *v.t.x.* To raise a dust. More generally used to denote dust made by children in their play. i *Gqubushu*, *n.x.* A small bush bird.

uku Gqubutela, *v.t.x.* To cover the head and face from being seen, by throwing a garment or cloth over the head. z. *uku Qubuta*. in *Gqubusi*, *n.x.* A waterfall.

uku Gqugala, *v.t.x.* To consult together privately; to take secret counsel together.

uku Gqukuzza, *v.t.z.* To slap, or touch gently, as a tap of the hand to awaken a person from sleep; to graze, as a spear thrown, or a bullet fired, which slightly grazes a person, but does not wound him; to cause to quiver. x. *Ukuti Gqwizi*.

uku Gqula, *v.t.z.* To thrust at, so as to drive back, as a person giving a thrust with a stick, so as to drive another back.

uku Gquma, *v.i.x.* 1. To roar, as a lion, or as the sea.—2. To cover, as with a blanket. z. To throb, to pulsate, as the heart or the pulse; to vibrate.

isi Gquma, *n.z.* A knoll; a hillock; a mound.

u *Gqunce*, *n.x.* Name of a description of forest tree.

i *Gqunde*, *n.x.* A description of long grass.

um Gqungwana, *n.x.* A small basket of tobacco.

uku Gqunqa, *v.i.z.* To change colour from fear or anger, or from sickness or death.

uku Gqungqua, *v.t.z.* To jog; to nudge a person; to excite, or stir up to action; to rouse.

ama Gqunuba, *n.x.* A wild fruit like a raspberry.

ama Gqunukwebi, *n.x.* Name of one of the Kaffir tribes.

isi GqunyanA, *n.z.* A small hillock or mound.

uku Gquta, *v.t.x.* To extract a substance by probing, as wax from the ear, or honey from a bottle.

- uku GQUZUKA, *v.i.x.* To be abraded, as the skin from the body, or plaster from a wall, by anything coming in contact with it in passing.
- uku GQUZULA, *v.t.x.* To abrade, as the removing of the skin from the body by contact in passing, or plaster from a wall.
- Gquzu. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Gquzu*: The same as uku *Gquzula*.
- uku GQWAGQWA, *v.t.x.* To burn pottery.
- in GQWALASHU, *n.x.* A species of civet cat.
- i GQWANGE, *n.x.* A small bird, the Cocovic.
- isi GQWATI, *n.x.* The substance found adhering to the insides of old milk sacks, or the sides of water casks; any incrustation on the sides of vessels.
- in GQWEQQWE, *n.x.* Hoar frost; also snow.
- u GQWEQQWE, *n.z.* A flat thin thing, as a plate of metal, or a board, or top of a table. *x. Ucwecue*.
- uku GQWEREZA, *v.i.x.* To talk incoherently.
- um GQWETO, *n.x.* A kaross made from a cow or ox-hide.
- im GQWIMLA, *n.x.* A severe ruler; a tyrant.
- i GQWIRÀ, *n.x.* A wizard; a witch.
- ubu GQWIRÀ, *n.x.* Bewitchery; that which belongs to witchcraft.
- GQWIRÌ, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Gqwiri*: To barely graze a thing thrown at, or fired at with a gun; to impinge. *z. uku Gqkuza*.
- isi GU, *n.x.* A trap for birds, made with a flat stone, which falls on the bird when sprung.
- uku GUBA, *v.i.x.* To tremble with fear.
- z.* 1. To flutter, as a bird caught in a trap; to splash water about as in bathing.—2. To grind corn into meal.
- um GUBASI, *n.x.* A door post.
- in GUBO, *n.x.* A cloak; a robe; a native kaross, for covering the whole body with. From *uku Gubudela*.
- um GUBO, *n.x.* Meal from wheat or corn. From the *Zulu* meaning No. 2 of uku *Guba*.
- uku GUBEKA, *v.i.x.* To break into powder, as a substance under chemical action.
- i GUBU, *n.x.z.* Any hollow sounding thing; hence, a drum.
- uku GUBUDA, *n.z.* To lead into error, by cunning management; to manifest a capacity for cunning mischief; to hoax; to humbug.
- uku GUBUDELA, *v.t.x.* To cover the whole person with a long robe or garment; to robe.
- uku GUBUKA, *v.i.z.* To rise suddenly up, as a buck or deer when suddenly roused.
- uku GUBULA, *v.t.x.* 1. To bale out as water.—2. To turn over, as a stone, with a lever.
- uku GUBUNGELE, *v.t.x.* To cover as with a garment or vessel. *z. uku Gubuza*.
- isi GUBUNGELO, *n.x.* A covering as of cloth.
- uku GUBUYA, *v.i.z.* To travel over a country, so as to visit every place; to travel by irregular routes, so as thoroughly to explore a country.
- uku GUBUZA, *v.t.z.* 1. To cover as with a garment the whole person; hence, 2. To sink in water, so that the whole person disappears under the water.
- uku GUBUZELA, *v.t.z.* To veil the face; to cover, as a hen her chickens.
- GUCALA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gucala*: To step or move aside from the path in which a person is walking for any purpose. *Ute gucala*, eteta nomlingane wake: He stepped aside, and spoke to his companion. *Ndite gucala endlwini*: I just stepped into the house.
- uku GUCULA, *v.t.x.* To clean out.
- uku GUDA, *v.i.x.* To become smooth and glossy. *Indlu igudile*: The house is smooth and glossy. *z.* 1. To clip; to cut, as the hair of the head.—2. To milk a cow without a calf first sucking. In Africa the calf usually sucks first, to bring down the milk, and make it freely flow for milking.
- isi GUDO, *a.z.* A cow which gives down her milk in being milked without being first sucked by her calf.
- GUDU, *adv.x.* This word is used familiarly to denote the sudden and unexpected occurrence of an event during the progress of another event, or of a conversation, so as to arouse the attention, and fix it on the event transpiring. It answers in some measure to the English word, Behold!
- u GUDU, *n.x.* A kind of amphitheatre on the side of a mountain range, or hill side, forming a hollow running from the lower to the higher part of the mountain, usually covered

with trees; distinguished from a ravine or gorge, by not being so deep in its character.

i **Gudu**, n. z. A horn used by the natives for smoking wild hemp. It contains water, in which is inserted a reed, which is so placed that the smoke has to pass through the water before it reaches the mouth of the smoker.

uku **GUDULA**, v.t.z. To plaster a wall; to plaster a house; to smooth or finish plaster by smoothing it.

uku **GUGA**, v.i.x.z. To wear out; to grow old from wear. *Ingubo yam igugile*: My cloak is worn out, is become old.

uku **GUGUDA**, v.t.z. To grate or grind with the teeth in eating.

uku **GUHLA**, v.t.z. To rub against, as an ox against a post or gate; to rub away by friction, as in filing metal.

isi **GUHLO**, n.z. Any thing used for rubbing or friction, as a file or a curry comb.

uku **GUHLUKA**, v.t.z. To move away a little space; to go on one side.

uku **GUHLUZA**, v.t.z. To file; to rub down by friction.

uku **GUHLUZELA**, v.t.z. To rattle, as a wagon travelling over stones.

uku **GULA**, v.i.x.z. To groan; to utter a moan, as when in pain or sorrow.

i **GULA**, n.x.z. A description of calabash.

um **GULO**, n.x.z. A groan; a mournful moan, as of one in pain or sorrow.

in **GULUBE**, n.z. The hog, especially the wild hog, or boar.

i **GUMASHOLO**, n.x. A drone of the beehive. Also applied to a large, inactive person.

uku **GUMBA**, v.t.z. 1. To carve; to scoop out wood.—2. To make hollow; to excavate.

i **GUMBE**, n.x. A corner of a room; a recess; an antechamber. z. *Iguma*.

isi **GUMBO**, n.z. An instrument bent or curved, so as to scoop out or carve vessels, spoons, &c.

uku **GUMBUQEKA**, v.i.z. To fall over; to upset; to turn upside down, as a vehicle which has fallen completely over.

uku **GUMBUQELA**, v.t.z. To overturn; to upset; to turn over.

um **GUMA**, n.z. A stupid, clumsy person; a blunderer.

uku **GUMZA**, v.t.x. To finish up; to make an end of.

uku **GUNDA**, v.t.z. To cut as the hair of the head; to shear as wool.

uku **GUNDELA**, v.t.z. To cut off the *isigcogco*, or head ring worn by the Zulu men.

uku **GUNGAGUNGQISA**, v.t.x. To rock about with a rolling motion, as a wagon when rolling over large stones in travelling.

um **GUNGALUZA**, n.z. A large rope or cable.

uku **GUNGQUZA**, v.i.x.z. To shake about so as to cause a knocking sound, as in some hollow thing, as inside a house or vessel. (*Onomatopoetic*.)

isi **GUNGU**, n.z. A secret plot.

in **GUNGU**, n.z. A kind of drum. It is constructed by placing a thin skin over anything hollow, as a Calabash, which is beaten like a drum; hence, a drum.

uku **GUNGULA**, v.t.x. To cudgel; to strike with a stick; to beat unmercifully.

in **GUNJANA**, n.x. A small corner; an angle.

uku **GUNUNDA**, v.t.x. To eat grass or pasture off short; to eat a place bare.

uku **GUNUNDEKA**, v.p.x. To be eaten off short, as pasture.

GUNGXA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Gungxa*: To fall off from a height, or from a seat; to tumble down.

uku **GUNGULÄ**, v.t.x. To throw down, as large stones from a height, or from the walls of a building which is being thrown down.

uku **GUNGÜLEKA**, v.i.x. To fall down. As *Ukuti gungxa*.

uku **GUNYA**, v.i.z. 1. To be tenacious, inflexible; to be hard or tough, as meat which cannot be softened by cooking.—2. To be strong, referring to muscular strength; to put forth muscular strength.

i **GUNYA**, n.x. Deputed authority determinedly exercised. Derived from the Zulu *uku Gunya*, which see.

uku **GUNYAZA**, v.t.z. To master; to overpower; to throw in wrestling; to seize with firm muscular grasp.

um **GUPANI**, n.x.z. A small bird whose habitat is in forests.

uku **GUQA**, v.i.x.z. To bend the knee; to kneel down.

uku **GUQUBALA**, v.i.z. 1. To change colour, as the chameleon, or a person changing colour from confusion of face. x. uku *Guquguquka*.—2. z. To become cloudy; to be overcast. *Izulu liguqubele*: The sky is overcast. x. uku *Sibekela*.

uku Guquguqla, v.i.z. To roll over and over.

Guququ. x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti guququ*: 1. To make a sudden turn ; to alter the posture of the body or the direction of the look ; to face about.—2. To suddenly change the topic of conversation ; to change the subject of discussion ; to fly off to another subject.

uku Guququka, v.i.x. 1. To change colour often, as a chameleon, or as a person changing colour from confusion of face.—2. To often change in purpose, opinion, or conduct ; to be unstable or shifty.

uku Guquka, v.i.x.z. 1. To turn back ; to go in another direction.—2. x. To repent ; to change the mind and conduct ; to turn from one course of conduct to another.—3. z. To return from a place to that started from ; to change into ; to become another thing. *Kutwa abantu ekufeni baguquka bazinyoka* : It is said that people become snakes when they die. The *Zulu* word, for the meaning No. 2 in *Xosa*, is uku *Penduka*.

uku Guqukeka, v.t.x.z. To turn back, or turn over of itself.

uku Guqukelo, v.t.x.z. 1. To turn back for, or toward an object.—2. x. To be converted. *Ukugukelo ku Tixo* : To be converted. Lit. To turn towards God. z. uku *Pendukela*.

uku Guquila, v.t.x.z. 1. To turn ; to turn over.—2. x. To convert ; to cause a person to change his conduct or opinions.

uku Guqulela, v.t.x. To turn over ; to turn for another.

i Gusawa, n.x. A perfume obtained from herbs.

uku Gusha, v.t.x. 1. To hide and conceal a thing from another.—2. z. To avoid ; to shun, as by making a detour, so as to avoid a place, or crossing over to the other side of a street so as to avoid meeting a person.

uku Gushela, v.t.x. 1. To hide a thing for another.—2. To hide a thing in a certain place.—3. To hide by placing the thing hidden under some other thing, as under the arm, or under a garment worn at the time. *Igushela pantsi kwebatye yako* : Hide it under your coat.

in Gutyaná, n.x.z. A small garment or cloak.

uku Guza, v.t.z. To stint a person, as in food ; to vex a person by mean and parsimonious conduct towards him.

i Guza, n.z. A snuff box made from a small calabash.

i Guzebe, n.x.z. A Cape gooseberry. Kaffirized from the English.

uku Guzuka, v.i.x. To be abraded ; to have the skin removed from the person, or plaster from a wall, by friction, as by anything passing, and rubbing and scraping it off. z. To be forcibly rent or struck off as by falling, or being fallen upon.

uku Guzula, v.t.x. To abrade ; to brush or scrape against another, so as to cause an abrasion ; to rub or scrape against a wall, so as to cause any part, as the plaster, to be removed. z. To break off a part from the whole, as a plank from a ship, or a branch from a tree.

in Guzungu, n.z. A mass of rock ; a very large stone, as when first taken from a quarry.

uku Gwaba, v.i.x. To sing ; to chant.

i Gwababa, n.z. A carnivorous crow with a white neck. x. A raven.

uku Gwabaza, v.t.z. To strike so as to produce a sound as of a drum, as when striking on a shield.

isi Gwaca, n.z. A small kind of quail.

uku Gwacela, v.i.z. To make a detour, as round the side of a hill, or of a house, so as to escape notice.

uku Gwada, v.t.x. To snuff ; to take snuff.

i Gwada, n.x. Snuff.

i Gwada-ленкуа, n.x. The puff ball in appearance like a mushroom. Lit. Wolf's snuff.

in Gwadla, n.z. A kind of assegai, or native spear.

uku Gwadlalaza, v.t.z. To strike with violence, but without producing the effect desired, as to strike a stone with a hammer without breaking it.

uku Gwagubisa, v.t.x. 1. To pursue so as to tire out.—2. To continue to follow a person from place to place, for the purpose of annoying him.

um Gwagwa, n.x. A reddish cloud, as often seen at sunset.

in Gwagwa, n.x. An ornament made of ivory, like a flat button, worn in the ear.

- uku **GWAGWISA**, *v.i.x.* To be proud.
 uku **GWAGWISELA**, *v.t.x.* To be arrogant and boastful towards others.
 u **GWALA**, *n.z.* A kind of musical instrument.
 uku **GWALA**, *v.t.x.* To perform on a musical instrument named the *Gwali*. *z.* To contract filth; to become encrusted with filth; to rust as iron.
 ubu **GWALA**, *n.x.z.* Cowardice; want of courage to face danger; timidity.
 i **GWALA**, *n.x.z.* A coward; a timid or pusillanimous man; a person who lacks courage to meet danger.
 i **GWALAGWALA**, *n.z.* The name of a kind of Lory, belonging to the Parrot family.
 um **GWALI**, *n.x.* 1. A bush resembling the English myrtle in appearance, much used for tea by the Hottentots; it is called the *Gwary* by the Cape colonists.—2. The name of the river near which the Clarkebury Mission Station is established.
 u **GWALI**, *n.x.* A musician; one who plays on the *Gwali*; a minstrel.
 i **GWALI**, *n.x.* A native musical instrument, made of catgut, on a bow of wood, with a quill flattened at one end, to give greater elasticity.
 izi **GWALISO**, *n.x.* Musical instruments.
 isi **GWAMBA**, *n.x.z.* A vegetable stew. (*A Fingoe word.*)
 i **GWAMPI**, *n.z.* A species of crane.
 in **GWAMZA**, *n.x.* A stork.
 in **GWANE**, *n.x.z.* A cuttle fish.
 i **GWANGWA**, *n.z.* Food insufficiently cooked. *Inyama iyiningwanga*: The meat is underdone.
 isi **GWANGXE**, *n.x.* A pole or bar used to fasten the door by placing it across the doorway inside of the native hut.
GWANQA, *adj.x.* Chestnut-colour. The prefix changes with that of the noun qualified. *Inkabi egwanga*: A chestnut cow. *Ihashe eligwanga*: A chestnut horse. *Amahashe agwanga*: Chestnut-coloured horses.
 i **GWANQA**, *n.x.* A small bird of the lark species.
 i **GWANQAKAZI**, *n.x.* A lightish red or chestnut-coloured cow.
 i **GWANXE**, *n.x.* A very hard description of wood; a kind of ironwood.
 i **GWANYA**, *n.z.* Unripe fruit of any description.
 Gwaqa, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Gwaga*: To suddenly come on _a
- thing or person. *Damte gwaqa esihla endulwini*: I came suddenly on him as he was descending the hill.
 um **GWAQO**, *n.z.* A wagon road.
 i **GWASHUMBA**, *n.x.* A species of wild turnip.
 i **GWATYU**, *n.x.* A national song, used as a war song. It was composed and first used in the war against the English A.D. 1846.
 uku **GWAVUMA**, *v.i.z.* To growl; to snarl; *x.* *uku Bavuma*.
 u **GWARI**, *n.z.* Snuff; tobacco.
 uku **GWAZA**, *v.t.x.z.* To stab; to wound.
 um **GWAZO**, *n.x.z.* A stabbing; a wounding. in **GWE**, *n.x.z.* A leopard; the African tiger. The plural is *Izingwe*: Tigers.
 uku **GWEBA**, *v.t.x.* To judge; to condemn.
 z. 1. To push with the head, as a sheep; to thrust with the horns, as an ox.—2. To push away, or keep off. *Gweba inkonyana ingasondele ku-Nina*: Keep off the calf, that it come not near its mother.—3. To turn off. *Gweba amanzi emfuleni*: Turn off the water in the valley. The radical meaning, from which both the *Xosa* and *Zulu* meanings are derived, is that of *ruling* and *judging*, or *controlling*.
 um **GWEBA**, *n.x.* A knobstick with an oblong knob.
 uku **GWEBELA**, *v.t.x.* To acquit; to justify.
 uku **GWEBELISA**, *v.t.x.* To bring about or cause an acquittal.
 um **GWEBI**, *n.x.* A judge; a ruler.
 u **GWEBO**, *n. { x.* A judgment; a judicial sentence.
 i **GWEBU**, *n.x.z.* Froth; foam; scum; frothy saliva.
 uku **GWEDA**, *v.t.z.* To hollow or scoop out, as a wooden bowl, or milking pail.
 isi **GWEDA**, *n.z.* An instrument for scooping out.
 uku **GWEDLA**, *v.t.x.* To move out of the way. (*Fingoe word.*)
 uku **GWEGWA**, *v.t.x.z.* 1. To catch with a hook.—2. To throw in wrestling by hooking with the leg.—3. To make proposal of marriage to a young woman.
 isi **GWEGWE**, *n.x.z.* A hook; anything to hook with.
 uku **GWEGWEDA**, *v.i.x.* To avoid; to steer clear of; to avoid a person or thing by a bye path, so as not to be seen; to keep out of sight. *Wagwegweda umzi wama-Polisa ngokuba esoyika*

- ebeya'kubanjwa: He avoided the Police Station, fearing that he might be apprehended.
- i **GWEGWE**, *n. x.* A hook ; a crook ; any thing bent at the end in the shape of a hook.
- uku **GWEGWEDELA**, *v.t. x.* To avoid ; to steer clear of for a purpose. Umzi lo uwugwegweda nina? Why do you avoid that village?
- i **GWELE** *n. x.* Leaven ; yeast.
- in **GWELETSHETSHE**, *n. x.* A small shield used in hunting.
- GWENXA**, *adj. x.* Perverse; wrong ; distorted from right ; contrary to rectitude ; untractable. The prefix changes with that of the spec. of the noun qualified. *Ukwenza okugwenxa*: Wrong conduct. *Inteto egwenxa*: Perverse speech.
- uku **GWENXAOWENXELA**, *v.i. x.* To walk in a peculiar manner, so as to be distinguished from other persons ; to walk affectedly.
- uku **GWENXEKA**, *v.n. x.* To be in a perverted state. The final *a* is changed into *ile*, to form the adjective. *Inkliziyo egwenzekileyo* : A perverse heart. *Ukwenza okugwenzekileyo* : Perverse conduct. See *Gwenzekile*.
- GWENZEKILE**, *adj. x.* Perverted. See *Ukugwenzekka*.
- uku **GWENXISA**, *v.t. x. z.* To pervert ; to turn aside from rectitude.
- in **GWENYA**, *n. x. z.* A crocodile ; an alligator.
- in **GWENYE**, *n. x. z.* The wild plum ; the fruit of the *umgwenye* tree.
- um **GWENYE**, *n. x. z.* The wild plum tree.
- uku **GWETYELWA**, *v.p. x.* To be acquitted ; justified. This is the passive form of *Ukugwebela*. For the mutation of *b* into *ty* see under the letter *B*.
- in **GWEVANA**, *adj. x. z.* Greyish ; a little grey. The diminutive of *ingwevu*.
- in **GWEVU**, *adj. x. z.* Grey. The prefix changes with the spec. of the noun qualified. *Ihashe elingwevu* : A grey horse. *Inkabi engwevu* : A grey ox.
- uku **GWEVUKA**, *v.t. z.* To rudely and in a violent manner refuse what had been previously promised and agreed upon.
- in **GWEVUKAZI**, *n. x. z.* A grey animal of the feminine gender. *Ihashe elin-*
- gwewukazi* : A gray mare. *Inkomo ingoewukazi* : A grey cow.
- Gwi, *x. z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gwi* : To just or barely miss an object aimed at ; to pass near, but not hit an object, as a bullet from a gun. *Imbumbulu ite gwi kuyo inyamakazi* : The bullet passed close to the game.
- u **GWIDI**, *n. x.* Name of a bird resembling the Cuckoo.
- i **GWILJO**, *n. z.* A stick or spring of a snare for birds.
- isi **GWILI**, *n. z.* A hyena.
- uku **GWILIKA**, *v. i. z.* To refuse with rudeness to give, or lend, or give up the possession of, anything.
- i **GWILITA**, *n. x.* A lazy, stupid person.
- uku **GWINTA**, *v.t. x.* To assassinate ; to secretly murder a person by stealth.
- in **GWINTA**, *n. x.* An assassin. Applied to one who kills secretly, as by poison, or by witchcraft.
- uku **GWINTYA**, *v.i. z.* To dip down suddenly, as a bird in flight, or as a man when he avoids a blow.
- in **Gxa**, *n. x.* The top of the shoulder on which a burden is carried. *Kuba bepopa imitwalo enzina esindayo bayibike emagzeni abantu* : For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders.
- Gxa**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gxa* : To step up sharply to a person. *Ndategxa*, *kulo owateta nam* : I stepped up to him who was speaking to me.
- ulu **Gxa**, *n. x. z.* A sharp pointed stick, or rod of iron for digging roots with.
- i **GxABA**, *n. x.* A fray ; a broil ; a riot.
- in **GXBALALA**, *n. x.* A quantity ; a lot ; a number.
- u **GXBBO**, *n. x.* A sharp pointed stick, used by boys in fighting with each other, and thrown in the same manner as an assegai.
- Gxada**, *x.* Used with *Ukuti*. Same meaning as *Gxa*, which see.
- uku **GXBDAZELA**, *v.i. x.* To stagger as a drunken man ; to stagger so as to fall forward.
- uku **GXAGXA**, *v.i. x.* To become reduced in circumstances.
- i **GXAGXA**, *n. x.* A person in reduced circumstances. This is the original

- meaning of this word ; but it is now generally used to denote a low, mean European, a tramp, one of the lower order or rank of Europeans.
- uku **GXAEXAMISA**, *v.i.x.* 1. To take long strides in walking.—2. *v.t.* To make long and running stitches in sewing.
- i **GXALABA**, *n.x.* The shoulder; the shoulder blade.
- uku **GXALEKA**, *v.t.x.* To fall against an object, so as to be driven back by it, and impede progress.
- uku **GXALETALANA**, *v.i.x.* To walk as one in haste ; to walk with an erect or somewhat haughty gait.
- u **GXAM**, *n.x.* A tree which bears large pods of a kind of bean.
- uku **GXAMBUZA**, *v.i.z.* To plunge into water.
- u **GXAMSI**, *n.x.* A fee, or cattle place ; a side place ; a suburb ; a country residence ; a farm.
- um **GXAMU**, *n.z.* A kind of mimosa tree with rough bark.
- uku **GXANGATYA**, *v.i.z.* To frisk about as a lamb.
- in **GXANGA**, *n.z.* A water frog.
- in **GXANGASI**, *n.x.* A rapid in a river ; a small waterfall.
- in **GXANGOSI**, *n.x.* A large bird named the Secretary bird. It lives on snakes and reptiles. It is so useful, that it is protected by law from being killed, a heavy fine being imposed on any person who kills it.
- uku **GXANGXULA**, *v.i.z.* To spring up from the ground suddenly, as a person who has trodden on a snake.
- um **Gxaw**, *n.x.* A round shaped boiling pot with three legs.
- Gxebe**, *x.* An expletive used in various senses. A few examples are given. By-the-bye. *Gxebe ubutina?* By-the-bye, what did you say ? What then ? or, Well then ? or, How then ? *Gxebe useuya kwenza 'nt.nina?* What will you do now then ? Or how then will you do ? *Angatinina gxebe umntu ukuteta njalo?* Well, now ! how can any man speak in that way ? *Gxebe, benditshilona?* Well, did I really say so ?
- i **GXEBEKA**, *n.x.* A spoon ; a ladle.
- uku **GXEKA**, *v.t.x.z.* To contemn ; to mock ; to deride ; to scorn.
- um **GXEKI**, *n.x.z.* A mocker ; a derider ; a scorner.
- uku **GXELESHA**, *v.t.x.* To look askance ; to look askant, as out of the corner of the eyes ; to take a side glance at a

- person or thing. *Undigxeleshani ?* Why are you looking sideways at me ?
- uku **GXLILA**, *v.i.x.* To grow sparsely, as a thin crop of grain. z. To stand firm, as a tree well rooted in the ground, or a man with a firm position of body.
- in **GXINGWA**, *n.x.* A narrow pass, as between two mountains ; a narrow passage ; a lane.
- i **GXIYA** *n.x.* A plover.
- uku **GXOBA**, *v.t.z.* To pound ; to bruise by pounding, as herbs for medicine.
- in **GXBATSHANE**, *n.x.* Noisy, boisterous talk or conversation.
- in **GXBODZA**, *n.x.* A bog ; a marsh.
- um **GXBODO**, *n.x.* A swampy, rotten piece of ground.
- uku **GXOGA**, *v.t.x.* To throw into a bush, so as to arouse a bird or game that is hidden there, and cause it to break cover.
- in **GXOGXE**, *n.x.* A conference ; a consultation.
- in **GXOTA**, *n.z.* A bangle ; a ring of ivory or metal worn on the arm.
- uku **GXOTA**, *v.t.x.* To drive away. *Gxota injá :* Drive away the dog.
- i **GXUBA**, *n.x.* The rough appearance of cattle when the hair stands erect, either from sickness, or cold, or hunger.
- u **GXUBA**, *n.x.* A large drove of animals of any kind.
- uku **GXUGXA**, *v.i.x.* 1. To retreat ; to fly from, as a defeated army.—2. To run about in fear or alarm ; to be in a panic ; to seek shelter as cattle alarmed by heavy thunder ; to be restless from fear.
- uku **GXUGXISA**, *v.t.x.* 1. To cause to retreat ; to frustrate an enterprise, or undertaking.—2. To alarm ; to cause a panic ; to alarm a person, or a number of persons, as to cause flight from one place to another for refuge.
- uku **GXUGXUMA**, *v.i.z.* To leap up from the ground, as one leaping for joy.
- uku **GXUKUZA**, *v.t.x.* To loosen or break up the surface of a road, or any soil, as by a vehicle when passing over a newly made road, on which the soil is soft. z. To shake, as a loose wagon.
- uku **GXUMEKA**, *v.t.x.* To fix a pole in the ground by driving it with a jerk of the hand, and then withdraw it, repeating this action several times, until the pole or stake is firmly fixed. This is the method adopted by the Kaffirs in erecting their

- cattle folds, as they have no iron-bar with which they can prepare the hole to receive the stake.
- in **Gxungxu**, *n.x.* A greyish antelope, called by the Cape colonists, the grey *Stein-bok*.
- uku Gxusha**, *v.t.z.* 1. To stuff; to cram, as the stuffing of a sack with wool.—2. To throw into a thicket, so as to drive out the game when hunting.
- uku Gxwala**, *v.i.x.* 1. To bellow, as cattle when excited.—2. To rust as iron.—3. To mildew.
- Gwabile**, *adj. x.* Rusty. *Intsimbi igualile*: The iron is rusty.
- ubu Gxwayiba**, *n.x.* Barrenness; applied especially to a barren, unfruitful, or uncultivated country. *Iliizwe lobugxwayiba*: A wilderness; a barren land.
- i **Gxwemi**, *n.x.* A person who squints; a cross-eyed person.
- in **Gxwengezi**, *n.x.* A bird named the Sedge-warbler.
- in **Gxwera**, *n.x.* A wounded person; one wounded in battle.

H.

This letter is always pronounced in Kaffir with a strong aspiration. Its sound is somewhat stronger than in English, being that of the German *h*, in *haut*.

Ha, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Ha*: To utterly destroy; to make an end of. *Impi yaba-Tembu itiwe ha yeysama Mpondo*: The Tembu army was completely routed and destroyed by the Pondo army.

i **Habile**, *n.x.* Forage; hay.

um **Hade**, *n.x.* A pit.

u **Hadi**, *n.x.* A stringed musical instrument.

um **Hadu**, *n.z.* A train; a company moving in a line.

Haha, *v.t.z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti haha*: To start runners in a race; to send off an army.

uku **Hahaza**, *v.t.z.* To expectorate roughly.

uku **Halupa**, *v.t.x.* To help. Kaffirized from the English.

i **Hangu**, *n.x.* A hog; a pig.

Hai! *interj. x.z.* No. An exclamation denoting a decided negative. *Uyakuyana?* Will you go? *Hai!* No;

decidedly not. *Hai* is also sometimes used at the commencement of a sentence, in a strong affirmative sense. It is used in this sense when not spoken in answer to a question, or to a proposed course of action. *Hai wena ndoda! uboroti bako buku*: O, man! thy courage is great. *Hai!* *ukutandeka kwetabanakele zako Yehovah wemikosi*: How amiable are Thy tabernacles, O Lord of hosts!

i **Halahala**, *n.x.* Haste; sudden excitement; hurry; precipitancy.

Halala, *interj. z.* An exclamation of joy and congratulation to persons on their arrival among friends. *Halala 'bantu bakwiti*: Welcome, dear friends of ours.

i **Hamba**, *n.z.* A poisonous snake.

uku **Hamba**, *v.i.x.z.* To go; to walk; to depart; to journey; to travel; to proceed forward. *n.* Gait; manner of walking. *Ukuhamba kwake kubi*: His gait is awkward.

uku **Hambahamba**, *v.i.x.z.* To go about from place to place; to go to and fro.

isi **Hambahambi**, *n.x.* A vagabond; a wanderer; one who has no settled place of abode.

uku **Hambela**, *v.t.x.z.* 1. To go for another.—2. To go for a certain purpose.—3. To go towards a particular spot. *Sihambela entabeni*: We are going towards the mountain.

uku **Hambelana**, *v.t.x.z.* To go towards, or to visit each other.

um **Hambi**, *n.x.z.* A traveller; a pilgrim; a sojourner.

uku **Hambisa**, *v.t.x.z.* To cause to move forward. *Hambisa inqwele*: Move on the wagon.

uku **Hambiseka**, *v.i.x.* To go forward; to have the power of moving; to be in motion. *Umhlaba uyahambiseka*: The earth has motion.

u **Hambo**, *n.x.z.* A walk; a journey.

uku **Hamuka**, *v.i.z.* To dry up from the action of heat or wind; to be scorched, parched, &c.

uku **Hamula**, *v.t.z.* To dry up, as by heat or wind; to scorch; to parch up, &c.

uku **Hanahanisa**, *v.i.x.* To act inconsistently; to act hypocritically; to dissemble.

isi **Handiba**, *n.x.* A large subject; a long case, as a law case of long continuance.

isi HANGA, n. z. A strong, well-built, brave man.
 isi HANGE, n. x. A thief.
 i HANISI, n. x. Harness. Kaffirized from the English.
 i HASHANA, n. x. z. A small horse; a pony.
 i HASHE, n. x. z. 1. A horse.—2. An internal swelling in the body. z. Bilious attacks attended with fever.
 i HASHEKAZI, n. x. z. A mare.
 isi HAULA, n. z. A howling, or warning, as that of a lion. Ingonyama *in-sihaua*: The lion roars.
 uku HAZA, v.t.z. To fall in a dashing manner, as the water of a cataract.
 i HEMI, n. x. z. The crested crane. So named from its cry. z. Black ox with white band high across the thigh.
 uku HUMDA, v.t.x. To dissuade from good; to corrupt to evil.
 u HUNGELE, n. x. A disease in cattle similar to pneumonia or lung sickness.
 uku HETYA, z. To throw a person by catching the leg; to trip up.
 uku HETULA, v.t.z. To wound or cut severely.
 i HEWU, n. x. A tract of country near Queen's Town, including the Kamastone Mission Station.
 uku HEXXA, v.t.x. 1. To stagger as a drunken man.—2. To sway about as corn or reeds in a strong wind.
 uku HEXELA, v.t.x. To fall helplessly towards an object or place. *Uhexele elundakeni*: He has staggered or fallen into the mud.
 isi HIBA, n. x. A stupid fellow; one without understanding; one partially insane.
 uku HIBIZA, v.i.z. To mumble; to make inarticulate sounds; to mutter.
 i HILIMILI, n. x. A thoughtless, foolish, unsteady person; a person guided by no certain principle of conduct.
 ubu HILIMILI, n. x. Thoughtlessness; foolishness; unsteadiness; want of principle.
 uku HILIZA, v.t.x. To act without thought; to act without reference to that which is right; to be uncertain and unsteady in conduct.
 uku HILIZSA, v.n. x. To be distracted; to be confused; to lack steadiness of action.
 isi HIYA, n. z. Porridge made from new corn.

u HLA, n. z. A row or line of things or people which are stationary; a row of cells in the honeycomb.
 um HLA, n. x. A day of twenty-four hours. *Umuhla*.
 imi HLA-NGEMIHLA, adv. x. Day by day.
 uku HLA, v.i.x.z. 1. To happen; to come to pass. *Lento ihle ninina?* When did this thing happen?—2. To descend. *Yihla entabeni*: Come down from the mountain.
 uku HLABA, v.t.x.z. 1. To stab; to wound with a sharp instrument; to pierce; to thrust, or gore, as a cow with the horns. *Inkomo iyahlaba*: The beast thrusts.—2. Used before the word *Umkosi*: Army. It means, To raise an alarm; to gather together the people to battle. *Hlaba Umkosi*: Raise the alarm; gather together to battle.
 i HLABA, n. x. 1. A stitch; a severe pain; local inflammation. z. u *Hlabo*.—2. x. A kind of thistle; the milk thistle.
 um HLABA, n. x. z. 1. The earth; the world.—2. The ground; soil.—3. The aloe, large species with thorna.
 i HLABAMAKONDE, n. z. A species of thistle of a high stalk, and large protuberant flower.
 i HLABAMVULLA, n. z. An ox with the horns standing perpendicular from the head. So called because the horns pierce the rain; the word being compounded of *hlaba*, pierce; and *invula*, rain.
 uku HLABANA, v.t.x.z. To stab each other.
 um HLABANGUBO, n. x. z. A very troublesome kind of weed, which pierces a person's garments in passing it. Hence its name, which signifies, garment-piercer.
 i HLABANKOMO, n. x. A bird, the swift.
 uku HLABANISELA, v.t.x. To wound by a spear or pointed stick, which is thrown from the hand.
 i HLABATI, n. x. The earth. z. Whithish soil.
 in HLABATI, n. x. Sand. z. isi *Hlabati*.
 uku HLABELA, v.i.x. To commence a tune; to lead in singing.
 in HLABELA, n. z. A short stick, with a spike for piercing at the end, so as to enable the holder to pierce or stab, as well as strike with it.
 um HLABELI, n. x. z. 1. A precentor.—2. A medicinal plant, used for a sprain.

- in HLABELO, *n.x.z.* A song; a piece of music. *z. isi Hlabeledo.*
 uku HLABEZA, *v.i.z.* To speak aloud.
 uku HLABISA, *v.t.z.* 1. To help to slaughter.—2. To give a beast for slaughter.
 in HLABO, *n.x.* 1. A chisel; any instrument for piercing with.—2. The red flower of the large aloe.
isi HLABO, n.z. A file; a rasp.
 uku HLABULA, *v.i.z.* To smack the lips after eating, as in satisfaction.
 uku HLAFAZA, *v.t.z.* 1. To break slightly or gently, as an egg before being eaten.—2. To speak gently, so as to introduce a subject which is afterwards more fully discussed either by the speakers or others.
 uku HLAFUNA, *v.t.x.z.* To chew; to masticate.
isi HLAFUNO, n.x.z. That which is chewed or masticated.
 in HLAFUNO, *n.x.* 1. The temples of the head.—2. The jawbone.
 uku HLAHLA, *v.t.x.* 1. To cut down, as bushes, reeds, or stalks of corn. *Hlahla ihlati:* Cut down the jungle.—2. To cut up a slaughtered ox into joints. *Hlahla inyama:* Cut up the meat.
isi HLAHLA, n.x. The human wrist; also the fetlock of an animal. *z.* A clump of trees.
i HLAHLA, n.x. A shrub: a small bush. The plural *amahlala* is used for bushes cut down for fencing. *z.* A branch separated from the tree.
i HLAHLANA, n.x. A small bush or shrub. *z.* A small branch.
i HLAHLYANA, n.x. A very small bush or shrub. *z.* A very small branch separated from the tree.
 uku HLAHAMELA, *v.i.z.* To be prosperous; to have a run of good luck; to be fortunate.
 um HLAHLE, *n.x.* A fibrous plant; any plant yielding fibres.
 uku HLAHLEKA, *v.n.x.* To be cut down and cleared away, as jungle, or small trees on forest land.
 um HLAHLO, *n.x.* 1. A garden made in a bush.—2. *x.z.* A gathering of persons ordered by the chief, in case of sickness, in order to find out by the process of divination, or witch dance, the person suspected of causing the sickness.
i HLAKA, n.z. Biestings; the milk of the cow for two or three days after calving. *x. um Tubi.*

- i HLAKANI, *n.z.* A cunning, crafty, artful person.
 uku HLAKANIPA, *v.i.x.* To act shrewdly. *Umntu ohlakanipileyo:* A shrewd man.
 ubu HLAKANIPA, *n.x.* Shrewdness; cunning; craftiness. *z. Ubuhlakanani.*
 uku HLAKANIPILA, *v.i.x.* To be watchful against a snare, or a dangerous place; or against a man who is not to be trusted. *Zumhlakanipele lomntu:* Beware of that man.
 uku HLAKANIPISA, *v.t.x.z.* To make sharp; shrewd; artful; crafty.
 uku HLAKANYEKA, *v.i.z.* To feel a sudden shiver or tremor.
 uku HLAKAZA, *v.t.z.* To scatter; disperse; spread abroad in disorder; waste. *x.* To do a thing roughly, as to break up ground roughly; to sew with uneven and rough stitches.
 in HLAKOTSHANE, *n.x.* A species of tree, bearing small berries. *z. isi Hlakotshane.*
 uku HLAKULA, *v.t.x.* To weed cultivated land.
 um HLAKULO, *n.x.* A spade.
 um HLAKUVA, *n.x.z.* A castor-oil tree.
i HLALA, n.x. A pot, or any small vessel for keeping any fatty substance, or pomade for anointing the head or the person. *z.* Berry of the nux vomica tree.
 uku HLALA, *v.i.x.* 1. To sit; to rest; to continue in one place; to reside. See *Hleli*.—2. When used before an active verb; To continue an action. *Wahlala ehamba:* He continued walking. *HLALA* is thus used either in the present, past, or future time, and implies that the action of the verb which it qualifies is regular or constant in its action. When thus used, the active verb with which it is connected is always the participle form, thus: *Umoya wam akayi kuhlala epikisana nomntu:* My spirit shall not always strive with man. *Abantu ababhlala besiza kufunda:* People who came regularly to learn.
 um HLALA, *n.z.* A nux vomica tree.
 u HLALANKOSI, *n.z.* The royal village, or house.
i HLALANYATI, n.x. A bird which is often found sitting on the back of the buffalo, eating the ticks which are found on that animal.

- uku HLALELA, v.t.x.z.** 1. To sit for, to wait for. *Ndihlalela u-Bawo*: I am sitting or waiting for my father.—2. Used before the infinitive of other verbs, it represents the action of the following verb as just about to take place. *Bahlalela ukufika*: They are just about arriving. *Ndihlalela ukumka*: I am just starting. *Nxa ebehlela ukuteta*: When he was about to speak.
- uku HLALANA, v.i.** To sit, or wait for each other. *Baya halelana*: They are waiting for each other.
- isi HLALI, n.z.** A small milk vessel, used only by men.
- um HLALI, n.x.** A pleasure, a sport.
- uku HLALISA, v.t.x.z.** To cause to sit; to cause to remain in a place; hence, To settle a person by giving him an abode or place of residence. *Hlalisa umtwalo wako apo*: Place, or cause to remain, thy burden here.
- isi HLAZO, n.x.z.** A seat; a chair; a stool; anything used for sitting on; hence, *Iehlalo sehashe*: A saddle.
- in HLALO, n.x.** State or condition. z. A resting-place; a place of abode.
- ubu HLALU, n.z.** A generic name for beads, but specially applied to the red bead, as considered to be the prince of beads.
- uku HLALUKA, v.i.z.** To appear; to come in sight.
- uku HLALUZELA, v.i.x.** To bubble up as a fountain, or as water commencing to boil, or yeast fermenting.
- uku HLAMA, v.t.x.** To give a present to a friend in expectation of receiving a larger present in return.
- uku HLAMBA, v.t.x.z.** To wash; to cleanse the body. z. To swim.
- in HLAMBA, n.x.z.** Abusive, irritating language.
- um HLAMBA, n.z.** Tobacco leaves strung upon a string and hung up to dry for use.
- uku HLAMBESA, v.i.z.** To partake of, or be the subject of the *isi Hlambeso* process. See *isi Hlambeso*.
- isi HLAMBEZO, n.z.** A purifying or consecrating process. The water for the process is prepared by placing a certain kind of tuberous root in water, from which a decoction is made.—1. This water is drunk of by a chief when about to make war on another; he also washes himself with it. After this, both the chief

and the men, and their shields and weapons of war, are sprinkled with it; they have a superstition that this preparatory rite will secure to them victory.—2. Women, shortly before they give birth to a child, drink often of this *isihlambeso*, and after the birth wash the child with it. This process is called, *Isihlambeso somtswana*: The purification of the child.

- in HLAMBI, n.x.z.** A swimmer.
- um HLAMBI, n.x.z.** 1. A drove of cattle or sheep; a troop of horses.—2. x. The dress worn round the waist by a boy while undergoing the rite of circumcision.

- isi HLAMBI, n.z.** A heavy shower of rain.
- um HLAMBO, { n.x.z.** A valley. Lit. A **isi HLAMBO, {** place washed; referring to the flow of water after rain in a valley.

- uku HLAMBULUKA, v.i.x.** To become cleansed. Used adjectively. *Ndi-hlambulukile*: I am clean; I am free from guilt. z. To be diluted by water, as porridge, or thick milk when mixed with new milk; to thin anything which is too stiff for use by the addition of a liquid.
- uku HLAMBULULA, v.t.x.** To cleanse; to remove impurities from the person; to clear from fault or guilt.—z. 1. To dilute by the addition of water; to make clearer by thinning or diluting; to thus purify.—2. Figuratively, To explain; to make clear to the understanding. *Wayi-hlambulula, imikuba yabo*: He explained their customs.

- uku HLAMKA, v.i.x.** To rejoice; to joy; to enjoy oneself; to be the subject of joyous mirth.
- isi HLAMO, n.x.** A present given, as in **uku Hlama**.

- uku HLAMUKA, v.t.x.** To bolt away, as an ox from the person driving it.
- i HLAMVU, n.x.z.** A small leafy branch; a herb.

- ama HLAMVU, n.x.z.** Herbs; small green bushes, or branches with leaves on them.

- in HLAMVU, n.z.** 1. Anything round in shape not larger than a musket-bullet. Hence, A berry, kernel, bead, bullet; also the apple of the eye.—2. A honey-bird; also a talkative woman.

- u HLAMVU, n.z.** A single grain, as of

- corn, or maize ; a single piece, as a piece of money, without regard to its value ; a particle ; a single word, or a syllable of a word ; anything complete in itself when separated from others of its kind, as a sentence, or a single discourse regarded in itself as a whole.
- um HLANA, n. x. z. The back of a person or animal.
 i HLANDLA, n. z. The spine.
 i HLANE, n. z. An uninhabited country or district.
- uku HLANEKIZELA, v.t.z. 1. To turn inside out, as a garment; to invert, reverse; to disturb the usual order of things.—2. To misrepresent a person's words or meaning; to give a distorted account of a matter.
- um HLANGA, n. z. A reed, a reedy place.
 in HLANGA, n. x. z. A large antelope; the reit, or *reed-bok*, so called from its being usually found in reedy places.
 i HLANGA, n. z. A harvest-field after the crops are off.
 u HLANGA, n. x. See u *Tlanga*.
- uku HLANGABEZA, v.t.x.z. To go to meet a person on a journey.
- uku HLANGABEZANA, v.t.x.z. To go to meet each other when on a journey.
- um HLANGALA, n. z. A species of civet cat.
- uku HLANGANA, v.t.x. 1. To come together; to meet together; to assemble.—2. To meet in conflict; to join battle.—3. Used also for the full moon; as, Inyangana *ihlangene*: The moon is at the full.
- uku HLANGANISA, v.t.x. 1. To bring together; to assemble.—2. To join two pieces or things in one.
- isi HLANGU, n. x. A sandal; a shoe; also used for a glove. *Isihlangu sesandla*: A glove. Lit. The shoe of the hand.
 z. A war shield.
- uku HLANGULA, v.t.x. 1. To extract; to draw out. Thus bees are said to *hlangula* honey from the flower.—2. To rescue; to deliver from enemies; to draw out from danger. *Ndihlangule ezandleni zentshaba zam*: Deliver me from the hands of mine enemies. *Owasihlangula ekufeni okukulu kangaka, oti kanjako ahlangule*: Who delivered us from so great a death, and doth deliver us.—z. 1. To relieve from difficulties. *Ngim-hlangule esalen*: I have relieved him from his debts.—2. To wipe, rub, brush, wipe off, brush up, &c.
- in HLANGWANA, n. z. The name of a poisonous snake.
- in HLANHLA, n. z. Good fortune; luck; prosperity; something fortuitous.
- isi HLANHLA, n. z. A roughly made mat of coarse material.
- um HLANHLO, n. x. An opening between the front teeth.
- um HLANHLOTI, n. z. A species of acacia.
- in HLANHLU, n. x. Divisions of a whole.
- ubu HLANTI, n. x. A cattle-fold.
- HLANU, x. Five. The prefix varies with the noun qualified. *Ama-hashe mahlanu*: Five horses. *Abantu bahlanu*: Five persons. *Inkomo zihlanu*: Five cows.
- isi HLANU, adj. x. The fifth. The prefix varies with the spec. of the noun qualified. *Umuntu overishlanu*: The fifth person. *Indoda eyesihlanu*: The fifth man. *Ihashe eleishlanu*: The fifth horse.
- uku HLANYA, v.t.z. To throw out or over; to derange; hence applied to one whose mind is deranged. *Lomntu uyahlanya*: That person acts as one deranged in mind.
- i HLANYI, n. z. A deranged person; an insane person.
- uku HLANZA, v.t.x.z. 1. To wash; to clean.—2. To vomit.—3. To produce fruit as a tree. The primary meaning is, *to throw off*; hence to clean off; to throw off the stomach, &c.
- uku HLANZIKA, v.n.x.z. To become clean, pure; to be under the process of purification. *Lomntu uhlanzikile*: That person has become, or is, clean, pure.
- uku HLANZISA, v.t.x. To nauseate; to cause to vomit.
- in HLANZISO, n. x. An emetic; a vomit.
- ubu HLANZO, n. x. A vomit; that which is vomited.
- uku HLAPOZA, v.t.z. To give forth abundantly; hence, 1. To waste; to be prodigal; to spend without necessity.—2. To be liberal; to give abundantly.
- um HLAPO, n. z. The placenta of beasts.
- um HLAPOU, n. x. The small fibrous surface raised on the karosses of the native women by dressing, whereby a sort of plushy surface is raised.
- uku HLASELA, v.t.x. To take by force; usually applied to warlike operations. *Bekuliwa kwada kwa hlazelwua isixeko*: The war continued until the city was taken.

- z. To equip for war, to make preparation for war.
- HLASI**, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti hiasi*: To seize hastily or abruptly; to snatch; to seize and transport away. *Watiwa hiasi ezulwini*: He was taken up into heaven.
- uku HLASIMULA**, *v.i.z.* To be the subject of a sudden feeling of tremor; to have nervous twitchings.
- i **HLATANA**, *n.x.z.* A small forest; a shrubbery.
- i **HLATI**, *n.x.z.* A forest, a jungle. Used figuratively, for a place of refuge; a stronghold. The forest or jungle often proves a refuge in time of war for women and children. *Wena ulhlati lam*: Thou art my refuge from my enemies.
- isi **HLATI**, *n.x.z.* The cheek.
- um **HLATI**, *n.x.z.* The jaw-bone.
- in **HLATU**, *n.z.* A large spotted snake.
- uku **HLATUZA**, *v.t.x.* To be nervously excited, to be affrighted.
- uku **HLATUZELA**, *v.t.x.* To feel a sudden feeling of tremor; to feel the hair stand on end from the apprehension of some danger unseen.
- uku **HLATUZELISA**, *v.t.x.z.* To cause sudden fear, so as to make the hair stand on end from apprehension.
- uku **HLAULA**, *v.t.x.* To pay a fine or penalty; to expiate a fault by a fine.
- uku **HLAULELA**, *v.t.x.* To pay a fine; to expiate a fault for another.
- um **HLAUMB, *adv.x.* Perhaps; probably; perchance. This word is compounded of *Umhla*, Day, and *Umbi*, Another. Lit. Another day. Ndingenjalo *umhlaumbi*: Perhaps I might do so. Lit. *Another day I might do so*.**
- in **HLAVA**, *n.x.z.* A grub found in the stalks of mealies, Kaffir corn, and *Imfe* (sweet cane).
- um **HLAVUTWE**, *n.x.* The castor-oil tree.
- i **HLAYA**, *n.z.* A joke; any funny speech.
- u **HLAZA**, *n.x.z.* Short young green grass.
- um **HLAZA**, *n.z.* A kind of sweet potato which has a greenish appearance.
- ubu **HLAZA**, *n.x.z.* Greenness.
- u **HLAZANTANA**, *n.z.* A creeper bearing a small wild melon.
- in **HLAZANYONI**, *n.z.* A species of eagle with a reddish plumage.
- uku **HLAZEKA**, *v.i.x.z.* To be ashamed.

- It is used to describe a *state* of shame, or reproach caused by some circumstances of a shameful character, or by some person or persons whose conduct has caused shame to their associates, or who have brought a reproach upon their profession. *Siyahlazeka ngabo*: We are ashamed on their account. *Ezizinto siyahlezeka ngazo*: We are ashamed of these things.
- um **HLAZI**, *n.x.z.* A snake of a greenish colour.
- HLAZI**, { *conj.x.* Lest. *HLazi uban-HLAZIBE*, } *jwa*: Lest thou be seized.
- uku **HLAZISA**, *v.t.x.* To shame; to bring reproach upon; to disgrace.
- uku **HLAZIYA**, *v.t.x.z.* To renew; to make new; to reproduce.
- i **HLAZO**, *n.x.* Shame; reproach. z. isi *Hlanzo*.
- uku **HLAZUKA**, *v.i.z.* To depart from; to go off sideways. *Wahlazuka endleleni*: He went off from the road; went on one side of it.
- in **HLAZUKA**, *n.z.* A piece of land which has separated from a larger mass; a landslip.
- uku **HLAZULU**, *v.t.z.* To separate a smaller piece from a larger whole.
- ubu **HLAZULULA**, *v.t.x.* To open the hair with the hand before combing. z. To throw loosely about, as grass for hay.
- HLE**, *adj.x.z.* Beautiful, pleasant to the eyes. The prefix varies according to the species of the noun it qualifies. *Umntu omhle*: A beautiful person. *Ihashe elihle*: A beautiful horse.
- ubu **HLE**, *n.x.z.* Beauty; loveliness.
- uku **HLEBA**, *v.t.x.z.* To defame; to backbite; to scandalize.
- uku **HLEBANA**, *v.t.x.z.* To backbite one another.
- isi **HLEBO**, *n.x.z.* Slanderous speech; calumny, false accusation.
- i **HLEBO**, *n.x.z.* Secret information: usually denoting secret information of a scandalizing character.
- uku **HLEHLA**, *v.i.x.* To draw back; to retreat, as from an enemy.
- uku **HLEHLA**, *v.i.z.* To step back sharply, as when some object, as a snake, is seen, which excites caution and fear.
- uku **HLEHLEZELA**, *v.i.z.* To move back briskly, with great fear of some object or on account of some occur-

- rence, as from treading on a snake, or being burnt by fire.
- um HLEHLO, n. x. The caul.
- uku HLEKA, v. i. x. z. 1. To laugh.—2. To laugh at. When used in this sense, the verbal medial is inserted immediately before the verb as the accusative of the object upon which the action of the verb terminates. *Wandihleka*: He laughed at me.
- uku HLEKANA, v. t. x. z. To laugh at each other.
- um HLEKAZI, n. x. A beautiful person.
- HLEKE, v. i. z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti kleke*: To split, or be split, as a log of wood.
- uku HLEKISA, v. t. x. z. 1. To ridicule; to make sport of. *Wahlekisa ngami*: He made sport of me, or by me, or through me.—2. To cause to laugh.
- uku HLEKISANA, v. t. x. z. To cause one another to laugh.
- isi HLEKO, n. x. z. A thing to be laughed at; a laughing stock.
- u HLEKO, n. x. z. Laughter. *Oluhleko luel' apina!* Where does that laughter come from?
- uku HLELA, v. t. x. To happen. Lit. To fall or descend upon. *Imhlela izolo lonto*: That happened to him yesterday. When used in this sense, *hlela* is the objective form of the verb *Ukuhla*, to descend
- uku HLELA, v. t. x. To separate; to discon-nect; to part; to sort, as the sorting of wool; to separate the coarse from the fine; to pick out one thing from another, as one kind of grain from another.
- uku HLELEKA, v. i. x. To separate; to part from each other, as sheep separating from goats, or one kind of poultry from another.
- uku HLELELEKA, v. i. x. To despair.
- HLELI, x. The perfect tense of the verb *Ukuhla*: To sit. It is peculiar in its use:—1st. Where in the past and present tenses of other verbs no terminal changes take place in the root of the verb, *hala* takes this form of *heli*. *Wayeheli ngapantsi kwomti*: He was sitting under the tree. *Uheli endlwini*; He is sitting in the house. *Hleli* is also used to denote that a person still lives. *Uyihlo usaheli na?* Is your father still living?
- HLELO, n. x. A file of men in hunting
- or in war.—2. The border or outskirts of a forest or of a plantation.
- uku HLELWA, x. The passive of *Ukuhla*. It denotes that the person to whom it is applied is the subject of some circumstances of mishap or misfortune. *Uhlelwe yingoxi*: He has met with an accident.
- uku HLENGA, v. t. x. To assort, lay out in order; to separate and distribute into classes; to purify, as metal from dross. z. To separate from, as good corn from bad.
- i HLENGA, n. z. A mass or matter thrown out from another, from which it has been separated, as dross from metal, or dirt from corn.
- isi HLENGA, n. x. A float made of reeds; a raft; also an island which has been formed by masses of reeds and earth washed there by the current.
- isi HLENGO, n. z. An instrument for cleaning corn.
- uku HLEPULA, v. t. z. To break off; to chip off; especially to break off a piece of bread.
- uku HLEPUZA, v. t. x. To tear out or away from. z. uku *Hlitiza*.
- in HLESKE, n. z. Sediment; dregs; lees of any liquid.
- i HLEZA, n. x. The hip bone. z. Any prominent bone of an animal, as the hip bone, the breast bone, or the rump bone.
- uku HLEZA, v. t. z. To gnaw; to eat with the front teeth, as in picking a bone.
- isi HLEZA, n. z. A bullock which has one horn broken off, and thus the broken horn appears as a prominent bone. See *i Hlezza*.
- i HLEZI, n. z. A large kind of rat.
- HLEZI, adv. x. Lest it so happen. *Hlezzi kunganeli tina nani*: Lest there be not enough for us and you.
- HLEZIBE, adv. x. And so it may come to pass; peradventure; lest it should come to pass. *Hlezibe abadisipile bake beze ebusuku*: Lest his disciples come by night. *Hlezzi* and *Hlezibe* are always followed by the verb in the Pre. Sub. Mood. *Ningabi nokuyicukumisa hlezzi*: Neither shall ye touch my wife: Neither shall ye touch me, lest ye die. *Hlezibe sicitive*: If we be dead.
- uku HLIKHA, v. t. x. To descend; to mount.
- uku HLIKHLA, v. t. x. To rub. A.

- especially to rubbing a swelling with the hands.
- uku HLININIKA, v.i.x.** 1. To relax the muscles of the face, as from pain.—2. To sob; to be ready to cry, as with a suppressed voice.
- uku HLINZA, v.t.x.z.** To kill; to slay.
- uku HLINZILA, v.t.x.z.** To skin for; to kill a beast for, as for one who has arrived at the place.
- um HLINZI, n.x.z.** One who skins animals.
- uku HLIPIZA, v.t.z.** To derange; to put out of order; to disturb the regularity of. Umtwana *uhlipiza* izinto ezibekiweyo : The child has thrown the things into confusion which were laid aside.
- um HLO, n.z.** A glutton.
- uku HLOBA, v.t.z.** 1. To decorate; to deck the person.—3. To separate, as the curd from the whey in fermented milk.
- i HLOBO, n.x.z.** The summer season.
- ubu HLOBO, n.x.z.** Friendship; companionship.
- isi HLOBO, n.x.z.** A friend.
- u HLOBO, n.x.z.** A kind; a particular sort or kind of anything. *Oluhlobo lwenkomo* : That description of cattle. See *Ngenhlobo* and *Ngohlobo*.
- um HLOBO, n.x.z.** A friend; an acquaintance.
- uku HLOBONGA, v.t.z.** 1. To make love.—2. To have secret sexual intercourse in a lewd way externally, much practised by the Zulus.
- uku HLOHLA, v.t.x.z.** 1. To stamp down, as wool into a sack.—2. To thread on a string, as beads.
- uku HLOHLOLOZA, v.t.x.** To thrust forward contemptuously, as a man seized by the nape of the neck.
- uku HLOKOMLEKA, v.i.x.** To go towards a place in crowds, as when persons go in Kaffirland from all parts to a large or national dance.
- uku HLOKOMA, v.i.x.z.** To sound aloud, as the noise caused by a wagon travelling, or water rolling over stones.
- LOKOMISA, v.t.x.** To cause to sound; to help to make a noise.
- LOKOZA, v.t.z.** To thrust forward a stick or any other object into a hole; to insert it into any other object.
- u HLOLA, v.t.x.z.** To search diligently; to count; to examine.
- um HLOLA, n.z.** An omen or sign of coming evil. When a large bird settles on the top of a native hut, or a dog leaps on it, it is considered an evil omen, and called an *Umhlola*.
- um HLOLOKAZI, n.x.** A widow.
- um HLOLOLWANE, n.z.** The sinewy piece of meat formed on each side of the spine of an animal.
- uku HLOMA, v.t.x.z.** 1. To put in order; to prepare; to stack, as corn; to stick up, as a stick in the ground.—2. To gather for a storm, as when thunder clouds appear. *Lilomile* izulu : The heavens are gathering for a storm. z. To arm, or prepare for war.
- in HLOMBE, n.x.** A musical performance, accompanied by the clapping of hands and contortions of the body, thus keeping time with the music, as dancers in a dance.
- uku HLOMELA, v.t.x.** 1. To join one thing to another; to lengthen by joining one thing to another.—2. To patch a garment, or lengthen it by joining another piece to it. z. To prepare for, as for war; to be on one's guard against; to be on the watch for.
- uku HLOMKISA, v.i.x.** To make udder. Applied to animals when the udder swells before parturition.
- uku HLOMULA, v.t.z.** To stab a buck in hunting, or to seize it as a dog.
- uku HLONELA, v.t.x.** To act with deference and respect towards another; to yield to another's opinion; to reverence. It expresses that deportment or course of action which proceeds from esteem, regard, and due attention, arising from the worth, truthfulness, or rank of a person.
- in HLONELO, n.x.** Respectful submission; regard; attention.
- uku HLONGA, v.i.z.** To be wanting of; to be without a thing.
- in HLONGANDLEBE, n.z.** A person who does not hear, or is heedless of what is said. Lit. To be without ears.
- um HLONGHLO, n.x.** A large species of the Euphorbia tree.
- i HLONGHLO, n.z.** The temple of the head.
- in HLONGHLO, n.x.** A promontory; a cape of land.
- uku HLONGHOZELA, v.i.x.** To tingle at the nose, as when the olfactory nerves are irritated by a pungent smell.
- z. Bashfulness; shame-arising from a state of me.**

rence, as from treading on a snake, or being burnt by fire.

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or in war.—2. The border or outskirts of a forest or of a plantation.

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uku HLEPUZA, v.t.x. To tear out or away from. z. uku *Hlikiza*.

in HLESE, n.z. Sediment ; dregs ; lees of any liquid.

i HLEZA, n.x. The hip bone. z. Any prominent bone of an animal, as the hip bone, the breast bone, or the rump bone.

uku HLEZA, v.t.z. To gnaw ; to eat with the front teeth, as in picking a bone.

isi HLEZA, n.z. A bullock which has one horn broken off, and thus the broken horn appears as a prominent bone. See *i Hleza*.

i HLEZI, n.z. A large kind of rat.

HLEZI, adv.x. Lest it so happen. *Hlezzi kunganeli tina nani* : Lest there be not enough for us and you.

HLEZIBE, adv.x. And so it may come to pass ; peradventure ; lest it should come to pass. *Hlezibe abadisipile bake beze ebusuku* : Lest his disciples come by night. *Hlezzi* and *Hlezibe* are always followed by the verb in the Pre. Sub. Mood. *Ningabi nokuyicukumisa hlezzi nife* : Neither shall ye touch it, lest ye die. *Hlezibe sicitive* : Lest we be scattered.

uku HLIKA, v.i.x.z. To descend ; to dismount.

uku HLIKHLA, v.t.x.z. To rub. Applied

- especially to rubbing a swelling with the hands.
- uku HLININIKA, v.i.x.** 1. To relax the muscles of the face, as from pain.—2. To sob; to be ready to cry, as with a suppressed voice.
- uku HLINZA, v.t.x.z.** To kill; to flay.
- uku HLINZLA, v.t.x.z.** To skin for; to kill a beast for, as for one who has arrived at the place.
- um HLINZI, n.x.z.** One who skins animals.
- uku HLIPIZA, v.t.z.** To derange; to put out of order; to disturb the regularity of. Umtwana *uhlipiza* izinto ezibekiweyo: The child has thrown the things into confusion which were laid aside.
- um HLO, n.z.** A glutton.
- uku HLOBA, v.t.z.** 1. To decorate; to deck the person.—3. To separate, as the curd from the whey in fermented milk.
- i HLOBO, n.x.z.** The summer season.
- ubu HLOBO, n.x.z.** Friendship; companionship.
- isi HLOBO, n.x.z.** A friend.
- u HLOBO, n.x.z.** A kind; a particular sort or kind of anything. *Oluhlobo lwenkomo*: That description of cattle. See *Ngenhlobo* and *Nghohlobo*.
- um HLOBO, n.x.z.** A friend; an acquaintance.
- uku HLOBONGA, v.t.z.** 1. To make love.—2. To have secret sexual intercourse in a lewd way externally, much practised by the Zulus.
- uku HLOHLA, v.t.x.z.** 1. To stamp down, as wool into a sack.—2. To thread on a string, as beads.
- uku HLOHLOLOZA, v.t.x.** To thrust forward contemptuously, as a man seized by the nape of the neck.
- uku HLOKOLEKA, v.i.x.** To go towards a place in crowds, as when persons go in Kaffirland from all parts to a large or national dance.
- uku HLOKOMA, v.i.x.z.** To sound aloud, as the noise caused by a wagon travelling, or water rolling over stones.
- uku HLOKOMISA, v.t.x.** To cause to sound; to help to make a rattling sound.
- uku HLOKOZA, v.t.z.** To thrust a pointed stick or any other instrument into a hole; to insert anything pointed into any other thing.
- uku HLOLA, v.t.x.** To spy out; to search diligently, as to spy or search out a country; to reconnoitre; to examine the state of an enemy's army or camp.

- um HLOLA, n.z.** An omen or sign of coming evil. When a large bird settles on the top of a native hut, or a dog leaps on it, it is considered an evil omen, and called an *Umhlola*.
- um HLOLOKAZI, n.x.** A widow.
- um HLOLOWANE, n.z.** The sinewy piece of meat formed on each side of the spine of an animal.
- uku HLOMA, v.t.x.z.** 1. To put in order; to prepare; to stack, as corn; to stick up, as a stick in the ground.—2. To gather for a storm, as when thunder clouds appear. *Lihlomile izulu*: The heavens are gathering for a storm. z. To arm, or prepare for war.
- in HLOMBE, n.x.** A musical performance, accompanied by the clapping of hands and contortions of the body, thus keeping time with the music, as dancers in a dance.
- uku HLOMELA, v.t.x.** 1. To join one thing to another; to lengthen by joining one thing to another.—2. To patch a garment, or lengthen it by joining another piece to it. z. To prepare for, as for war; to be on one's guard against; to be on the watch for.
- uku HLOMKISA, v.i.x.** To make udder. Applied to animals when the udder swells before parturition.
- uku HLOMULA, v.t.z.** To stab a buck in hunting, or to seize it as a dog.
- uku HLONELA, v.t.x.** To act with deference and respect towards another; to yield to another's opinion; to reverence. It expresses that deportment or course of action which proceeds from esteem, regard, and due attention, arising from the worth, truthfulness, or rank of a person.
- in HLONLELO, n.x.** Respectful submission; regard; attention.
- uku HLONGA, v.i.z.** To be wanting of; to be without a thing.
- in HLONGANDLEBE, n.z.** A person who does not hear, or is heedless of what is said. Lit. To be without ears.
- um HLONHLO, n.x.** A large species of the Euphorbia tree.
- i HLONHLO, n.z.** The temple of the head.
- in HLONHLO, n.x.** A promontory; a cape of land.
- uku HLONHLOZELA, v.i.x.** To tingle at the nose, as when the olfactory nerves are excited by a pungent smell.
- in HLONI, n.x.z.** Bashfulness; shame-facedness, arising from a state of guilty shame.

uku HLONIPA, *v.t.x.z.* To avoid, from a sense of shame. The Kaffir women have a superstitious fear or shame of being near their father-in-law or any other male relation. They, and their children, avoid mentioning their own father's name. This word is used to describe this avoidance of the father-in-law, and of the name of the father. The women also avoid the cattle kraal, and in passing the kraal gate they make a circuit, so as to avoid going too near; this also is called *Uku-Hlonipa*. Hence the word also denotes modesty, bashfulness. They also refuse to pronounce or use words which have for their principal syllable any part or syllable of the father's or father-in-law's name, or that of their paramount chief. This custom of *uku-hlonipa* is thus always coining new words. Such words are known as "Ukutela kwabafazi:" The language of the women.

um HLONYANE, *n.x.z.* Wormwood.

uku HLONZA, *v.t.z.* To do a thing repeatedly; to persevere in any action or enterprise.

im HLOPE, *v.x.* See *Mhlope*, under the letter M.

im HLOPEKAZI, *n.x.z.* A white female animal.

in HLOYA, *n.x.* The whey of milk.

i HLOZI, *n.x.z.* A leopard; a panther. By the colonists called a tiger.

ulu HLU, *n.x.* A row; a string of things or persons. A long string of beads for the neck is called *Ululu*.

uku HLUBA, *v.t.x.z.* 1. To cast off the hair, as a horse in the spring.—2. To cast off the skin as a snake; to moult as a fowl.—3. To undress; to cast off the clothes from the person.

um HLUBULA, *n.x.* The side of a body below the ribs.

um HLUBULO, *n.z.* The flank; the thin flesh on the sides of the ribs of man or beast.

uku HLUBULUKA, *v.i.x.* To peel off, as the skin from a sore, so as to expose the flesh. z. *Ukuhlubuka*.

uku HLUBULULA, *v.t.x.* To peel off; to strip off, as the outward leaves of the mealie from the cob, or ear. z. *Ukuhlubula*.

um HLULUBE, *n.z.* 1. A cock's spur.—2.

The long thorn of the mimosa, resembling a cock's spur.

uku HLUKUHLA, *v.t.x.* 1. To shake a person violently.—2. To agitate any liquid in a bottle or calabash.—z. To rinse the mouth after a meal.

i HLULE, *n.z.* A clot of blood. x *Ihl-wile*.

uku HLUMA, *n.i.x.z.* To put forth leaves; to vegetate; to grow as a plant, or tree.

um HLUMA, *n.z.* A mangrove tree.

in HLUMAYA, *n.x.* A bean very generally cultivated by the Kaffirs. *Um-bontye* is the name for bean in general.

in HLUMBA, *n.z.* Small substances, or tumours, said by the native doctors to exist in any diseased part of the body, and professedly abstracted by a process of cupping, or bleeding from the part, especially from the loins in cases of lumbago.

uku HLUMELA, *v.i.x.z.* To sprout out from; as a sprout from the side of a Kaffir corn stalk, or young branches from an old stump of a tree which has been cut down.

i HLUMELO, *n.x.z.* A sprout; usually applied to the sprouting out of young sprouts from an old stalk of corn.

in HLUMO, *n.x.z.* Growth.

uba HLUNGU, *n.x.* Pain.

i HLUNGU, *n.x.z.* A locality where the grass has recently been burnt off.

isi HLUNGU, *n.z.* An antidote for a snake bite.

i HLUNGUHLUNGU, *n.z.* The wild cotton plant.

uku HLUNGULA, *v.t.x.z.* To sift, as corn in a sieve.

i HLUNGULU, *n.x.z.* A crow; the carnivorous crow, with a white neck.

uku HLUNGUZELA, *v.t.x.* To shake the head.

isi HLUNNU, *n.x.* A lump of meat without bone.

uku HLUNZA, *v.t.x.* To eat milk, with a stick made with a brush at the end, which absorbs the milk, and is sucked dry in the mouth.

um HLUNZA, *n.x.* The stick with a bushy end, with which the natives eat thick milk.

uku HLUPA, *v.t.z.* To afflict; oppress; annoy; distress; vex; plague; persecute; harass; trouble; to treat with injustice, severity, or hardship.

- uku **HLUPANA**, *v.t.z.* To annoy ; trouble ; vex each other.
- uku **HLUPEKA**, *v.n.z.* To suffer injustice ; to be treated severely ; to be made to suffer hardship.
- uku **HLUPEZA**, *v.t.x.* To give medicines or charms to make children strong ; to give certain things to dogs to eat, so as to make them swift in running, and courageous in fight. The hair of a lion, or any strong and courageous animal, is roasted in fire, and given to the child in its food to make him strong and courageous. So the wings of the swiftest birds, usually those of the sparrow-hawk, which is very swift in its flight, are given to the hunting dogs to eat, to make them swift. To do this is to *Hlupeza*.
- um **HLUPI**, *n.z.* An oppressor ; one who unjustly troubles another.
- u **HLUPO**, *n.z.* Oppression ; unjust and severe conduct towards another.
- uku **HLUSULA**, *v.t.z.* To wring or wrench off. *Hlusula intloko* : Twist off the head ; referring to a bird, or an animal.
- uku **HLUTA**, *v.t.x.z.* 1. To take with violence from another. *Wandhluta imali yam* : He took my money from me by force.
2. adj. To be satisfied with food. When thus used, it terminates in *i*. *Sendihluti* : I am satisfied with food. The Zulu has also the word uku *Suta*, in the latter sense.
- uku **HLUTISA**, *v.t.x.z.* To satisfy with food. z. uku *Sutisa*.
- uku **HLUTULA**, *v.t.z.* To pluck out, as weeds from land, or hair from the head, or to extract nails from a plank.
- uku **HLUZA**, *v.t.x.z.* To strain through. *Hluza ubisi* : Strain the milk. z. To limp ; to go lame.
- in **HLUZELA**, *n.z.* An hartebeeste, a species of large antelope, so called by the Dutch.
- isi **HLUZI**, *n.z.* The muscular part of the forearm or leg in man or beast.
- um **HLUZI**, *n.x.z.* Broth ; gravy of meat.
- uku **HLUZUKA**, *v.i.z.* To lose the skin by abrasion, so as to produce a wound.
- uku **HLUZULA**, *v.t.z.* To abrade, so as to remove the skin, and produce a wound.
- uku **HLWA**, *n.x.z.* The decline of day ; the evening. Used both as a verb, To begin to darken ; and a verbal noun, Evening. *Sekuqal'ukuhlwā* : It (the day) begins to decline. *Sekuhlwile* : It is evening. *Siyakufika ngokuhlwā* : We shall arrive in the evening.
- um **HLWA**, *n.x.* Moth ; rust ; any corroding substance. z. A flying ant.
- i **HLWASISI**, *n.z.* A large black ant.
- um **HLWAYELI**, *n.x.* A sower of grain. z. um *Hlwanyeli*.
- uku **HLWAYELA**, *v.t.x.* To sow seed. z. uku *Hlwanyela*.
- u **HLWAYI**, *n.x.z.* Small shot.
- um **HLWAZI**, *n.x.* 1. A green water snake.
2. The name of a shrub used for tea, called Bushman's tea.
- um **HLWAZI**, *n.z.* A brown snake, not poisonous.
- isi **HLWELE**, *n.x.* A multitude of people.
- uku **HLWELEWA**, *v.i.x.* To be benighted. *Sate sadinwa sihlwele singe kafiki ekaya* : We were tired and benighted before we arrived at home.
- i **HLWENTSHANA**, *n.x.* A poor, destitute, despicable person.
- i **HLWEMPU**, *n.x.* A poor person.
- uba **HLWEMPU**, *n.x.* Poverty.
- uku **HLWEMPUSA**, *v.t.x.* To cause poverty ; to make poor.
- um **HLWENGA**, *n.z.* Mane of an animal.
- uku **HLWIBA**, *v.i.z.* To congest ; to grow hard, stiff, or thick, as butter or fat in cold weather.
- uku **HLWITA**, *v.t.z.* To seize suddenly ; to snatch ; to grab.
- i **HOBE**, *n.x.z.* A ringdove.
- i **НОВОНОВО**, *n.x.* A bird, the fink.
- i **HODI**, *n.x.* An ant bear.
- isi **HOGO**, *n.x.* A pit. *Isehogo somlilo* ; Hell. Lit. A pit of fire.
- uku **HOLA**, *v.i.x.* To run away, as in a panic ; to run away wildly ; to be panic stricken. z. uku *Hoba*.
- i **HOLOHOLO**, *n.x.* A hollow thing.
- uba **HOLOHOLO**, *n.x.* Hollowness.
- uku **HOMBA**, *v.i.x.* To put on beautiful apparel ; to deck oneself out.
- uku **HOMBISA**, *v.t.x.* To beautify by apparel ; to deck out.
- isi **HOMBO**, *n.x.* An ornament of the person, or of the dress.
- i **HULE**, *n.x.* A prostitute ; an abandoned woman.
- i **HULUHULU**, *n.x.* 1. A careless, thoughtless person.—2. The horned owl.
- isi **HUMBA**, *n.x.* Smut in corn.

cattle folds, as they have no iron-bar with which they can prepare the hole to receive the stake.

in Gxungxu, n.x. A greyish antelope, called by the Cape colonists, the grey Stein-bok.

uku Gxusha, v.t.z. 1. To stuff; to cram, as the stuffing of a sack with wool.—2. To throw into a thicket, so as to drive out the game when hunting.

uku Gxwala, v.i.x. 1. To bellow, as cattle when excited.—2. To rust as iron.—3. To mildew.

Gwabile. adj. x. Rusty. *Intsimbi igwabile*: The iron is rusty.

ubu Gxwatiwa, n.x. Barrenness; applied especially to a barren, unfruitful, or uncultivated country. *Iliwe lobugxwayiba*: A wilderness; a barren land.

i Gxwemi, n.x. A person who squints; a cross-eyed person.

in Gxwengezi, n.x. A bird named the Sedge-warbler.

in Gxwika, n.x. A wounded person; one wounded in battle.

H.

This letter is always pronounced in Kaffir with a strong aspiration. Its sound is somewhat stronger than in English, being that of the German *h*, in *haut*.

Ha, v.t.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Ha*: To utterly destroy; to make an end of. *Impi yaba-Tembu itiwe ha ye yama Mpondo*: The Tembu army was completely routed and destroyed by the Pondo army.

i Habile, n.x. Forage; hay.

um Hade, n.x. A pit.

u Hadi, n.x. A stringed musical instrument.

um Hadu, n.z. A train; a company moving in a line.

Haha, v.t.z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti haha*: To start runners in a race; to send off an army.

uku Hahaza, v.t.z. To expectorate roughly.

uku Halupa, v.t.x. To help. Kaffirized from the English.

i Hangou, n.x. A hog; a pig.

Hai! interj. x.z. No. An exclamation denoting a decided negative. *Uyakuyana!* Will you go? *Hai!* No;

decidedly not. *Hai* is also sometimes used at the commencement of a sentence, in a strong affirmative sense. It is used in this sense when not spoken in answer to a question, or to a proposed course of action. *Hai wena ndoda!* uboroti bako buku: O, man! thy courage is great. *Hai!* ukutandeka kwetabanakele zako Yehovah wemikosi: How amiable are Thy tabernacles, O Lord of hosts!

i HALAHALA, n.x. Haste; sudden excitement; hurry; precipitancy.

HALALA, interj. z. An exclamation of joy and congratulation to persons on their arrival among friends. *Halala 'bantu bakwiti*: Welcome, dear friends of ours.

i HAMBA, n.z. A poisonous snake.

uku HAMBA, v.i.x.z. To go; to walk; to de-part; to journey; to travel; to proceed forward. n. Gait, manner of walking. *Ukuhamba kwake kubi*: His gait is awkward.

uku HAMBAHAMBA, v.i.x.z. To go about from place to place; to go to and fro.

isi HAMBAHAMI, n.x. A vagabond; a wanderer; one who has no settled place of abode.

uku HAMBELA, v.t.x.z. 1. To go for another.—2. To go for a certain purpose.—3. To go towards a particular spot. *Sihambela entabeni*: We are going towards the mountain.

uku HAMBELANA, v.t.x.z. To go towards, or to visit each other.

um Hambi, n.x.z. A traveller; a pilgrim; a sojourner.

uku HAMBISA, v.t.x.z. To cause to move forward. *Hambisa inqwelo*: Move on the wagon.

uku HAMBISEKA, v.t.x. To go forward; to have the power of moving; to be in motion. *Umhlaba uyahambiseka*: The earth has motion.

u HAMBO, n.x.z. A walk; a journey.

uku HAMUKA, v.i.z. To dry up from the action of heat or wind; to be scorched, parched, &c.

uku HAMULA, v.t.z. To dry up, as by heat or wind; to scorch; to parch up, &c.

uku HANAHANISA, v.i.x. To act inconsistently; to act hypocritically; to dissemble.

isi HANDIBA, n.x. A large subject; a long case, as a law case of long continuance.

- isi HANGA, n. z. A strong, well-built, brave man.
- isi HANGE, n. x. A thief.
- i HANISH, n. x. Harness. Kaffirized from the English.
- i HASHANA, n. x. z. A small horse; a pony.
- i HASHE, n. x. z. 1. A horse.—2. An internal swelling in the body. z. Bilious attacks attended with fever.
- i HASHEKAZI, n. x. z. A mare.
- isi HAULA, n. z. A howling, or warning, as that of a lion. Ingonyama *ine-sihau*: The lion roars.
- uku HAZA, v. t. z. To fall in a dashing manner, as the water of a cataract.
- i HEMI, n. x. z. The crested crane. So named from its cry. z. Black ox with white band high across the thigh.
- uku HENDA, v. t. x. To dissuade from good; to corrupt to evil.
- u HENGELA, n. x. A disease in cattle similar to pneumonia or lung sickness.
- uku HETYA, z. To throw a person by catching by the leg; to trip up.
- uku HETULA, v. t. z. To wound or cut severely.
- i HEWU, n. x. A tract of country near Queen's Town, including the Kamastone Mission Station.
- uku HEXA, v. t. x. 1. To stagger as a drunken man.—2. To sway about as corn or reeds in a strong wind.
- uku HEXELA, v. t. x. To fall helplessly towards an object or place. *Uhexele eludakeni*: He has staggered or fallen into the mud.
- isi HIBA, n. x. A stupid fellow; one without understanding; one partially insane.
- uku HIBIZA, v. i. z. To mumble; to make inarticulate sounds; to mutter.
- i HILIHILI, n. x. A thoughtless, foolish, unsteady person; a person guided by no certain principle of conduct.
- uku HILIHILI, n. x. Thoughtlessness; foolishness; unsteadiness; want of principle.
- uku HILIZA, v. t. x. To act without thought; to act without reference to that which is right; to be uncertain and unsteady in conduct.
- uku HILIZSA, v. n. x. To be distracted; to be confused; to lack steadiness of action.
- isi HIYA, n. z. Porridge made from new corn.
- u HLA, n. z. A row or line of things or people which are stationary; a row of cells in the honeycomb.
- um HLA, n. x. A day of twenty-four hours. z. *Umhla*.
- imi HLA-MGEMIHLA, adv. x. Day by day.
- uku HLA, v. i. x. z. 1. To happen; to come to pass. Lento *ihle ninina*? Whendid this thing happen?—2. To descend. *Yihla eutaben*: Come down from the mountain.
- uku HLABA, v. t. x. z. 1. To stab; to wound with a sharp instrument; to pierce; to thrust, or gore, as a cow with the horns. Inkomo *iyahlabo*: The beast thrusts.—2. Used before the word *Umkosi*: Army. It means, To raise an alarm; to gather together the people to battle. *Hlaba Umkosi*: Raise the alarm; gather together to battle.
- i HLABA, n. x. 1. A stitch; a severe pain; local inflammation. z. u *Hlabo*.—2. x. A kind of thistle; the milk thistle.
- um HLABA, n. x. z. 1. The earth; the world.—2. The ground; soil.—3. The aloe, large species with thorns.
- i HLABAMAKONDE, n. z. A species of thistle of a high stalk, and large protuberant flower.
- i HLABAMVULA, n. z. An ox with the horns standing perpendicular from the head. So called because the horns pierce the rain; the word being compounded of *hlaba*, pierce; and *invula*, rain.
- uku HLABANA, v. t. x. z. To stab each other.
- um HLABANGUBO, n. x. z. A very troublesome kind of weed, which pierces a person's garments in passing it. Hence its name, which signifies, garment-piercer.
- i HLABANKOMO, n. x. A bird, the swift.
- uku HLABANISELA, v. t. x. To wound by a spear or pointed stick, which is thrown from the hand.
- i HLABATI, n. x. The earth. z. Whitish soil.
- in HLABATI, n. x. Sand. z. isi *Hlabati*.
- uku HLABELA, v. i. x. To commence a tune; to lead in singing.
- in HLABELA, n. z. A short stick, with a spike for piercing at the end, so as to enable the holder to pierce or stab, as well as strike with it.
- um HLABELI, n. x. z. 1. A precentor.—2. A medicinal plant, used for a sprain.

- in HLABELO, n.x.z. A song ; a piece of music. z. isi *Hlabelelo*.
 uku HLABEZA, v.i.z. To speak aloud.
 uku HLABISA, v.t.z. 1. To help to slaughter.—2. To give a beast for slaughter.
 in HLABO, n.x. 1. A chisel ; any instrument for piercing with.—2. The red flower of the large aloe.
 isi HLABO, n.z. A file ; a rasp.
 uku HLABULA, v.i.z. To smack the lips after eating, as in satisfaction.
 uku HLAFAZA, v.t.z. 1. To break slightly or gently, as an egg before being eaten.—2. To speak gently, so as to introduce a subject which is afterwards more fully discussed either by the speakers or others.
 uku HLAFUNA, v.t.x.z. To chew ; to masticate.
 isi HLAFUNO, n.x.z. That which is chewed or masticated.
 in HLAFUNO, n.x. 1. The temples of the head.—2. The jawbone.
 uku HLAHLA, v.t.x. 1. To cut down, as bushes, reeds, or stalks of corn. *Hlahla ihlati* : Cut down the jungle.—2. To cut up a slaughtered ox into joints. *Hlahla inyama* : Cut up the meat.
 isi HLAHLA, n.x. The human wrist ; also the fetlock of an animal. z. A clump of trees.
 i HLAHLA, n.x. A shrub : a small bush. The plural *amahlala* is used for bushes cut down for fencing. z. A branch separated from the tree.
 i HLAHLANA, n.x. A small bush or shrub. z. A small branch.
 i HLAHANYANA, n.x. A very small bush or shrub. z. A very small branch separated from the tree.
 uku HLAHAMELA, v.i.z. To be prosperous ; to have a run of good luck ; to be fortunate.
 um HLAHLE, n.x. A fibrous plant ; any plant yielding fibres.
 uku HLAHLEKA, v.n.x. To be cut down and cleared away, as jungle, or small trees on forest land.
 um HLAHLO, n.x. 1. A garden made in a bush.—2. x.z. A gathering of persons ordered by the chief, in case of sickness, in order to find out by the process of divination, or witch dance, the person suspected of causing the sickness.
 i HLAKA, n.z. Bleatings ; the milk of the cow for two or three days after calving. x. um *Tubi*.
- i HLAKANI, n.z. A cunning, crafty, artful person.
 uku HLAKANIPA, v.i.x. To act shrewdly. Umntu *ohlakanipileyo* : A shrewd man.
 ubu HLAKANIPA, n.x. Shrewdness ; cunning ; craftiness. z. *Ubuhlakanani*.
 uku HLAKANIPELA, v.i.x. To be watchful against a snare, or a dangerous place ; or against a man who is not to be trusted. 'Zumhlakanipele lomntu : Beware of that man.
 uku HLAKANIPISA, v.t.x.z. To make sharp ; shrewd ; artful ; crafty.
 uku HLAKANYEKA, v.i.z. To feel a sudden shiver or tremor.
 uku HLAKAZA, v.t.z. To scatter ; disperse ; spread abroad in disorder ; waste. x. To do a thing roughly, as to break up ground roughly ; to sew with uneven and rough stitches.
 in HLAKOTSHANE, n.x. A species of tree, bearing small berries. z. isi *Hlakotshane*.
 uku HLAKULA, v.t.x. To weed cultivated land.
 um HLAKULO, n.x. A spade.
 um HLAKUVA, n.x.z. A castor-oil tree.
 i HLALA, n.x. A pot, or any small vessel for keeping any fatty substance, or pomade for anointing the head or the person. z. Berry of the nux vomica tree.
 uku HLALA, v.i.x. 1. To sit ; to rest ; to continue in one place ; to reside. See *Hleti*.—2. When used before an active verb ; To continue an action. *Wahlala chamba* : He continued walking. *HLALA* is thus used either in the present, past, or future time, and implies that the action of the verb which it qualifies is regular or constant in its action. When thus used, the active verb with which it is connected is always the participial form, thus : *Umoya wam akayi kuhlala epikisana nomntu* : My spirit shall not always strive with man. *Abantu ababehlala besiza kufunda* : People who came regularly to learn.
 um HLALA, n.z. A nux vomica tree.
 u HLALANKOSI, n.z. The royal village, or house.
 i HLALANYATI, n.x. A bird which is often found sitting on the back of the buffalo, eating the ticks which are found on that animal.

- uku HALELA**, *v.t.x.z.* 1. To sit for, to wait for. *Ndihlalela* u-Bawo : I am sitting or waiting for my father.—2. Used before the infinitive of other verbs, it represents the action of the following verb as just about to take place. *Bahlalela ukufika* : They are just about arriving. *Ndihlalela ukumka* : I am just starting. *Nxa ebehhlalela ukuteta* : When he was about to speak.
- uku HALALANA**, *v.i.* To sit, or wait for each other. *Baya halelana* : They are waiting for each other.
- isi HLALI**, *n.z.* A small milk vessel, used only by men.
- um HLALI**, *n.x.* A pleasure, a sport.
- uku HLALISA**, *v.t.x.z.* To cause to sit ; to cause to remain in a place ; hence, To settle a person by giving him an abode or place of residence. *Halisa umtwalo wako apo* : Place, or cause to remain, thy burden here.
- isi HLAZO**, *n.x.z.* A seat ; a chair ; a stool ; anything used for sitting on ; hence, *Ishlalo sehashe* : A saddle.
- in HLALO**, *n.x.* State or condition. *z.* A resting-place ; a place of abode.
- ubu HLALU**, *n.z.* A generic name for beads, but specially applied to the red bead, as considered to be the prince of beads.
- uku HLALUKA**, *v.i.z.* To appear ; to come in sight.
- uku HLALUZLA**, *v.i.x.* To bubble up as a fountain, or as water commencing to boil, or yeast fermenting.
- uku HLAMA**, *v.t.x.* To give a present to a friend in expectation of receiving a larger present in return.
- uku HLAMBA**, *v.t.x.z.* To wash ; to cleanse the body. *z.* To swim.
- in HLAMBA**, *n.x.z.* Abusive, irritating language.
- um HLAMBA**, *n.z.* Tobacco leaves strung upon a string and hung up to dry for use.
- uku HLAMBEZA**, *v.i.z.* To partake of, or be the subject of the *isi Hlambezo* process. See *isi Hlambezo*.
- isi HLAMBEZO**, *n.z.* A purifying or consecrating process. The water for the process is prepared by placing a certain kind of tuberous root in water, from which a decoction is made.—1. This water is drunk of by a chief when about to make war on another ; he also washes himself with it. After this, both the chief

- and the men, and their shields and weapons of war, are sprinkled with it ; they have a superstition that this preparatory rite will secure to them victory.—2. Women, shortly before they give birth to a child, drink often of this *isihlambezo*, and after the birth wash the child with it. This process is called, *Isihlambezo somtswana* : The purification of the child.
- in HLAMBI**, *n.x.z.* A swimmer.
- um HLAMBI**, *n.x.z.* 1. A drove of cattle or sheep ; a troop of horses.—2. *x.* The dress worn round the waist by a boy while undergoing the rite of circumcision.
- isi HLAMBI**, *n.z.* A heavy shower of rain.
- um HLAMBO**, *{ n.x.z.* A valley. Lit. *A*
- isi HLAMBO**, *{ place washed* ; referring to the flow of water after rain in a valley.
- uku HLAMBULUKA**, *v.i.x.* To become cleansed. Used adjectively. *Ndi-hlambulukile* : I am clean ; I am free from guilt. *z.* To be diluted by water, as porridge, or thick milk when mixed with new milk ; to thin anything which is too stiff for use by the addition of a liquid.
- uku HLAMBULULA**, *v.t.x.* To cleanse ; to remove impurities from the person ; to clear from fault or guilt.—*z.* 1. To dilute by the addition of water ; to make clearer by thinning or diluting ; to thus purify.—2. *Figuratively*, To explain ; to make clear to the understanding. *Wayi-hlambulula*, imikuba yabo : He explained their customs.
- uku HLAMKA**, *v.i.x.* To rejoice ; to joy ; to enjoy oneself ; to be the subject of joyous mirth.
- isi HLAMO**, *n.x.* A present given, as in *uku Hlama*.
- uku HLAMUKA**, *v.t.x.* To bolt away, as an ox from the person driving it.
- i HLAMVU**, *n.x.z.* A small leafy branch ; a herb.
- ama HLAMVU**, *n.x.z.* Herbs ; small green bushes, or branches with leaves on them.
- in HLAMVU**, *n.z.* 1. Anything round in shape not larger than a musket-bullet. Hence, A berry, kernel, bead, bullet ; also the apple of the eye.—2. A honey-bird ; also a talkative woman.
- u HLAMVU**, *n.z.* A single grain, as of

- corn, or maize ; a single piece, as a piece of money, without regard to its value ; a particle ; a single word, or a syllable of a word ; anything complete in itself when separated from others of its kind, as a sentence, or a single discourse regarded in itself as a whole.
- um HLANA, n. x. z. The back of a person or animal.
- i HLANDLA, n. z. The spine.
- i HLANE, n. z. An uninhabited country or district.
- uku HLANKEZELA, v. t. z. 1. To turn inside out, as a garment; to invert, reverse; to disturb the usual order of things.—2. To misrepresent a person's words or meaning; to give a distorted account of a matter.
- um HLANGA, n. z. A reed, a reedy place.
- in HLANGA, n. x. z. A large antelope; the reit, or reed-bok, so called from its being usually found in reedy places.
- i HLANGA, n. z. A harvest-field after the crops are off.
- u HLANGA, n. x. See u *Tlanga*.
- uku HLANGABEZA, v. t. x. z. To go to meet a person on a journey.
- uku HLANGABEZANA, v. t. x. z. To go to meet each other when on a journey.
- um HLANGALA, n. z. A species of civet cat.
- uku HLANGANA, v. t. x. 1. To come together; to meet together; to assemble.—2. To meet in conflict; to join battle.—3. Used also for the full moon; as, Inyanga *ihlangene*: The moon is at the full.
- uku HLANGANISA, v. t. x. 1. To bring together; to assemble.—2. To join two pieces or things in one.
- isi HLANGU, n. x. A sandal; a shoe; also used for a glove. *Isihlangu sessandla*: A glove. Lit. The shoe of the hand. z. A war shield.
- uku HLANGULA, v. t. x. 1. To extract; to draw out. Thus bees are said to *hlangula* honey from the flower.—2. To rescue; to deliver from enemies; to draw out from danger. *Ndihlangule ezandleni zentshaba zam*: Deliver me from the hands of mine enemies. *Owasihlangula* ekufeni okukulu kangaka, oti kanjako *ahlangule*: Who delivered us from so great a death, and doth deliver us.—z. 1. To relieve from difficulties. *Ngim-hlangule ecaleni*: I have relieved him from his debts.—2. To wipe, rub, brush, wipe off, brush up, &c.
- in HLANGWANA, n. z. The name of a poisonous snake.
- in HLANHLA, n. z. Good fortune; luck; prosperity; something fortuitous.
- isi HLANHLA, n. z. A roughly made mat of coarse material.
- um HLANHLO, n. x. An opening between the front teeth.
- um HLANHLOTI, n. z. A species of acacia.
- in HLANHLU, n. x. Divisions of a whole.
- uku HLANTI, n. x. A cattle-fold.
- HLANU, x. Five. The prefix varies with the noun qualified. *Ama-hashe mahlanu*: Five horses. *Abantu bahlanu*: Five persons. *Inkomo ziylanu*: Five cows.
- isi HLANU, adj. x. The fifth. The prefix varies with the spec. of the noun qualified. *Umuntu ovesihlanu*: The fifth person. *Indoda eyeshlanu*: The fifth man. *Ihashe elehlanu*: The fifth horse.
- uku HLANYA, v. t. z. To throw out or over; to derange; hence applied to one whose mind is deranged. *Lomntu uyahlanya*: That person acts as one deranged in mind.
- i HLANYI, n. z. A deranged person; an insane person.
- uku HLANZA, v. t. x. z. 1. To wash; to clean.—2. To vomit.—3. To produce fruit as a tree. The primary meaning is, to throw off; hence to clean off; to throw off the stomach, &c.
- uku HLANZKA, v. n. x. z. To become clean, pure; to be under the process of purification. *Lomntu ukanzekile*: That person has become, or is, clean, pure.
- uku HLANZISA, v. t. x. To nauseate; to cause to vomit.
- in HLANZISO, n. x. An emetic; a vomit.
- uku HLANZO, n. x. A vomit; that which is vomited.
- uku HLAPOZA, v. t. z. To give forth abundantly; hence, 1. To waste; to be prodigal; to spend without necessity.—2. To be liberal; to give abundantly.
- um HLAPO, n. z. The placenta of beasts.
- um HLAPOU, n. x. The small fibrous surface raised on the karosses of the native women by dressing, whereby a sort of plushy surface is raised.
- uku HLASELA, v. t. x. To take by force; usually applied to warlike operations. *Bekuliwa kwada kwa hlazelwa isixeko*: The war continued until the city was taken.

- z. To equip for war, to make preparation for war.
- HLASI**, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti hlaasi*: To seize hastily or abruptly; to snatch; to seize and transport away. *Watova hlaasi ezulwini*: He was taken up into heaven.
- uku HLASIMULA**, *v.i.z.* To be the subject of a sudden feeling of tremor; to have nervous twitchings.
- i **HLATANA**, *n.x.z.* A small forest; a shrubbery.
- i **HLATI**, *n.x.z.* A forest, a jungle. Used figuratively, for a place of refuge; a stronghold. The forest or jungle often proves a refuge in time of war for women and children. *Wena ulhlati lam*: Thou art my refuge from my enemies.
- isi **HLATI**, *n.x.z.* The cheek.
- um **HLATI**, *n.x.z.* The jaw-bone.
- in **HLATU**, *n.z.* A large spotted snake.
- uku **HLATUZA**, *v.i.x.* To be nervously excited, to be affrighted.
- uku **HLATUZELA**, *v.t.x.* To feel a sudden feeling of tremor; to feel the hair stand on end from the apprehension of some danger unseen.
- uku **HLATUZELISA**, *v.t.x.z.* To cause sudden fear, so as to make the hair stand on end from apprehension.
- uku **HLAULA**, *v.t.x.* To pay a fine or penalty; to expiate a fault by a fine.
- uku **HLAULELA**, *v.t.x.* To pay a fine; to expiate a fault for another.
- um **HLAUMB, *adv.x.* Perhaps; probably; perchance. This word is compounded of *Umla*, Day, and *Umbi*, Another. Lit. Another day. Ndingenjalo *umlaumbi*: Perhaps I might do so. Lit. Another day I might do so.**
- in **HLAVA**, *n.x.z.* A grub found in the stalks of mealies, Kaffir corn, and *Imfe* (sweet cane).
- um **HLAVUTWE**, *n.x.* The castor-oil tree.
- i **HLAYA**, *n.z.* A joke; any funny speech.
- u **HLAZA**, *n.x.z.* Short young green grass.
- um **HLAZA**, *n.z.* A kind of sweet potato which has a greenish appearance.
- ubu **HLAZA**, *n.x.z.* Greenness.
- u **HLAZANTANA**, *n.z.* A creeper bearing a small wild melon.
- in **HLAZANTONI**, *n.z.* A species of eagle with a reddish plumage.
- uku **HLAZEKA**, *v.i.x.z.* To be ashamed.

- It is used to describe a state of shame, or reproach caused by some circumstances of a shameful character, or by some person or persons whose conduct has caused shame to their associates, or who have brought a reproach upon their profession. *Siyahlazekangabo*: We are ashamed on their account. *Ezizinto siyahlazekangazo*: We are ashamed of these things.
- um **HLAZI**, *n.x.z.* A snake of a greenish colour.
- HLAZI**, { *conj.x.* Lest. *Hlazi uban-Hlazibe*, } *jwa*: Lest thou be seized.
- uku **HLAZISA**, *v.t.x.* To shame; to bring reproach upon; to disgrace.
- uku **HLAZIYA**, *v.t.x.z.* To renew; to make new; to reproduce.
- i **HLAZO**, *n.x.* Shame; reproach. *z. isi Hlanzo*.
- uku **HLAZUKA**, *v.i.z.* To depart from; to go off sideways. *Wahlazuka endleleni*: He went off from the road; went on one side of it.
- in **HLAZUKA**, *n.z.* A piece of land which has separated from a larger mass; a landslip.
- uku **HLAZULA**, *v.t.z.* To separate a smaller piece from a larger whole.
- ubu **HLAZULULA**, *v.t.x.* To open the hair with the hand before combing.
- z. To throw loosely about, as grass for hay.
- HLE**, *adj.x.z.* Beautiful, pleasant to the eyes. The prefix varies according to the species of the noun it qualifies. *Umntu onhle*: A beautiful person. *Ihashe elihle*: A beautiful horse.
- ubu **HLE**, *n.x.z.* Beauty; loveliness.
- uku **HLEBA**, *v.t.x.z.* To defame; to backbite; to scandalize.
- uku **HLEBANA**, *v.t.x.z.* To backbite one another.
- isi **HLEBO**, *n.x.z.* Slanderous speech; calumny, false accusation.
- i **HLEBO**, *n.x.z.* Secret information: usually denoting secret information of a scandalizing character.
- uku **HLEHLA**, *v.i.x.* To draw back; to retreat, as from an enemy.
- uku **HLEHLA**, *v.i.z.* To step back sharply, as when some object, as a snake, is seen, which excites caution and fear.
- uku **HLEHLEZELA**, *v.i.z.* To move back briskly, with great fear of some object or on account of some occur-

- rence, as from treading on a snake, or being burnt by fire.
- um HLEHLO**, n. x. The caul.
- uku HLEKA**, v.i.x.z. 1. To laugh.—2. To laugh at. When used in this sense, the verbal medial is inserted immediately before the verb as the accusative of the object upon which the action of the verb terminates. *Wandihleka* : He laughed at me.
- uku HLEKANA**, v.t.x.z. To laugh at each other.
- um HLEKAZI**, n. x. A beautiful person.
- HLEKA**, v.i.z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti hleka* : To split, or be split, as a log of wood.
- uku HLEKISA**, v.t.x.z. 1. To ridicule ; to make sport of. *Wahlekisa ngami* : He made sport of me, or by me, or through me.—2. To cause to laugh.
- uku HLEKISANA**, v.t.x.z. To cause one another to laugh.
- isi HLEKO**, n. x. z. A thing to be laughed at ; a laughing stock.
- u HLEKO**, n. x. z. Laughter. *Oluhleko luvel'apina?* Where does that laughter come from ?
- uku HLELA**, v.t.x. To happen. Lit. To fall or descend upon. *Imhlele izolo lonto* : That happened to him yesterday. When used in this sense, *hlela* is the objective form of the verb *Ukuhla*, to descend.
- uku HLELA**, v.t.x. To separate ; to disconnect ; to part ; to sort, as the sorting of wool ; to separate the coarse from the fine ; to pick out one thing from another, as one kind of grain from another.
- uku HLELEKA**, v.i.x. To separate ; to part from each other, as sheep separating from goats, or one kind of poultry from another.
- uku HLELELEKA**, v.i.x. To despair.
- HLELI**, x. The perfect tense of the verb *Ukuhla* : To sit. It is peculiar in its use :—1st. Where in the past and present tenses of other verbs no terminal changes take place in the root of the verb, *hla* takes this form of *heli*. *Wayehleli ngapantsi kwomti* : He was sitting under the tree. *Uhleli endiwini* ; He is sitting in the house. *HLELI* is also used to denote that a person still lives. *Uyihlo usahleli na?* Is your father still living ?
- HLELO**, n. x. A file of men in hunting
- or in war.—2. The border or outskirts of a forest or of a plantation.
- uku HLELWA**, x. The passive of *Ukuhla*. It denotes that the person to whom it is applied is the subject of some circumstances of mishap or misfortune. *Uhlelwe yingozi* : He has met with an accident.
- uku HLENGA**, v.t.x. To assort, lay out in order ; to separate and distribute into classes ; to purify, as metal from dross. z. To separate from, as good corn from bad.
- i HLENGA**, n. z. A mass or matter thrown out from another, from which it has been separated, as dross from metal, or dirt from corn.
- isi HLENGA**, n. x. A float made of reeds ; a raft ; also an *island* which has been formed by masses of reeds and earth washed there by the current.
- isi HLENGO**, n. z. An instrument for cleaning corn.
- uku HLEPULA**, v.t.z. To break off ; to chip off ; especially to break off a piece of bread.
- uku HLEPUZA**, v.t.x. To tear out or away from. z. **uku Hlikiza**.
- in HLESE**, n. z. Sediment ; dregs ; lees of any liquid.
- i HLEZA**, n. x. The hip bone. z. Any prominent bone of an animal, as the hip bone, the breast bone, or the rump bone.
- uku HLEZA**, v.t.z. To gnaw ; to eat with the front teeth, as in picking a bone.
- isi HLEZA**, n. z. A bullock which has one horn broken off, and thus the broken horn appears as a prominent bone. See *i Hlezia*.
- i HLEZI**, n. z. A large kind of rat.
- HLEZI**, adv. x. Lest it so happen. *Hlezia kunganeli tina nani* : Lest there be not enough for us and you.
- HLEZIBE**, adv. x. And so it may come to pass ; peradventure ; lest it should come to pass. *Hlezibe abdisipile bake beze ebusuku* : Lest his disciples come by night. *Hlezia* and *Hlezibe* are always followed by the verb in the Pre. Sub. Mood. *Ningabi nokuyicukumisa hlezia nife* : Neither shall ye touch it, lest ye die. *Hlezibe sicitive* : Lest we be scattered.
- uku HLIKIA**, v.i.x.z. To descend ; to dismount.
- uku HLIKIHLA**, v.t.x.z. To rub. Applied

- especially to rubbing a swelling with the hands.
- uku HLININIKA, *v.i.x.* 1. To relax the muscles of the face, as from pain.—2. To sob; to be ready to cry, as with a suppressed voice.
- uku HLINZA, *v.t.x.z.* To kill; to flay.
- uku HLINZELA, *v.t.x.z.* To skin for; to kill a beast for, as for one who has arrived at the place.
- um HLINZI, *n.x.z.* One who skins animals.
- uku HLIPIZA, *v.t.z.* To derange; to put out of order; to disturb the regularity of. Umtwana uhlipiza izinto ezibekiweyo: The child has thrown the things into confusion which were laid aside.
- um HLO, *n.z.* A glutton.
- uku HLOBA, *v.t.z.* 1. To decorate; to deck the person.—2. To separate, as the curd from the whey in fermented milk.
- i HLOBO, *n.x.z.* The summer season.
- ubu HLOBO, *n.x.z.* Friendship; companionship.
- isi HLOBO, *n.x.z.* A friend.
- u HLOBO, *n.x.z.* A kind; a particular sort or kind of anything. Oluhlobo lwenkomo: That description of cattle. See *Ngenhlobo* and *Nghohlobo*.
- um HLOBO, *n.x.z.* A friend; an acquaintance.
- uku HLOBONGA, *v.t.z.* 1. To make love.—2. To have secret sexual intercourse in a lewd way externally, much practised by the Zulus.
- uku HLOHLA, *v.t.x.z.* 1. To stamp down, as wool into a sack.—2. To thread on a string, as beads.
- uku HLOHLOLOZA, *v.t.x.* To thrust forward contemptuously, as a man seized by the nape of the neck.
- uku HLOKOLEKA, *v.i.x.* To go towards a place in crowds, as when persons go in Kaffirland from all parts to a large or national dance.
- uku HLOKOMA, *v.i.x.z.* To sound aloud, as the noise caused by a wagon travelling, or water rolling over stones.
- uku HLOKOMISA, *v.t.x.* To cause to sound; to help to make a rattling sound.
- uku HLOKOZA, *v.t.z.* To thrust a pointed stick or any other instrument into a hole; to insert anything pointed into any other thing.
- uku HLOLA, *v.t.x.* To spy out; to search diligently, as to spy or search out a country; to reconnoitre; to examine the state of an enemy's army or camp.

- um HLOLA, *n.z.* An omen or sign of coming evil. When a large bird settles on the top of a native hut, or a dog leaps on it, it is considered an evil omen, and called an *Umhola*.
- um HLOLOKAZI, *n.x.* A widow.
- um HLOLOLWANE, *n.z.* The sinewy piece of meat formed on each side of the spine of an animal.
- uku HLOMA, *v.t.x.z.* 1. To put in order; to prepare; to stack, as corn; to stick up, as a stick in the ground.—2. To gather for a storm, as when thunder clouds appear. *Lihlomile izulu:* The heavens are gathering for a storm. z. To arm, or prepare for war.
- in HLOMBE, *n.x.* A musical performance, accompanied by the clapping of hands and contortions of the body, thus keeping time with the music, as dancers in a dance.
- uku HLOMELA, *v.t.x.* 1. To join one thing to another; to lengthen by joining one thing to another.—2. To patch a garment, or lengthen it by joining another piece to it. z. To prepare for, as for war; to be on one's guard against; to be on the watch for.
- uku HLOMKISA, *v.i.x.* To make udder. Applied to animals when the udder swells before parturition.
- uku HLOMULA, *v.t.z.* To stab a buck in hunting, or to seize it as a dog.
- uku HLONELA, *v.t.x.* To act with deference and respect towards another; to yield to another's opinion; to reverence. It expresses that deportment or course of action which proceeds from esteem, regard, and due attention, arising from the worth, truthfulness, or rank of a person.
- in HLONELO, *n.x.* Respectful submission; regard; attention.
- uku HLONGA, *v.i.z.* To be wanting of; to be without a thing.
- in HLONGANDLEBE, *n.z.* A person who does not hear, or is heedless of what is said. Lit. To be without ears.
- um HLONHLO, *n.x.* A large species of the Euphorbia tree.
- i HLONHLO, *n.z.* The temple of the head.
- in HLONHLO, *n.x.* A promontory; a cape of land.
- uku HLONHLOZELA, *v.i.x.* To tingle at the nose, as when the olfactory nerves are excited by a pungent smell.
- in HLONI, *n.x.z.* Bashfulness; shame-facedness, arising from a state of guilty shame.

uku HLONIPA, *v.t.x.z.* To avoid, from a sense of shame. The Kaffir women have a superstitious fear or shame of being near their father-in-law or any other male relation. They, and their children, avoid mentioning their own father's name. This word is used to describe this avoidance of the father-in-law, and of the name of the father. The women also avoid the cattle kraal, and in passing the kraal gate they make a circuit, so as to avoid going too near; this also is called *Uku-Hlonipa*. Hence the word also denotes modesty, bashfulness. They also refuse to pronounce or use words which have for their principal syllable any part or syllable of the father's or father-in-law's name, or that of their paramount chief. This custom of *uku-hlonipa* is thus always coining new words. Such words are known as "*Ukuteta kuabafazi*:" The language of the women.

um HLONYANE, *n.x.z.* Wormwood.

uku HLONZA, *v.t.z.* To do a thing repeatedly; to persevere in any action or enterprise.

im HLOPE, *v.x.* See *Mhlope*, under the letter M.

im HLOPKAZI, *n.x.z.* A white female animal.

in HLOYA, *n.x.* The whey of milk.

i HLOZI, *n.x.z.* A leopard; a panther. By the colonists called a tiger.

ulu HLU, *n.x.* A row; a string of things or persons. A long string of beads for the neck is called *Uluhlu*.

uku HLUBA, *v.t.x.z.* 1. To cast off the hair, as a horse in the spring.—2. To cast off the skin as a snake; to moult as a fowl.—3. To undress; to cast off the clothes from the person.

um HLUBULA, *n.x.* The side of a body below the ribs.

um HLUBULO, *n.z.* The flank; the thin flesh on the sides of the ribs of man or beast.

uku HLUBULUKA, *v.i.x.* To peel off, as the skin from a sore, so as to expose the flesh. *z. Ukuhlubuka*.

uku HLUBULULA, *v.t.x.* To peel off; to strip off, as the outward leaves of the mealie from the cob, or ear. *z. Ukuhlubula*.

um HLUHLUBE, *n.z.* 1. A cock's spur.—2.

The long thorn of the mimosa, resembling a cock's spur.

uku HLUKUHLA, *v.t.x.* 1. To shake a person violently.—2. To agitate any liquid in a bottle or calabash.—*z.* To rinse the mouth after a meal.

i HLULE, *n.z.* A clot of blood. *x Ih-wile*.

uku HLUMA, *n.i.x.z.* To put forth leaves; to vegetate; to grow as a plant, or tree.

um HLUMA, *n.z.* A mangrove tree.

in HLUMAYA, *n.x.* A bean very generally cultivated by the Kaffira. *Um-bontye* is the name for bean in general.

in HLUMBABA, *n.z.* Small substances, or tumours, said by the native doctors to exist in any diseased part of the body, and professedly abstracted by a process of cupping, or bleeding from the part, especially from the loins in cases of lumbago.

uku HLUMELA, *v.i.x.z.* To sprout out from; as a sprout from the side of a Kaffir corn stalk, or young branches from an old stump of a tree which has been cut down.

i HLUMELO, *n.x.z.* A sprout; usually applied to the sprouting out of young sprouts from an old stalk of corn.

in HLUMO, *n.x.z.* Growth.

ubu HLUNGU, *n.x.* Pain.

i HLUNGU, *n.x.z.* A locality where the grass has recently been burnt off.

isi HLUNGU, *n.z.* An antidote for a snake bite.

i HLUNGUHLUNGU, *n.z.* The wild cotton plant.

uku HLUNGULA, *v.t.x.z.* To sift, as corn in a sieve.

i HLUNGULU, *n.x.z.* A crow; the carnivorous crow, with a white neck.

uku HLUNGUZELA, *v.t.x.* To shake the head.

isi HLUNU, *n.x.* A lump of meat without bone.

uku HLUNZA, *v.t.x.* To eat milk, with a stick made with a brush at the end, which absorbs the milk, and is sucked dry in the mouth.

um HLUNZA, *n.x.* The stick with a bushy end, with which the natives eat thick milk.

uku HLUPA, *v.t.z.* To afflict; oppress; annoy; distress; vex; plague; persecute; harass; trouble; to treat with injustice, severity, or hardship.

uku **HLUPANA**, *v.t.z.* To annoy; trouble; vex each other.
 uku **HLUPEKA**, *v.n.z.* To suffer injustice; to be treated severely; to be made to suffer hardship.
 uku **HLUPEZA**, *v.t.x.* To give medicines or charms to make children strong; to give certain things to dogs to eat, so as to make them swift in running, and courageous in fight. The hair of a lion, or any strong and courageous animal, is roasted in fire, and given to the child in its food to make him strong and courageous. So the wings of the swiftest birds, usually those of the sparrow-hawk, which is very swift in its flight, are given to the hunting dogs to eat, to make them swift. To do this is to *Hlupeza*.
 um **HLUPI**, *n.z.* An oppressor; one who unjustly troubles another.
 u **HLUPO**, *n.z.* Oppression; unjust and severe conduct towards another.
 uku **HLUSULA**, *v.t.z.* To wring or wrench off. *Hlusula intloko*: Twist off the head; referring to a bird, or an animal.
 uku **HLUTA**, *v.t.x.z.* 1. To take with violence from another. *Wandihluta imali yam*: He took my money from me by force.
 2. *adj.* To be satisfied with food. When thus used, it terminates in *i*. *Sendihluti*: I am satisfied with food. The *Zulu* has also the word uku *Suta*, in the latter sense.
 uku **HLUTSA**, *v.t.x.z.* To satisfy with food. *z. uku Sutisa*.
 uku **HLUTULA**, *v.t.z.* To pluck out, as weeds from land, or hair from the head, or to extract nails from a plank.
 uku **HLUZA**, *v.t.x.z.* To strain through. *Hluza ubisi*: Strain the milk. *z.* To limp; to go lame.
 in **HLUZELA**, *n.z.* An hartebeeste, a species of large antelope, so called by the Dutch.
 isi **HLUZI**, *n.z.* The muscular part of the forearm or leg in man or beast.
 um **HLUZI**, *n.x.z.* Broth; gravy of meat.
 uku **HLUZUKA**, *v.i.z.* To lose the skin by abrasion, so as to produce a wound.
 uku **HLUZULA**, *v.t.z.* To abrade, so as to remove the skin, and produce a wound.
 uku **HLWA**, *n.x.z.* The decline of day; the evening. Used both as a verb, To

begin to darken; and a verbal noun, Evening. *Sekuqal'ukuhlwua*: It (the day) begins to decline. *Sekuhlwile*: It is evening. *Siyakufika ngokuhlwua*: We shall arrive in the evening.
 um **HLWA**, *n.x.* Moth; rust; any corroding substance. *z.* A flying ant.
 i **HLWASISI**, *n.z.* A large black ant.
 um **HLWAYELI**, *n.x.* A sower of grain. *z. um Hlwanyeli*.
 uku **HLWAYELA**, *v.t.x.* To sow seed. *z. uku Hlwanyela*.
 u **HLWAZI**, *n.x.z.* Small shot.
 um **HLWAZI**, *n.x.* 1. A green water snake.
 2. The name of a shrub used for tea, called Bushman's tea.
 um **HLWAZI**, *n.z.* A brown snake, not poisonous.
 isi **HLWELE**, *n.x.* A multitude of people.
 uku **HLWELWA**, *v.i.x.* To be benighted. *Sate sadinwa sihlwelwe singe kafiki ekaya*: We were tired and benighted before we arrived at home.
 i **HLWENTSHANA**, *n.x.* A poor, destitute, despicable person.
 i **HLWEMPU**, *n.x.* A poor person.
 ubu **HLWEMPU**, *n.x.* Poverty.
 uku **HLWEMPUSISA**, *v.t.x.* To cause poverty; to make poor.
 um **HLWENGA**, *n.z.* Mane of an animal.
 uku **HLWIBA**, *v.i.z.* To congest; to grow hard, stiff, or thick, as butter or fat in cold weather.
 uku **HLWITA**, *v.t.z.* To seize suddenly; to snatch; to grab.
 i **HOBÉ**, *n.x.z.* A ringdove.
 i **НОВОНОВО**, *n.x.* A bird, the fink.
 i **HODI**, *n.x.* An ant bear.
 isi **HOCO**, *n.x.* A pit. *Isthogo somlilo*; Hell. Lit. A pit of fire.
 uku **HOLA**, *v.i.x.* To run away, as in a panic; to run away wildly; to be panic stricken. *z. uku Hobá*.
 i **HOLOHOLO**, *n.x.* A hollow thing.
 ubu **HOLOHOLO**, *n.x.* Hollowness.
 uku **HOMBA**, *v.i.x.* To put on beautiful apparel; to deck oneself out.
 uku **HOMBISA**, *v.t.x.* To beautify by apparel; to deck out.
 isi **HOMBO**, *n.x.* An ornament of the person, or of the dress.
 i **HULE**, *n.x.* A prostitute; an abandoned woman.
 i **HULUHULU**, *n.x.* 1. A careless, thoughtless person.—2. The horned owl.
 isi **HUMBA**, *n.x.* Smut in corn.

I.

The letter I has one uniform sound or power in Kaffir, like i in the English word Routine, or e in the word Me. There is, however, a slight difference of pronunciation, when i occurs in an unaccented syllable; it is then pronounced short, as ee in Been; and sometimes even in accented syllables, when following the consonants m and n, it is pronounced short; otherwise, in all accented syllables, it is pronounced long, like e in Me. In speaking, the i is often omitted when final in a word, Nami being pronounced Nam, and Kumi Kum. I is:—

1. The verbal prefix spec. 3 sing., and spec. 6 plu. Intombi izile: The girl has come. Inkosi ifikile: The chief has arrived. Imilambo izele: The rivers are full.

2. I is often used as an *Impersonal verbal prefix* in the same manner as ku (which see). Ibindimi owatetayo: It was I who spoke. Ibyinina ukuba ungatetanga: Why was it that you did not speak?

3. I is the *nominal prefix* of one class of nouns of spec. 2 and 3 sing. *Ihashe*: Horse. *Ihangu*: Pig.

ILE, x. The termination of the perfect tense of the verb, the final vowel of the root verb being changed into ie. *Ndiya tetu*: I am speaking. *Nditetile*: I have spoken.

ILI, x. Nominal prefix of one class of nouns of spec. 2 sing. *Ilizwi*: Word.

IM } x.z. Nominal prefixes of nouns and } of spec. 3 sing. *Imazi*: A **I**IN, } cow. *Inkosi*: A chief.

IMBALA, adv. z. Truly.

ulw IMI, x. See u *Lwimi*.

IMPELA, adv. x.z. Entir ly; utterly; thoroughly.

INA, x. Take this. Used also colloquially to call a person's attention. *Ina!* wetu: Halloo! you there, come this way.

INDLA, n.x.z. Harvest-time. Usually used in the ablative case. *Ekwindla*: At the time of harvest.

INGABA, adv. x. It can be. This form of the verb *To be* is used before some of the causal forms of the nouns and pronouns, but generally

interrogatively. *Ingaba ndimina?* Is it I? Or, Lit, Can it be I?

INGABA, adv. x. It may be; may be; perhaps, probably.

INGABI, adv. x. Least.

ini INI, n.x.z. A natural day, distinguished from night; the period of daylight; daytime. *Sekusemini*: It is daylight. *Emini*: In the day; between the hours of eight and four o'clock.

INYE, x. One. Qualifying nouns of spec. 3 sing. *Incwadi inye*: One book.

ISI, x.z. Nominal prefix of nouns of spec. 3 sing. *Isicaka*: A servant. **ISIBILI**, adv. z. In truth. x. *Okwenene*.

IYA, x. Tense form of the verb. Present ind. spec. 3 sing. *Iya vela inyanga*: The moon appears. When prefixed to the *infinitive* of the verb it denotes *future* time. *Iya kuvela inyanga*: The moon will appear. See *Liya*.

IZE, x. This is the present subjunctive of the verb *Ukuza*: To come. It is used as an impersonal form of the verb, to enforce caution, or call special attention. *Lumkani ize ninga lahlekiwa ngumtu*: Take heed that no man deceive you.

IZI, } x.z. Nominal prefixes of nouns **IZIN**, } of spec. 3 plu. *Izicaka*: Servants. *Izinkomo*: cattle.

J.

J is sounded in Kaffir like the soft sound of J in James and Jane in English.

JA, v.i.z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Ja*: To lie lazily at full length.

in **JA**, n.x.z. A dog.

uku JABA, v.i.z. To be thrown into consternation; to be confounded, mortified, ashamed.

uku JABINA, v.t.z. To mortify; to throw into consternation.

uku JABULA, v.i.z. To be glad; to be joyful; to be merry.

uku JABULISA, v.t.z. To gladden; to make merry.

in **JABULO**, n.z. Gladness; cheerfulness; joy.

JACE, v.i.x.z. 1. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti jace*: To suddenly break, as

a thong or rope. Zate *jace* intambo bendibotywa ngazo : The thongs with which I was bound suddenly broke.

2. To expire; to suddenly die.

uku JACEKA, v.i.x. To suddenly break. The same meaning as *Ukuti jace*, which see. *Yajaceka* imitya endandi botywa yiyo : The thongs by which I was bound suddenly snapped.

uku JACUZELA, v.i.x.z. To run with a languid movement, as through fatigue.

JADU, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti jadu* : To break out, as in an eruption of the skin.

um JADU, n.z. An assembly, or company of persons assembled for any special purpose, as for a dance, especially for a wedding party.

uku JADUKA, v.i.x. To break out in eruptions on the skin.

uku JAGATYEKA, v.i.x. To walk in a jerking manner.

uku JAJA, v.i.z. To throw the body into contortions in dancing; to leap and dance from joy and merriment.

uku JAKA, v.i.z. To be violently agitated by passion; to be furious.

isi JAKA, n.z. A passionate, irascible person. x. *Ijora*.

uku JAKADA, v.t.z. To upbraid.

uku JAKAMA, v.t.x. To speak angrily to a person.

in JAKAZI, n.x. A bitch.

uku JALA, v.i.x. To frown from anger.

uku JALELA, v.t.x. To frown upon

i JALIMANE, n.z. A German. x. *Ija-remane*.

uku JALISA, v.t.x. To cause to frown.

uku JAMA, v.t.x.z. To stand in a stern or defiant position, as dogs about to fight; to defy.

uku JAMBA, v.i.z. To blush; to have a sorrowful countenance; to manifest disappointment. The word denotes the countenance manifesting any painful emotion of the mind.

uku JAMBALAZA, v.i.z. To do a thing reluctantly; to act as if without strength; to be indifferent to.

in JAMBO, n.x. A melancholy look.

uku JAMELA, v.t.x.z. To look stern, or angry; to look defiantly at a person. *Undijamela nina?* Why do you look so sternly at me?

ubu JAMO, n.x.z. Sternness of countenance; severity.

in JANA, n.x. A small dog. The dim. of *Inja*.

uku JANGAZA, v.t.x. To be worried; to be worn out with anxiety, or by ineffectual efforts to accomplish an object.

uku JANGAZISA, v.t.x. To worry; to tease; to annoy.

um JANJANTO, n.z. The principal cross-pole or beam in a native hut, which is bent under the dome-like top of the hut, and supported by pillars or poles.

in JANKOMO, n.z. Name of a species of swallow.

i JAHA, n.z. A fine grown young person.

uku JAPILIZA, v.t.x. To make ineffectual attempts to accomplish a purpose, or to lay hold of an object which is either not reached, or slips again and again from the grasp.

uku JAQKKA, v.i.x. To be incapacitated by anger.

uku JECANA, v.t.x. To provoke one another to quarrel.

u JEJANE, n.x. A small bird, which eats flies.

um JELO, n.x. A water furrow.

uku JENGELA, v.t.z. To turn off from, as a person turning off from one path, and pursuing another.

in JENGELE, n.x. A smart, active, brave, courageous man; a brave.

i JENTIMAN, n.x.z. A gentleman. Kafirized from the English.

JEQE, v.i.z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti jeqe* : To turn the head and glance, as one in fear.

uku JEZA, v.i.z. To be condemned, as before a judge.

uku JEZESA, v.t.z. To condemn; to censure.

uku JEZULA, v.t.x. To glance; to look upon.

isi JI, n.z. A small hole, such as a person may be tripped up by in walking.

uku JIBA, v.i.z. To disappear by sinking out of sight.

um JIBE, n.z. A cross beam, or a rafter of a hut.

JIBILILI, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti jibilili* : To be inconstant in purpose; to be unfaithful to an engagement; to break a promise. Ndisendifunga ngokufunga ukuba

ndingowake ; ndingatininake *ukuti jibili* ndimkanye ? I have sworn allegiance to him ; how, then, can I prove unfaithful, and deny him ?
 uku JIBILIZELA, x. (As *Ukuti Jibili*.)
 uku JICIDA, v. i. z. To speak with violence, as if in a rage.
 um JIGEJOLO, n. z. The throwing of a stick.
 uku JIJA, v. t. x. To twist ; to wriggle.
 uku JIJANA, v. t. x. To twist ; to intertwist ; to weave.
 uku JIJEKA, v. i. To be twisted, as a string or rope.
 in JIJI, n.x.z. One who twists ropes ; a rope-maker.
 um JIJIBE, n. z. Any thing long and tall, as a beam of wood, a high tree, a tall person.
 uku JIJJA, v. t. x. To bore as with an awl.
 uku JIJITEKA, v. i. x. To shrink with pain ; to wince.
 uku JIKA, v. i. x. To turn round ; to turn the person from one point to another. z. To dangle ; to swing about ; to impend.
 uku JIKAJIKA, v. i. x. To turn or move about in a circle ; to compass about. *Nijikajika ulwhlanle nomhlaba* : Ye compass sea and land.
 uku JIKELA, v. t. x. To go round about an object or place ; to make a detour in walking. *Jikela indu* : Go round the house. *Ujikela apaya* : He has gone round there.
 uku JIKELZA, v. t. x. To go round in a circle.
 um JIKELISO, n. x. A circle.
 uku JIKISA, v. t. x. To cause to turn about ; to turn a person or thing round from one position to another.
 u JIKO, n. x. 1. A description of plant.
 2. An anklet of beads.
 u JIKWE, n. z. A species of sweet potato.
 uku JILA, v. i. z. To toss the head on one side ; to toss the limbs about as in pain ; to be excited either from pain or anger, so as to cause contortions of body.
 uku JINDA, v. t. x. To backbite ; to slander.
 um JINDI, n. x. A slanderer ; a backbiter.
 uku JINGA, v. i. x. To swing backwards and forwards in the air ; to dangle.
 isi JINGER, n. z. A pudding made of boiled mealies and pumpkin.
 isi JINGANE, n. x. z. Motion without progress ; that which in its movements twists, or moves round a certain point.

isi JINGIJOLO, n. z. The wild raspberry, very abundant in Natal.
 uku JINGISA, v. t. x. To cause to swing backwards and forwards in the air.
 isi JINGO, n. z. The nape of the neck.
 uku JIWULA, v. i. x. To vault ; to spring upon, as upon a horse.
 uku JIYA, v. i. x. z. 1. To become stiff as porridge.
 2. To fall lame ; to be stiff in walking. *Inkomo ziyigile* : The cattle are lame.
 uku JIYISA, v. t. x. z. To stiffen ; to cause lameness.
 uku JOBA, v. t. z. To join one thing to another, so as to lengthen it.
 u JOBELA, n. x. A red-billed whidah.
 uku JOBELELA, v. t. z. To join several things to another, so as to lengthen it several times.
 uku JOJA, v. t. x. To smell at a thing. In *Zulu* this word denotes a savage and barbarous custom of killing adopted by the Zulus in despatching their enemies taken in war. A sharp pointed stick is thrust up the *anus*, and the person expires in great agony. When the party of Dutchmen who were led by a noble man of the name of RETIEF visited the kraal of the Zulu chief Dingaan, to enter into a treaty of peace with him, at the first settlement of the Dutch in Natal, the Zulus received them with apparent friendship, and then, when off their guard, they treacherously seized them, and put their leader, Retief, to this horrid death, despatching the others with their clubs.
 i JOJO, n. x. A sour grass country ; a moist, damp climate or locality. *Ilijwe elijojo* : A damp country.
 u JOJO, n. z. A black bird with a beautiful long tail. Its habitat is marshy land, and hence its name.
 uku JOKA, v. t. x. To press with solicitations to a particular line of conduct ; to annoy by constantly endeavouring to induce a person to consent to the views of another. z. To playfully toy with, as a young man when flirting with a young woman.
 uku JOKOMEZA, v. t. x. To scold vehemently ; to speak violently to.
 uku JOLA, v. t. x. To carve meat for a company ; to serve out food to others. z. To blow or spit water through a tube or reed.

- in JOLI, n. x. A carver ; one who serves out the meat at a feast. z. One who spouts water through a tube.
- uku JOLISA, v.t.x. To aim at a thing, as in firing a gun.
- uku Joloza, v.t.z. To stare angrily at a person.
- in JOMANA, n.z. A horse. The *Xosa*, *Ihashe*, is also used by the Zulus.
- uku JONGA, v.i.x. To stare.
- uku JONGELA, v.t.x. To stare at a person. *Undijongelanina?* For what or why are you staring at me ?
- uku JORA, v.t.x. To manifest a wilful design to provoke by angry words.
- i Joha, n.x. A passionate, irascible person. z. *Ijaka*.
- uku JORA, n.x. Angri ness of disposition.
- in JOVANI, n.x. A hot-headed, fiery-tempered person.
- um Ju, n.z. The finest of the honey, that which drops from the comb.
- i JUBA, n.z. A pigeon. x. *Izuba*.
- uku JUBA, v.i.x. To spring with a sudden jerk, applied to the springing of a spring trap set for birds or animals when it has closed. *Isigu sjubile*: The trap has sprung. z. To make arrangements for merriment; to confer privileges which cause joy or merriment. It retains in *Zulu* the same primary idea as in the *Xosa*, that of causing a *springing action*. In the *Zulu* it causes the *spring of joy*; in the *Xosa*, the *springing of the trap*.
- in JUBA, n.x. A young widow.
- uku JUBAJUBA, v.i.z. To struggle violently, as a person suffering from convulsions.
- i JUBAJUBANE, n.z. A butterfly.
- i JUBANE, n.z. Speed; velocity.
- i JUBANTONDOLO, n.z. A large kind of turtle dove.
- uku JUBEKA, v.i.z. To spring; to leap for joy.
- uku JUBELA, v.i.z. To enjoy; to be quite happy; to run about, and leap for joy.
- uku JUBISA, v.t.x. To spring, or cause a trap to spring.
- uku JUJUBEEZA, v.t.z. To toss; to throw; to hurl, as a spear hurled from the hand.
- uku JUKUJELA, v.t.z. To throw at and strike an object with a stick. *Ijukujela intaka*: Throw a stick at the bird.
- uku JUKUJELEKA, v.n.x.z. To be thrown

- at, and disabled by the blow, as a bird when thrown at with a stick.
- uku JULIA, z.t.x.z. 1. To throw by raising from the ground, as earth thrown by a spade.
2. To choose out a beast to be slaughtered, for the celebration of any ceremony. z. To fall down rapidly, as a spider from a tree to the ground.
- uku JULELA, v.t.x.z. To throw a thing into a certain place. *Julela apa*: Throw it here.
- izi JUNQE, n.x. A piece, or short length of a thong or rope, which has been broken off from a longer length.
- uku JUQUKA, v.i.z. To break off short.
- uku JUQULA, v.t.z. To break off short.
- uku JUTYEKA, v.t.x. To fall over an object helplessly; to tumble over suddenly.
- i JUZE, n.x. A small bird which lives on the banks of rivers.
- i JWABU, n.x. 1. The foreskin; the prepuce, removed in circumcision. Ni-yakwalusa *ijwabu* yenyama yenu : Ye shall circumcise the flesh of your foreskin.
2. Flesh removed from a skin before dressing for any purpose.
- um JWQA, n.x.z. A very lean animal.
- uku JWIBA, v.i.z. To fly off in splinters.
- imi JWILA, n.x. The first white hairs which appear on the head from advancing age.
- isi JWILLI, n.x. A lamentation; a wailing.
- K.
- K is sounded in Kaffir as in the English words Keep, Keen, Kill, &c.
- uku KA, v.t.x. 1. To dip as water, as, Hamba uk' amanzi : Go and dip water.
2. To pull up as grass; to pluck off as a flower; as, Hamba uke intyatyambo le : Go and pluck that flower. See uku Ke.
3. To try or attempt. When used in this sense, it is an auxiliary verb, as, *Waka wayenza lontona?* Did you ever attempt to do that thing? When inserted between the negative verbal prefixes, or tense forms of the verb, and the root of the verb, it expresses, not having yet attempted to do, or not having yet done a thing, as *Andikahambi ngalondlela*: I have never gone by that path.

4. Used interrogatively *ka* means, Did you ever? as, *Wakawahambelana kulondawo?* Did you ever go to that place?

5. It is used in the sense of *just trying* or attempting to perform an action, as, *Mandike ndilingenami*: Let me just try also.

6. *KA* is prefixed to nouns and adjectives in the formation of numeral and other *adverbs*, as, *Wateta kakubi*: He spoke badly. *Wayenza kakuhle*: He did it well, or nobly. *Waqtieela kakulu*: He greatly excelled. *Bini*: Two; *kabini*: twice; *tatu*: three; *katatu*: thrice.

7. *KA* is the sign of the genitive before proper names, as, *Unyana ka John*: John's son. *Ihashe lika James*: The horse belonging to James, or James's horse. It is also used as a contracted form of the genitive after nouns with the prefix *In* and *Um*, as, *Uyintombi kabanina?* Whose daughter art thou? *Umlambo kabanina?* Whose river? The full forms would be, *Intombi yikabanina*, and *Umlambo wakanabina?*

8. *KA* is often used as an auxiliary or idiomatic verb; implying that the action of the succeeding verb was, or is, but *barely* or *very occasionally* performed; as, *Ndakandabuza kuye*: I just, or incidentally, inquired of him. *Ewe ndaka ndababona kodwa andibagqalanga*: Yes, I did just see them; but I did not particularly observe them.

9. Prefixed to the 2nd person of the present tense of the subjunctive mood, it forms a *supplicatory imperative*, much used in polite conversation; as, *Kauhlale apa*: Just sit here. *Kaukwelele kancinane*: Just move a little out of the way, if you please.

i *KA*, n.z. Generally used in the plural, *Amaka*: Perfumery prepared from plants.

um *KA*, n.x.z. The wife of. *Umka Pato*: Pato's wife. This is a contraction from *Umfazi ka Pato*, the *um* alone being used for the full form *Umfazi*.

uku *KABA*, v.t.x.z. 1. To kick with the foot.

2. To shoot out, as corn. *Umbona uyakaba*: The mealies are beginning to sprout.

in *KABA*, n.x.z. The navel.

i *KABA*, n.x. An ear of corn. *Ikaba lenqolowa*: An ear of wheat. *Ikaba lamazimba*: An ear of Kaffir corn.

uku *KAPALALA*, v.i.z. To kick violently, as an animal when in pain.

uku *KABANA*, v.t.x.z. To kick each other.

uku *KABELA*, v.t.x.z. To kick for a purpose; to kick designedly. *Undikabela nina?* Why or for what purpose do you kick me?

in *KABI*, n.x.z. An ox; a bullock.

KADE, adv.x. A long time. *Kade sikukangele*: We have long looked for you. *Sekukade singasamboni*: It is a long time since we saw him.

KADE, adv.x. Long ago. *Kade sifkile*: We arrived long ago.

KADESHE, adv.x.z. For ever.

i *KAFULA*, n.z. A Natal Zulu.

uku *KAFULA*, v.t.x. To use charms.

isi *KAFULO*, n.x. A charm; an enchantment.

i *KAGXOTI*, n.x. A white ant.

uku *KAHLA*, n.z. To oppress; to stamp down as with the foot.

u *KAHLAMBA*, n.x.z. The Drakensberg Mountains, N. W. of Natal.

KAHLE, adj.z. Be careful; carefully; watchfully. *Yenza kahle*: Do it carefully. x. *Kuhle*.

uku *KAHLELA*, v.t.x.z. To throw down to the ground; to floor, as in wrestling or fighting. *Wamkahlela emhlabeni*: He threw him to the ground.

uku *KAHLELEKA*, v.i.x.z. To fall down heavily and helplessly.

uku *KAHLUKA*, v.i.z. To exhaust the strength or spirits; to fatigue.

i *KAKA*, n.x. A shield.

isi *KAKA*, n.x.z. A short skirt made of skins.

KAKADE, adv.x.z. Of old.

KAKADE, adv.x. Of long time; very long ago; of old. *Kakade siteta oku*: Of old, or long since, we said that.

KAKADESHE, adv.x. And for ever.

i *KAKAKAKA*, n.x.z. 1. A small thorny plant.—2. The Scotch thistle.

KAKALOKU, adv.x. See *Kalokunje*: At once; immediately.

um *KAKASI*, n.z. The name of a large species of Euphorbia tree.

u *KAKAYI*, n.x.z. A skull.

- in KAKAZANA, n.x. A damsel; a young unmarried woman.
- um KAKE, n.x.z. His wife. A contraction of *Umfazi wake*.
- KAKUBI, *adv.* x.z. Badly; reprehensibly. Wenze *kakubi*: He has done badly. Sometimes *kakubi* is used in the sense of having had enough of a thing; being satiated. Ndadia ndada ndahluta *kakubi*: I ate until I was satiated.
- KAKUHLE, *adv.* x.z. Gently. Yenza *kakukle*: Do it gently.
- KAKULU, *adv.* x.z. Greatly; largely; very much. Inkomo zandile *kakulu*: The cattle have greatly increased. Wateta *kakalu*: He spoke largely. Inkosi yaqumba *kakulu*: The chief was very angry. Inzima *kakulu lento*: This thing is very heavy.
- KAKULUKAZI, *adv.* x.z. Very great.
- uku KALA, *v.i.* x.z. 1. To call out vehemently; to exclaim; to scream; to cry.
2. To complain. Bayakala ngobuhlungu: They cry out with pain.
- ama KALA, n.x.z. The inward parts of the nostrils.
- i KALA, n.x.z. A description of aloe.
- in KALA, n.x.z. A crab.
- um KALA, n.x.z. A cord or thong drawn through the cartilage of the nostrils of a pack ox, to guide it in riding; a bridle.
- in KALAKAKAHLA, n.z. The roof of the mouth.
- KALAKATA, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. To thrust with a weapon, as with a sword. We, or, Wati *kalakata* ngalo irele lake esifubeni sake wosela: He thrust his sword into his breast, and he died.
- i KALANE, n.x. A large bag-like tick of a whitish colour, which infests cattle.
- uku KALAZA, *v.t.x.* To complain; to express discontent; to murmur; to find fault. *Ukalaza ngantoni?* Why are you, or of what are you complaining?
- in KALAZO, n.x. A cry; a complaint.
- isi KALAZO, n.x. A complaint; that of which a person complains in the conduct of another.
- uku KALELA, *v.t.x.z.* To cry to; to complain to. Abantu *bakalela enkosisi*: The people are crying, or complaining, to their chief.

- uku KALELANA, *v.t.x.z.* To cry out to each other; to complain to each other.
- isi KALI, n.x.z. A spear; an assegai.
- uku KALI, n.x.z. Sharpness. Used also as an *adjective* by connecting it with the noun it qualifies by the use of the conjunctive *n*. Isitshetshe *sinobukali*: The knife is sharp.
2. Acuteness; energy. Umuntu *obukali*: A sharp, acute, energetic man.
3. Severity; harshness of manner or speech. Amazwi *abukuli*: Severe, sharp words.
- i KALIKE, n.x.z. Lime. Kaffirized from the Dutch KALK.
- uku KALIMA, *v.t.x.z.* 1. To call aloud; to speak earnestly; to prohibit, by calling aloud to a person.
2. To turn or keep back. *Kalima inkomo*: Call to the cattle, and check, stop, or turn them.
- uku KALIMELA, *v.t.x.z.* 1. To call out for.
2. To speak earnestly to another; to give a charge or prohibition to another on any subject; to check, by calling to, as cattle when proceeding in a wrong direction.
- uku KALIPA, *v.t.x.z.* To act with energy and courage; to be active; to act with promptitude and decision.
- uku KALIPA, n.x.z. Boldness; activity; energy; courage. Yenza *ngobukalipa*: Act with boldness.
- KALIPILE, *adj.* x.z. Active; bold; energetic. The prefix changes with the noun qualified. Umuntu *okalipileyo*: An active, sharp, acute person. Inkosi *okalipileyo*: An active, sharp, bold, energetic chief. For the use of the particle *yo* here affixed to *kalipile* see *Yo*, under the letter Y.
- uku KALIPISA, *v.t.x.z.* To encourage; to energize; to stimulate to action; to embolden.
- uku KALISA, *v.t.x.z.* To cause to cry out or complain. Lembandezelo iyandi *kalisa*: This trial makes me complain.
- in KALO, n.x. A neck or opening in a mountain side. *Inkalo yentaba apo inyanga itshona kona*: The neck or opening of the mountain where the moon is visible when it sets.
- uku KALO, n.z. 1. A mountain ridge.
2. The hip or loin of the body.

- isi KALO, n.z. A loud cry ; a complaint.
 KALOKU, *adv.* x.z. Now ; the present time. in *Kalo*.
 KALOKUNJE, *adv.* x.z. Now ; at the present time ; immediately. Yenza *kalokunjé* : Do it immediately.
 i KALUKALU, n.x. A wild fowl larger than the pheasant, named the Ko-rhaan.
 uku KAMA, *v.t.* x.z. 1. To throttle.
 2. To wring out clothes. The original idea is that of pressing, squeezing, or causing a compression by squeezing.
 ama KAMANDELA, n.x. Fetters ; any large iron chain.
 uku KAMANGA, *v.t.* x. To wring clothes ; to squeeze or compress with force.
 in KAMBA, n.z. A buffalo. x. in *Nyati*.
 i KAMBA, n.z. A large earthen pot.
 ama KAMBE, *n.x.z.* Refuse, as of sugar-cane after pressing. Hence the honey-comb, after the honey is extracted, is called *Amakambe* obusi : The refuse of honey. The Kaffirs have no word proper for wax, as they never melt the honey-comb into wax.
 KAMBE, *adv.* x.z. Of course ; really. Ndiya *kuyenza kambe* : Of course I will do it.
 uku KAMELA, *v.t.* x.z. To squeeze out any liquid, as from a rag or sponge, into a certain place. *Kamela iyeza* (z. *umuti*) *emehlweni* : Squeeze the medicine into the eyes.
 i KAMELA, *n.x.z.* A camel. Kaffirized from the English.
 uku KAMELELA, *v.t.* z. To do a thing resolutely and determinately.
 uku KAMPFULA, *v.t.* x. To seize hold of, either by the hand or mouth. Used especially to denote the seizing of prey by a beast of prey, or the ravenous seizing of food by an animal.
 uku KAMISA, *v.i.* x.z. To open the mouth wide.
 KAMMANDI, *adv.* x.z. Pleasantly ; nicely ; with enjoyment. Sihleli *kamnandi* : We are comfortably situated. Sa ncokola *kamnandi* : We had a comfortable chat ; or, Our intercourse was pleasant.
 KAMSINYA, { *adv.* x.z. Quickly ; KAMSINYANE, { promptly ; expeditiously.
 KAMVA, *adv.* x.z. Afterwards ; later in point of time. *Ndafika kamva kwake* : I arrived after him. KAMVA relates to time. *Emva*,

KANGAKANANINA.

- After, (which see.) relates to locality, except for the phrase, "After that," for which *Emva kwoko* is used.
 KANCINANE, *adv.* x.z. In small quantity or degree. Galela *kancinane* : Pour in a little. Yenza *kancinane* : Do it gently, or a little.
 uku KANDA, *v.t.* x.z. To beat out, as iron on an anvil ; to extend by beating ; to forge ; to bruise in a mortar.
 isi KANDA, n.x.z. The knob of a stick, so called because it is used to strike with.
 u KANDA, n.x. Stubbornness ; frowardness. Umntu *onokanda* : A foward, headstrong man. z. The top of a bullock's head with the horns.
 isi KANDANA, n.x. The diminutive of *Istikanda* : A small knob.
 um KANDI, n.x.z. A smith ; a worker in iron or metals. Lit. One who extends by beating or striking, as iron on the forge.
 u KANDI, n.z. A stick sharpened for throwing with.
 in KANDLO, n.z. 1. A number of men in constant attendance on a chief. They always sit around the chief ; hence,
 2. A surrounding circle of persons ; a surrounding company.
 isi KANDO, n.x.z. A smith's shop.
 KANE, *adv.* x.z. Fourfold. Yenza *kube kane* : Do it four times, or fourfold.
 KANENE, *adv.* x. Used as an expletive before an interrogative it denotes the English phrase, "By the bye." *Kanene ubutinina* ? By the bye, what did you say ? z. In truth ; truly.
 in KANGA, n.x.z. A species of wild annual shrub, which bears a bright yellow flower, blossoming in the month of November.
 KANGAKA, *adv.* x. So much ! Expressive of abundance or large size. Ndipe *kangaka* : Give me so much.
 KANGAKANA, *adv.* x.z. Not so much. Lit. A little great. It is the dim. of *Kangaka* : So much ; so great ! KANGAKANANINA ? *adv.* x.z. How much ? How great ? How large ? Used with adjectives and verbs thus : Ubude bayo *bungakananina* ? What is its length ? Ubutyebi *bake bungakananina* ? How great are his riches ? Umsebenzi *wake awenzileyo unga-kananina* ? How much work has he

performed? Kwoba kade *kanganina* angafiki? How long will it be before he arrives?

KANGAPI, }
KAGAPINA, } z. How often?

uku KANGELE, v.i.x.z. 1. To look at; to behold.

2. Used to call attention to a person or thing. *Kangela enkosini*: Look at, or towards, the chief.

3. Used to express expectation of help or assistance. *Ndiyakangele enkosini*: I expect help or assistance from the chief.

KANGALAKE, x.z. The imperative of uku *Kangela*, To behold; with *ke* affixed. It is used to excite admiration, or to call attention. *Kange-lake!* Just look at that now! Be attentive to what is passing! Look attentively!

uku KANGELANA, v.t.x.z. To look towards one another; to be opposite to each other. *Ezindawo zikangelana*: These places are opposite to, or look towards, each other. *Umzi okangene nani*: The village over against, or opposite to, you.

uku KANGELEKA, v.p.x.z. To be looked upon; to be an object of attention. *Indawo entle ngokukangeleka kwayo*: A place beautiful to look upon or behold.

um KANGELI, n.x.z. A beholder; one who looks attentively at an object.

um KANGISO, n.x. A tributary of the Buffalo river, on which the Wesleyan Mission station named Mount Coke is situated.

uku KANGQA, v.t.z. To make perfectly clean.

um KANGU, n.z. A new earthen pot.

in KANI, n.x. Self will; a contentious, quarrelsome disposition. *Umntu onenkani*: A self-willed, contentious person. z. A strife; a dispute; a contention; a controversy; an adverse reason.

KANINZI, adv.x. Often; frequently. *Yenza kaninzi*: Do it frequently, or several times. z. *Kanangi*.

KANJALO, adv.x.z. Again; so; in like manner. *Yenza kanjalo*: Do it again.

KANJANI? adv.x.z. How? In what manner?

i KANKA, n.z. A jackal. x. *Impungutye*.

in KANKANE, n.x. The front bone of a beast's head. z. A black ibis, so named from its cry.

uku KANKANIÀ, v.t.x. To mention; to speak of a thing. *Andizanga ndikankanya lonto*: I never spoke of, or mentioned, that thing. z. To scold.

uku KANKANYEKA, v.n.x. To be mentioned.

i KANKATA, n.x. A guardian of circumcised lads during the period of their seclusion from general society.

in KANKAZANA, n.z. A young female; a damsel. x. *Inkazana*.

KANTI, adv.x.z. The full force of the peculiarly idiomatic meanings attached to this word can only be understood by those who have a pretty good acquaintance with the language. The following are some of the principal senses in which it is used:—1. *While*; and yet; at the same time; however; whereas; notwithstanding. *Bayakanyela ityala labo, kanti bayazi ukuba banalo*: They deny their guilt, while at the same time they know they are guilty.

2. It is used to point out the *absurdity* or *inconsistency* of a contradictory sentence, or where one action or assertion contradicts another. *Ute uyanditanda kanti uman' ukulwa nam nje*: You say you love me, and yet you are always opposing me. *Usand' ukuvuma, kanti ubuye ukanyele kwa ngoku*: You have just now admitted the thing, and yet you immediately deny it.

3. *Whereas*, *notwithstanding*. *Eselebuyile nje u Johannes, kanti, bebe bona akasayikubuya*: Johannes has returned, notwithstanding that they asserted he would never return.

in KANTINI, n.x.z. A spirit shop. Kaffirized from the English Canteen.

in KANTSİ, n.x. Cramp.

um KANTYA, n.z. Marrow. x. *Umongo*.

uku KARUKA, v.t.x.z. To long for; to greatly desire. Used also in the sense of lusting with carnal desire. The most proper word for desire is *Ukunquenela*, which see.

uku KANUKANA, v.t.x.z. To lust after one another.

uku KANUKELA, v.t.x.z. To strongly desire

or lust after any particular object or thing. *Ndikanukela* inyama : I have a longing desire for meat. in KANUKO, n. x. z. Lust ; desire ; wish ; appetite for a thing. i KANUNU, n. x. A cannon ; a piece of artillery. Kaffirized from the English word. uku KANYA, v. i. x. z. To shine ; to emit light. KANYE, adv. x. z. 1. Once. Yenza kube kanye : Do it once. 2. Decidedly ; effectually. Ugqibe lonto kanye : He has done that thing effectually. Uyakolwana nguye lomntu ? Do you believe in that person ? Ewe, kanye : Yes, decidedly. 3. As an adverb: *Altogether*. Kubi kanye : Altogether bad. Bakohlakele kanye : They are altogether bad. Ndikohlisiwe kanye, nguye lomntu : I am entirely, altogether, deceived by that man. 4. " Exactly." Ndacana apo ndabeta kona kanye : I hit the mark exactly where I aimed. Ndaquabisana naye kanye, kulondawo besivumeleno ngayo : I met with him exactly at the spot he agreed with me to meet at. uku KANYELA, v. i. x. To deny any knowledge of a thing ; to contradict an accusation. uku KANYEZA, v. t. x. To contradict ; to deny. Walikanyeza ityala lake : He denied his guilt. in KANYEZI, n. x. z. A fire fly. z. A star. uku KANYISA, v. t. x. z. To cause light ; to enlighten. uku KANYISELA, v. t. z. To enlighten for ; to enlighten a certain place. *Kanyisela endlwini* : Enlighten, or give light in, the house. in KANISO, } n. x. z. A light ; a lamp. u KANISO, } n. x. z. A light ; a lamp. um KANZI, n. x. A description of water flag, of which rough mats are made. z. A cooking pot. uku KAPA, v. t. x. z. To accompany on a journey ; to guide. z. To push out. uku KAPALALA, v. t. z. To spill ; to force out ; to disperse, as a thing spilt along a road. uku KAPAZA, v. t. z. To upset ; to spill. uku KAPAZEKA, v. n. z. To be upset, so as to spill the contents, as a pot or kettle on a fire. uku KAPAZELA, v. t. z. To spill or upset in a particular place ; as, *Wakapazela*

amanzi eziko : He spilt the water in the fire-place. x. *Ukupalaza*. ama KAPELA, n. x. The honey-comb. uku KAPELA, v. t. x. z. To accompany to a place named. *Zundikapele ekaya* : Come and accompany me home. uku KAPEZA, v. t. z. To push violently, so as to upset a vessel. um KAPI, n. x. z. A guide. ubu KAPUKAPU, n. x. Lightness. KAPUKAPU, adj. x. Light ; weakness of spirit. *Ndikapukapu* : I am weak in spirit. Into *ikapukapu* : A light thing. uku KASA, v. i. x. z. To creep ; to crawl ; to go on the hands and knees. *Uyakasa umtwana* : The child crawls on its hands and knees. i KASI, n. x. z. 1. The covering of the mealie cob. 2. A box or chest. u KASI, n. z. A long grass used for sewing baskets. isi KATA, n. x. A case of guilt, arising from the carelessness, and consequent misconduct, of the individual accused, implying that there is not so much of *wilfulness*, as of *reprehensible carelessness*, on the part of the offender. uku KATA, v. t. z. 1. To smear, as oil or fat on the person. 2. To plaster, as a house. 3. To rub into, as soap into clothes to be washed. 4. To paste unto, as a placard on a wall. in KATA, n. z. A coil of anything twisted together, applied especially to the grass ring or coil used by the native women as a pad for the head when carrying a load. isi KATA, n. z. A coil or ball of hair often found in the stomach of a calf, causing death. uku KATALA, v. i. x. z. To be concerned about ; to care for ; to trouble about a matter. The negative form expresses strongly, utter indifference about a matter. *Andikatali luto* : I care nothing about it. *Andikatali ngayo lonto* : I care nothing about the matter. uku KATALELA, v. i. x. z. To be concerned for, or on account of. The negative is very emphatic. Lonto *andikatalele* : That matter troubles me not. The negative also expresses culpable neglect when applied to a person. *Akankatalele*

umtwana wake : He cares nothing about his child, he utterly neglects it.
 uku KATALELANA, v.t.x.z. To be concerned or careful about each other.
 in KATANA, n.z. A short period. The dim. of isi 'Kati: Time. x. i Xeshana.
 uku KATAZA, v.t.x.z. To trouble; to annoy; to vex.
 uku KATAZANA, v.i.x.z. To give trouble; to annoy; to vex one another; to reciprocate unkindness by like evil.
 in KATAZEKO, n.x.z. Trouble; annoyance; distress.
 uku KATAZEKA, v.p.x.z. To be troubled. Ebekatazekile ngayo lonto : He was troubled about that matter.
 um KATAZI, n.x.z. A troubler; a disturber; one who irritates or troubles another of set purpose.
 i KATI, n.x.z. The domestic cat. The English word Kaffirized. Nanku ikati esidl' inyama : There is the cat eating the meat.
 in KATI, n.z. A point of time.
 isi KATI, n.z. Time. Misa isikati ndinga hlengana nawe ngaso : Fix or appoint a time I can meet you at.
 um KATI, n.z. 1. Space; distance; extension. Ngomkati omkula pakati kwo-Tukela, nom-Zimkulu : It is a long way or distance between the Tukela and Umzimkulu rivers.
 2. A space or period of time. Umkati womnyaka : A year.
 in KATO, n.z. Lot. Ukwenz' umkato : To determine by lot.
 ama KATSHU, n.x. Bran.
 uku KATULA, v.t.z. To spread an operation over a large extent or area of country; as, to traverse nearly the whole of the country; to reap nearly the whole of a field.
 in KATTANA, n.x.z. A small ox.
 uku KAULA, v.t.x.z. 1. To reach to a certain height or place, as water in a river. Amanzi andikaula esibeni : The water reached to my chest.
 2. To conceive seed; to become pregnant.
 3. To stop at or reach a certain place. Umhlaba wake ukaul' apaya emlanjeni : His land reaches away there unto the river. To reach a place in travelling. Ndakaula em-Bashe ndabuya : I reached the Bashee, and returned.

uku KAULELA, x.z. To go to meet a person. Generally used with *Ukuya* : To go. Waya kumkaulela : He went to meet him. Saya oabakaulela em-Bashe : We met them at the Bashee.
 uku KAULEZA, v.i.x.z. To make speed; to be quick of foot.
 uku KAULEZISA, v.t.x.z. To hasten; to quicken in going; to rouse a person to activity, in walking or running; to accelerate progress.
 isi KAULO, n.x.z. A boundary, as of a field.
 uku KAUZELA, v.t.z. To burn or taste hot in the mouth. x. Rauzela.
 in KAWU, n.x.z. A species of monkey.
 KAWUTSHO, x. Just say. It denotes a request that the person addressed would give some information sought, answering to the English "Come, just tell us now." Kawutsho ke : Just say it then. Kawutsho, yena uyini ? Pray say what, or who, he is ? Kawutsho indaba : Pray tell us the news.
 i KAYA, n.x.z. Home; place of residence.
 um KAYA, n.x. The afterbirth of a woman.
 um KAZA, n.x.z. A large species of red or spotted tick which infests cattle and horses.
 in KAZANA, n.x.z. A female. From *Kazi*, the feminine termination.
 um KAZANA, n.x.z. A small tick.
 i KAZI, n.x.z. Dowry in marriage.
 Kazi, 1. The feminine termination of nouns. Inkosi : A chief or ruler. Inkosikazi : A chiefess, or female ruler. Ihashe : A horse. Ihashekazi : A mare.
 2. Kazi is also the superlative of adjectives and adverbs. Umkulu : Great. Umkulukazi : Very great.
 3. Affixed to nouns it denotes high quality or value. Inyama : Meat. Inyamakazi : Game, or meat of a high quality. Into : A thing. Intokazi enkulu : A large and beautiful thing. Imiti : Trees. Imitikazi : Large trees. Umsinga : A stream. Umsingakazi : A large stream; a flood. Thus as the feminine termination it expresses the superior beauty and excellence of the female form and character.
 uku KAZIMLA, v.i.x. To shine; to glitter; to gleam; to sparkle. z. uku Kazimula.
 uku KAZIMLISA, v.t.x. To brighten; to polish. z. uku Kazimulisa.

in KAZIMLO, n.x.z. Brightness; glory.
z. in *Kazimlo*.

Ke, x. A particle frequently used in commencing and in finishing a sentence. 1. When used at the commencement of a sentence it is often expressive of doubt as to the accuracy of something that has been affirmed. *Ke*, ubutimina? What is that you said? *Ke*, ubutahilonia? Did you really say so?

2. Thus used at the commencement of a sentence it often answers to the sense of the English word, "Well." *Ke*, sisesifikile kulondawo saqala ukuteta, sincokole: Well, having arrived at that place, we began to converse.

3. It is sometimes thus used, both in a deprecatory and precatory sense. *Ke*, Nkosi! O, Sir! *Ke*, Nkosi sendiyakutina? And now, Lord, what shall I say?

4. When used in terminating a sentence it is affirmatory, consensual, and inferential; referring to something that has previously taken place, or to something that has been asserted; and often answers to the English word, "Then." *Sada safikake*: At length, then, we arrived. *Hambake*: Go, then. Meaning, After what has been said, I consent to your going. *Kulungleke*: It is good, then. *Bapnmake*, bona, kwanayo yonke imikosi yabo: Then went they out: they and all their hosts. That is, after what had previously taken place, or been said, they went out.

uku **Ke**, x. This form of the aux. verb, *Ukuka*, (which see,) is often used before a principal verb to denote the sense of doing a thing slightly, answering to the English of, "A little." *Ukuba ubunokuke unyamezelundive*: If you had but a little patience to hear me.

uku **KEDAMA**, v.i.x.z. To be sad; to be downcast.

uku **KEDAMELA**, v.i.x.z. To be sad on account of another's grief or trouble; to commiserate. *Ukedamela 'ntonina*? For what are you sorry? What makes you sad? *Ndikedamela umntwana wam*: I am grieving for my child.

uku **KEDAMISA**, v.t.x.z. To cause sadness.
KEFU, v.t.x.z. Used with *Ukuti*, which

see at No. 8 of its meaninga. *Ukuti kefu*: To rest awhile; to sit down awhile to rest.

uku **KELA**, v.t.x.z. 1. To dip for another person. *Hamba undikel' amanzi*: Go, and dip water for me.

2. To pull up grass for another, as grass which is pulled up by the roots to thatch the native huts with, or to pluck flowers for another. *Zundikele inca*: Be kind enough to pull grass for me. *Ndikeli intyatyambo le*: Pluck that flower for me.

uku **KEHLA**, v.t.z. 1. To set on the Head-ring worn by the Zulu men to distinguish them from boys and younger men; to make the red Top-knot on the head of married women.

2. To attach any badge of rank or order, as the placing the Head-ring on the men distinguishes them as superiors of those who have not yet had the ring placed on their heads.

i **KEHLA**, n.z. A young man who has taken the Head-ring.

in **KEHLA**, n.z. A young woman who has taken the red Top-knot on her head.

uku **KEHLEZA**, v.i.z. To break with a crashing noise, as firewood when small.

i **KEKE**, n.z. A cell of a honeycomb. The plural, *ama Keke*, is used to denote broken small white clouds, vulgarly called, "A mackerel sky."

u **KEKE**, n.z. A one sided, deformed person.

i **KEKEBA**, n.z. A honeycomb.

i **KEKEVANA**, n.z. A flake of snow, as when falling from the clouds.

uku **KEKEZELA**, v.i.z. To patter, as falling rain in large drops; to cackle; to cluck, as a hen.

uku **KELELELA**, v.t.x.z. To dip water, as from a fountain or river, with a smaller vessel, and pour it into a larger one, or to dip from one vessel into another.

uku **KELEKETELA**, v.i.z. To fall down, as into a hole; to tumble over and fall, as down a precipice.

i **KELENGU**, n.z. An artful dodger; one who endeavours by craft and cunning to defraud another.

in **KEMBA**, n.z. A broad stabbing spear, used in close combat, but not thrown from the hand.

uku **KEMEZELA**, v.i.z. To drizzle, as small rain.

um KENCE, n. x. Ice.

i KENCE, n. z. A small mouse; the shrew.

uku KENCEZA, v. i. x. z. To tinkle like a small bell.

isi KENCHERZO, n. x. z. A small tinkling bell.

KENGOKO, adv. x. Then; therefore. The particle *ke* at the commencement of this word, properly belongs to the preceding verb, having the signification given under the particle *ke*, which see at No. 2 of its meanings. Zinikeleni kengoko into zika Kesare, ku'Kesare: Give ye therefore then to Caesar, the things which are Caesar's. In composition the *ke* is usually affixed to *Ngoko* as here given. It is thus an emphatic form of *Ngoko*: Therefore.

isi KENKE, n. z. An opening or small space which admits light.

uku KENKETA, v. t. z. To make off with a thing quickly, whether stolen or not.

KEPA, adv. z. But; well but; however; and besides; moreover; nay; in fact. This word has much the same significations in *Zulu*, as *Kanti* has in the *Xosa* dialect. 1. It is often used at the commencement of a sentence in the same sense as the English word, "Well." *Kepa*, masi bone wofikana? Well, let us see if he will come?

2. It often stands between two sentences as a connecting particle. Bendi kona eteta nje, *kepa*, andi-qondanga oko ebekutetayo: I was present when he spoke, but I failed to understand him.

i KEPEKEPE, n. x. Foam; sponge; froth, &c. Any light substance. It is also used as an adjective. Into eli-kepekepe: A light thing; a soft, light, frothy, or downy substance.

z. isi *Kepukepu*.

ubu KEPEKEPE, n. x. Weakness; softness; want of strength and vigour.

isi KEPU, n. z. A piece chipped off, as a splinter of a stone or rock; a fragment, as a potsherd.

uku KEPULA, v. t. x. To cause the fall of anything loosened by rain or moisture, as plaster from a wall. z. To chip off; to break off, as a splinter from a rock or stone.

uku KEPUZA, v. i. x. z. 1. To froth at the mouth. Usually used with the word, *Iguebu*: Froth. Uysakepuza

igwebu: He froths, or he gives out froth.

2. To put forth the silken filaments of the maize or Indian corn cob, when the grain is forming.

uku KEQEZA, v. i. x. To make a rattling sound, as a piece of wood struck with a stick.

uku KESA, v. t. z. To deprecate; to decry; to undervalue.

uku KETA, v. t. x. z. To choose out; to select; to give the preference to.

in KETA, n. z. 1. A description of rush of which mats are made.

2. A chosen article. From *Ukuketa*: To choose out.

i KETO, n. z. A chosen or select body of people, cattle, &c. Used for a select party at a feast, or a show of cattle.

uku KETELA, v. t. x. z. To choose out or select for another.

isi KETO, n. x. A selection; a choice.

u KETSHA, n. x. A species of hawk.

isi KEWU, n. x. An opening. Used more frequently to denote an opening in the front teeth, arising from the loss of one of the teeth.

in KEWU, n. x. A term of reproach, signifying an ill disposed person. It is sometimes used as the word, Chap, or Fellow, is used in English. Inobulumko lenkevou: That is a cunning fellow.

uku KEZA, v. i. z. To drip; to drizzle.

u KEZO, n. x. A wooden spoon; a ladle made of wood.

uku KHLIKA, v. i. x. To fall off, as plaster which falls or slips from a wall. z. To let foam appear at the mouth.

uku KHLIZA, v. t. x. To expectorate. z. To froth; to foam at the mouth.

um KINQI, n. x. Stiffness in the joints, as after a journey, or after having been in a confined position.

uku KIPA, v. t. z. To take out; to extract; to put out.

uku KIQIZA, v. i. x. To snow.

uku KITA, v. i. z. To carry away; to take by force, as plunder.

um KITA, n. x. A winning, pleasant expression of countenance.

uku KITAKITA, v. t. z. To tickle.

in KITANKITA, n. x. A large number, applied to animals or anything having animate life, not to inanimate objects. Eziya 'nkomo ziyinkitankita, ukuba ninzi kwazo: Those cattle are indeed a great number. Impu-

- kani ziyingkitankita : The flies are numerous.
- uku KITIKA, v.i.x.z. To fall, as snow or sleet.
- uku KITIZA, v.i.x.z. To rain sleet; to rain fine rain.
- i KIWANE, n.x.z. A fig.
- um KIWANE, n.x.z. A fig tree.
- uku KIZA, v.i.z. To rain fine rain; to drizzle; to snow.
- i KIZANE, n.x. A tick which infests cattle.
- isi KIZI, n.x. See *i Sikizi*, under the letter S.
- um KIZO, n.z. A drizzle.
- Ko, n.x. This particle is derived from *Kona*: There. 1. It is used whenever the presence of any person or thing is spoken of. It is thus used with the Pronominal verbal prefixes of all the species of the noun, and with all the Tense forms of the verb in the same manner as a regular verb.
- Uko* : He is present. *Ndiko* : I am present. *Akako* : He is absent. *Baya kubako abantu* : The people will be there. *Inkosazana, bezingegeko* : The princesses were not there, or not present.
2. Used with the impersonal pronoun in the neg. form before singular nouns it denotes that there is none of the thing spoken of, or that it does not exist. *Osidenge ntshilo entlizwemi yake, akuto u-Tixo* : The fool hath said in his heart, There is no God. *Bati aba Sadusi akuko luvuko* : The Sadducees say there is no resurrection.
- ubu Ko, n.x.z. Presence. *Ubuko bako* : Thy presence.
- isi KOBA, n.x.z. A forest of yellow wood trees.
- um KOBA, n.x.z. A yellow tree; a description of large fir tree found in the forests of South Africa in great abundance.
- uku KOBA, v.i.x. To beckon with the hand; to call a person by beckoning to him with the hand.
- uku KOBELA, v.t.x. To beckon to a person, so as to induce him to approach.
- ama KOBA, n.x.z. The refuse of corn left on the threshing floor after the corn is threshed out.
- in KOBE, n.x.z. Boiled Kaffir corn, much used by the natives for food.
- u Kobo, n.x. A long strip of skin form-

- ing an appendage to a woman's cap or head dress.
- i KOBOKA, n.x.z. A slave; one under bondage to another.
- i KOBOKAKAZI, n.x.z. A female slave.
- i KOBONYA, n.z. An ox with horns bent so as to meet and form a circle horizontally.
- isi KOOM, n.z. The refuse or oil of tobacco, or of the wild hemp, found in the tube of the pipe after smoking.
- in KODUSO, n.x. Malt made from Kaffir corn.
- KODWA, adv.x.z. 1. Only; merely. *Ndiyahamba kodwo* : I merely walk; that is, I have no particular purpose or object in walking.
2. Nothing but; nothing else. *Utetateta kodwo* : He does nothing but talk.
3. But. *Ndisiya emlanjeni kodwo ndobuya ndibuye* : I am going to the river, but I will return. Sometimes *Kodwa* is used as an adjective. *Kukodwa oko* : That is alone; separate; a thing by itself; or quite another thing.
- uku KOHLA, v.t.x.z. To puzzle; to place in difficulties; to confuse; to escape the memory. *Lonto indikohlike* : That subject puzzles me; or, It has escaped my memory. It is used most frequently in the *passive* form. *Safika enkosini kodwa sakohliwa yinto esingayitetayo* : We arrived at the residence of the chief, but we were at a loss what to say. *Kubizwa irafu, kanti sikohliwe, ngokuba singe nayo imali* : The taxes are demanded, but we are in difficulties, because we have no money.
- in KOHLA, n.x.z. A puzzle; a difficulty.
- uku KOHLAKALA, v.i.x. To be wicked.
- isi KOHLAKALI, n.x. A wicked person; a person of evil designs.
- in KOHLAKALO, n.x. Wickedness; evil.
- uku KOHLANISA, v.t.z. To beguile; to deceive; to take in; to cause a person to err. x. *Ukukohliisa*.
- uku KOHLELA, v.i.x.z. To cough.
- isi KOHLELA, n.x.z. Matter expectorated by coughing; phlegm.
- uku KOHLISA, v.t.x. To deceive; to cause to err; to mislead; to cheat; to beguile; to defraud. z. *Ukukohliisa*.
- uku KOHLISANA, v.t.x. To deceive; to cheat each other.

- um KOHLISI, n.x.z. A cheat; a deceiver; a defrauder.
- in KOHLISO, n.x.z. Deceit; deception; delusion.
- i KOHLO, adv.x.z. 1. The left side. In use the *i* is changed into *e*, thus placing it in the ablative, as an adverbial noun of place or situation. *Ekoħlo*: On the left. The particle *nga* is often prefixed to this ablative form, thus: *Ngasekohlo*: On the left hand side.
2. In Zulu it also signifies the members of the royal household, who are not eligible to kingly authority, such as uncles or cousins of the chief or king.
- u KOHLO, n.z. Anything dried up or shrivelled, as a snake skin when cast, or parched lips.
- u KOHLOKOHLO, n.x. A chronic cough.
- ku KOKA, v.t.z. To pay out, as money for wages; to put out, as a bird with long feathers, or an ox with long fine horns, puts out the feathers or horns farther than another.
- ku KOKELA, v.t.x. To lead; to go before. z. To pay out.
- u KOKELI, n.x. A leader; one who goes before. z. um *Boleli*.
- ku KOKISA, v.t.z. To cause to pay; to impose a fine.
- u KOKO, n.x.z. 1. A crust of bread.
2. A scab; or incrustation over a partially-healed wound. z. A progenitor.
- KOKO, x. 1. But. A disjunctive particle.
2. It is that; or it is this. Oku-puma emlonyeni *koko* okumenza inqabi umntu: That which cometh out of the mouth (it is) this defileth a man.
- uku KOLISA, v.t.x.z. 1. To satisfy; to please; to inspire with confidence. *Undikolise*: You have satisfied me; I have confidence in you.
2. *Ukukolisa* is also used to denote that the person spoken of is in the habit of doing a certain thing, or is accustomed to a certain course of conduct. Lendoda *ekolisa* ngo-kwona: That man is one who is accustomed to transgress. *Ndikolis' ukwenjenjalo*: I am accustomed to do so.
3. To do a thing effectually. *Bakolis' ukuyifca lento*: They have effectually performed, or perfected, that undertaking.

4. When, as in the last example, *kolisa* precedes an active verb, it often denotes that the action is repeatedly performed, or that the results are very marked or abundant. *Ukolisile ukumbeta*: He beat him very much.
- in KOLISO, n.x.z. 1. That which gives satisfaction.
2. Often used to denote the larger portion of a whole. Yati *inkoliso yabo yafika kwakusa*: The larger portion of them arrived this morning.
- uku KOLISEKA, v.i. x.z. To be satisfied; to have nothing to complain of. *Sendi-kolisekile*: I am satisfied.
- KOLISILE, x. The perfect tense of the verb *ukukolisa*: To satisfy. It expresses completeness. *Ukolisile ukwenjenjalo*: He has given full satisfaction by so doing.
- u KOLO, { n.x. Confidence; trust; faith; in Kolo, { belief.
- isi Kolo, n.x.z. A school. Kaffirized from the English. Usually it denotes a Mission station, as all Mission stations were commenced by instituting a school.
- isi KOLOKOTO, n.x. A species of herb, used medicinally.
- um KOLOMBE, n.z. A cave; a deep cavity, as in a rock. x. *Umgolomba*.
- uku KOLOSA, v.t.x. To bring in safety.
- in KOLOSEKO, n.x. A place of safety.
- uku KOLWA, v.t.x.z. To believe; to put confidence in; to trust; to be satisfied with. The last signification is the radical one, as the word comes from *ukukolisa*: to give satisfaction. There is a striking peculiarity in this word. It is the only Kaffir word which in use has no active voice. The active form of *ukukolwa* would be *ukukola*, from which *ukukolwa* would, according to the analogies of the language, be derived. But there is no such word as *ukukola* in use among the Kaffirs, and *ukukolwa* takes its place, which is really a passive form, but used as an active verb for believing. Thus it always has reference to the object, or to the person, believed or trusted in, as having a reflex action on the person believing, or trusting. Hence it is that it is used with the causal forms of the noun and pronoun, and not the

dative. Ndiyakolwa *lilo ilizwi lika Tixo* : I believe in God's word. Lit., I am made to believe, or I am inspired with confidence by God's word. Ndiyakolwa *nguye* : I believe in him. Lit., I believe through him ; I am inspired with faith by him, implying that there is that in him which causes me to trust and rely upon him. Often the dative form of the pronoun (which would be, Ndiyakolwa *kuye*, and not *Nguye*, as given above) is used by Europeans, arising from the difficulty of readily comprehending this idiomatic use of the verb ; and many of the native Christians hearing their Christian teachers frequently use the ablative forms, have concluded that in a matter of so much importance as that of faith, they must be *right*, and therefore often say, *Ndiyakolwa kuye u Kristu* : I believe to, or in, Christ ; which is a *literal* translation of the English, but it destroys the *beauty* and *force* of the peculiarly *idiomatic* sense of this word in Kaffir, which implies that the faith of the individual exercising it, is produced in his mind by the trustworthiness, the excellencies, and all-sufficiency of him towards whom the faith is exercised.

i KOLWA, n. x. z. A believer.

uku KOLWANA, v. t. x. To reciprocate faith ; to be satisfied with each other ; to exercise mutual confidence.

i KOLWANE, n. x. A confidant.

um KOLWANE, n. x. z. A large brown bird with a large red beak ; the Toucan, or Hornbill.

ubu KOLWANE, n. x. z. Confidence ; companionship ; fellowship.

in KOMANA, n. x. z. Small cattle ; also a few cattle. The dim. of *Inkomo* : Cattle.

in KOMANKOMA, n. x. z. A species of fern plant, the root of which is used medicinally as a vermifuge.

in KOMBA, n. z. The seventh finger of the right hand, counting from the little finger on the left hand ; hence the forefinger of the right hand is taken for the number seven.

uku KOMBA, v. i. x. z. To point with the finger towards a place or object ; to point out with the finger.

u KOMBE, n. x. The forefinger of the right hand. z. in *Komba*.

i KOMBE, n. z. A wing of a bird.

um KOMBE, n. x. A rhinoceros.

um KOMBE, n. x. A wooden trough. Applied to a log of wood hollowed out longitudinally on the upper side, used for various domestic purposes by the natives ; hence, a canoe ; a boat.

uku KOMBISA, v. i. x. To double up. z. To cause to be pointed out.

in KOMFE, n. z. A fibrous plant, from which is platted a kind of cord.

i KOMKULU, n. x. A kingdom ; a dominion.

in KOMO, n. x. z. Domestic cattle ; animals of the bovine species.

KONA, x. z. 1. Dem. pro. There ; at that place.

2. Used in the sense of repeating an action, or of an attempt to accomplish an operation. *Kona* / or *Kwakona* ! Do it again !

3. It denotes a consequence as arising from a certain line of conduct. *Ukuba ukwenjenjalo kukona uya kubetwa ngakumbi* : If you do thus you will be beaten all the more.

4. *KOMA* is the per. pro. spec. 8. *Kona ukutya sikuqibele* : We have finished (it) the food.

5. It is sometimes used to denote time, meaning "at the time of," referring to some event or events which took place, or will take place, at the time spoken of. *Makungabi kona ngomtendeleko* : Let it not be at the time of the feast.

KON' APO, x. There ; in that very place. Compounded from *kona* and *apo*, both signifying, *there*, but when thus united, denoting, There ; in that very place.

i KONO, n. x. A link of a chain.

uku KONOZA, v. i. x. z. To make a dull sound, as the clinking together of metal.

i KONDE, n. z. A large monkey.

in KONDE, n. x. z. A large brown bird with red beak.

isi KONDO, n. x. z. The stalk of any vegetable or plant. *Iaikondo sombona* : The stalk of maize.

um KONDO, n. x. z. A track ; a trail ; the footmarks of either man or beast ; the trail made by the wheels of a vehicle.

in KONZ, n. x. z. An animal with a white stripe along the back.

- in KONEKAZI, n.x.z. A cow with a white stripe along the back.
- in KONEKAZI-EBOMVU, n.x.z. A red cow with a white back.
- in KONEKAZI-EMNYAMA, n.x.z. A black cow with a white back.
- uku KONGOZELA, v.i.x.z. To hold out the hand; or to hold out a vessel, for the purpose of receiving any thing from another person. Hence, To collect in a place of worship.
- in KONJANI, n.x.z. A swallow.
- in KONKO, n.z. A species of long grass used for making coarse ropes with.
- isi KONKO, n.z. A locality where the *konko* grass grows.
- in KONKOBIE, n.x. The Kaffir name of the Katberg mountains.
- in KONKOMI, n.z. A species of sea bird.
- isi KONKOSI, n.x. The poll of the neck.
- uku KONKOTA, v.t.x.z. To bark as a dog.
- isi KONKWANE, n.x.z. A pin for fastening, as a tent pin; hence, a nail; a bolt.
- isi KONO, n.z. The whole arm; wing of an army.
- um KONO, n.x.z. The fore leg of an animal, including the shoulder blade. In the human frame, the shoulder and arm.
- uku KONONA, v.i.z. To demur; to be dissatisfied; to hesitate on a matter; to not fully believe.
- um KONTO, n.x.z. A spear; the name of the Kaffir assegai.
- uku KONTYA, v.i.x. To retire; to seek seclusion.
- in KONTYO, n.x. A hole, pit, or den in a rock. *Inkontyo emnyama*: A dark hole or den, or pit.
- uku KONXA, v.t.x. To fasten with a chain or buckle.
- uku KONXEKA, v.p.x. To become fastened with a chain.
- i KONXO, n.x. A link in a chain; a buckle; that which links or fastens.
- uku KONYA, v.i.x.z. To bellow like an ox; to roar.
- um KONYA, n.x.z. A species of grasshopper. It makes a loud, shrill noise at night, which is heard afar off during the summer nights.
- in KONYANA, n.x.z. The young of animals; more generally applied to a calf before the horns appear.
- uku KONYALUKA, v.i.z. To retch violently; to make violent efforts to vomit.
- uku KONZA, v.t.x.z. To serve; to work for another; to wait upon a person as a servant.
- uku KONZISA, v.t.x.z. To cause to serve; to exact service from another.
- um KONZI, n.x.z. One who serves; one employed in the service of another.
- in KONZO, n.x.z. Service; attendance; ministry; service rendered to another.
- in KOPE, n.x.z. The eyelids.
- in KOSANA, n.x. A petty prince. Lit. A small ruler.
- in KOSAZANA, n.x. A princess.
- in KOSI, n.x.z. A term denoting respect and authority; a chief; a ruler; the principal person of a tribe or family. He is chief or head of others; hence applied to Christ as Lord of His people.
- um Kosi, n.x.z. An army. *Inkosi inom-kosi omkulu*: The chief has a large army.
- i Kosi n.x. The back part of the neck.
- ubu KOSI, n.x.z. Authority; rule; kingship; chieftainship.
- in KOSIKAZI, n.x.z. A chief's wife; a queen.
- ubu KOSIKA, n.x.z. Authority resembling that of a chief or ruler; small authority.
- i KOSTINA, n.x. A chimney. Kaffirized from the Dutch for chimney.
- uku KOTA, v.t.x.z. To lick with the tongue.
- uku KOTANA, v.t.x.z. To lick each other.
- in KOTA, n.x.z. Long dry grass for thatching. In Zulu Kaffir, the number seven.
- isi KOTA, n.x. A tract of country where the grass has grown long and ripe. *Yisa inkoma esikoteni zihlute*: Bring the cattle to the long pasture, that they may be full. It is derived from *Ukukota*, to lick, and the meaning is, that the cattle can lick it into the mouth, being long.
- uku KOTAMA, v.i.z. To bow down; to stoop.
- uku KOTAMELA, v.t.z. To stoop or bow down to, or before, or upon, or towards.
- uku KOTAMISA, v.t.z. To cause to bow down; to humble.
- um KORI, n.z. The fore-finger of the right hand, so named because it is used to wipe off the perspiration from the face. From *Ukukota*: To wipe, or lick off.
- isi KOTOKOTO, n.z. 1. Scrapings; that which is wiped off.
2. Dry humour around a wound.

- or food, as porridge, around a child's mouth after eating.
- uku Kotoza, v.t.z.** To gather up the remainder of anything; to gather together the fragments.
- uku Kotusula, v.t.x.** To brush off by the hand, as anything from off a table.
- uku Kova, x.** An aux. verb, prefixed to active verbs, denoting that the action took place just previous to some other action spoken of or referred to. Safika zisakov' ukupuma inkomo : We arrived just as the cattle had gone out.
- uku Kova, v.i.z.** To sit on the haunches like a dog.
- isi Kova, n.x.z.** An owl. z. A place where the wild banana grows.
- u Kova, n.z.** A banana plant.
- um Kovori, n.z.** A wild rose tree with long thorns.
- in Kovu, n.z.** Vegetable broth, made usually from the sweet pumpkin.
- aba Kowabo, n.x.** See *Kowabo*.
- Kowabo, n.x.** Their family; or their relatives or tribe. See *Kowetu*.
- i Kowanze, n.x.z.** A mushroom; the small kind which is eaten by Europeans.
- i Kowe, n.x.z.** A large species of mushroom, white on the under part; eaten as a luxury by the Kaffirs.
- i Kowendlovu, n.z.** An edible fungus of a very large kind.
- Kowetu, n.x.** Our family connections. The words *Kowabo*, *Abakowabo*, and *Kowetu*, are used with many shades of meaning, but all referring to the family or tribal connections of the persons spoken of. They take the euphonic syllable of the noun with which they are connected. *Abakowetu*: Our family connections. *Iлизве lakowabo*: The country or locality occupied by their house or relations. *Amadoda akowetu*: Men of our house, or belonging to our family relations. *Iлизве lakowetu*: Our country.
- i Koza, n.z.** A sudden flame, as one caused by throwing an inflammable substance into a fire.
- u Kozi, n.x.z.** An eagle; also the small swift sparrow-hawk; an osprey.
- isi Kozi, n.z. 1.** Parentage.
2. A present made to a chief to secure his favour in a law case.
3. A deposit or earnest, as part of the price, so as to secure a bargain.

- Kv, x. 1.** *Pronominal verbal prefix*, the nom. of the verb, spec. 8. *Kuyapekwa ukutya*: The food is cooking. Also the *pronominal verbal medial*, the accusative of the verb, 2 per. sing., and also of spec. 8. *Ndiyakutanda*: I love thee. *Bayakukubata*: They will beat thee. *Kubi ukuteta kwako*: Thy speech is bad.
2. **Ku** is the impersonal or indefinite form of the personal pronoun used with the forms of *ba*, the root of *Ukuba*: To be; in the sense of "There was; there is; there will be," &c. *Kwabekuko umsindo*: There was wrath. *Kuyakuhanja ngomiso*: There will be a movement to-morrow. *Kuseko abantu*: There are still persons present. It is also used thus before verbs and adjectives. *Kusile*: It is morning. *Kumnandi*: It is pleasant.
3. **Ku** is the sign of the dative of nouns and pronouns. *Ndiyaya kuye*: I am going to him. *Rahambele kumlambo*: They have gone to the river. *Ndivela kubo*: I have come from them.
4. **Ku** also denotes comparison when prefixed to the conjunctive forms of the pronoun. *Dimkulukunabo*: I am greater than they. *Lendlela kude kunale*: This path or road is longer than that.
5. Before *numeral adjectives*, **Ku** is used to denote the separation of a whole into parts. *Inqamle kubini*: Cut it into two parts.
- uku Kuba, v.t.x.z.** To dig with a pick or hoe.
- i Kuba, n.x.z.** A hoe; a pick.
- Kuba, adv. x.** A contraction of *Ngokuba*: Because. *Kuba ungu-twana*: Because he is a child. *Andinakuya kuba ndixakwa ngomsebenzi*: I cannot go because I am engaged in work.
- um Kuba, n.z.** Custom; habit; fashion.
- in Kubabulongo, n.x.** A large beetle, which lives and burrows in manure heaps. Compounded of *Kuba*: To dig; and *Ubulongo*: Manure.
- Kube, x.** Tense form of the verb, spec. 8, impersonal form: It was. *Kube njalo*: It was so.
- Kube, adv. x.** Let it be. This form is compounded of the impersonal pronoun *ku*, and the apocopated form

- of the perfect tense of the verb, *Ukuba*: To be; it is used after the adverbs *ukuze*, *ukuba*, and *kude*, thus: *Ukuze kuba njalo*: That it might be so. *Ukuba kude kubeyilomini*: Until at length that day arrive.
- uku KUBEKA**, *v.i.x.* 1. To stumble; to strike the foot against an object, so as to fall, or nearly fall; to trip in walking.
2. To err; to slide into a crime or error; to blunder.
- uku KUBEKISA**, *v.t.x.* To cause to stumble; to give offence, so as to lead to neglect of duty, or to separation from a party or company; to obstruct in progress; to cause to trip or fall. For the passive of *Ukukubekisa*, see *uku Kutyekiswa*.
- uku KUBELA**, *v.t.x.* To extend a garden or cultivated land by breaking up new ground, and thus adding to its size or area.
- KUBI**, *adj.x.z.* Bad; evil; ugly. See *Bi*.
- KUBINI**, *adv.x.* In two; in two parts. Used after an active verb. *Nqamla kubini*: Cut in two. *z. Kubili*.
- 1 KUBOLO**, *n.x.* A charm worn on the person to turn aside evil, or to secure good.
- uku KUSULA**, *v.t.z.* To resow land which has been sown, but where from drought the seed has not germinated.
- KUDALA**, *adv.x.z.* Of old; in olden times. *Kudala siyibile lonto*: Of old we have heard that. See *Dala*.
- KUDE**, *adv.x.z.* Afar off. *Lomzi u kude, lè*: That village is far away; in that direction.
- KUFUPI**, *adv.x.z.* Near to; near at hand. *Ihleli kufupi endleleni*: It is situated near the road.
- uku KUHLA**, *v.t.x.z.1.* To rub, so as to cause friction, as the rubbing of a swelling, or any part of the body which is suffering pain.
2. To rub against, as an animal against a post.
- um KUHLANE**, } *n.x.z.* A common sickness; any indisposition, *isi KUHLANE*, } as a cold, or influenza.
- i KUHLAGUBO**, *n.x.* The palate; the roof or upper part of the mouth.
- KUHLE**, *adv.x.* Softly; carefully. *Yenza kuhle*: Do it gently; be gentle in your proceedings.

- KUHLE**, *adj.x.z.* 1. Handsome; well.
2. When it follows a verb it is an adverb. *Yenza kuhle*: Wait a while; do it gently.
- KUKO**, *adv.x.* There is, or there are. This is the *impersonal* form of the pro. *ku*, prefixed to *ko*, which is a contraction from *Kona*: There; and signifies, "present," or "presence." Used thus, *Kuko abantu*: There are people present. *Kuko abantu abatyebileyo*: There are people who are rich. *Kuko abantu abalungileyo kuko nabakohlakileyo*: There are good people, and there are bad people.
- u KUKO**, *n.x.z.* A sleeping mat, such as is used by the natives; hence, a bed.
- in KUKU**, *n.z.* A domestic fowl.
- KUKUBA**, *adv.x.* It is because of, or, it is in order that. *Andizele ngokwami, ndizile, kukuba nditunywa ngu Bawo*: I have not come on my own account, but because I am sent by my father.
- in KUKUKAZI**, *n.x.z.* A domestic hen.
- uku KUKULA**, *v.i.z.* To wash away; to sweep away; to sweep along, as a river in full force, carrying all before it.
- isi KUKULA**, *n.z.* A torrent; a very strong stream, sweeping away all before it; a freshet.
- uku KUKULISA**, *v.t.x.1.* To cause to err; to lead astray.
2. The primary meaning of this word is, To sweep away, as by a torrent, from the Zulu *Kukula*. It is used to describe the action of water, when an object is helplessly driven away by the sudden rising of a stream as by a flood. It is also used for the taking away clandestinely that which belongs to another, by mixing it up with, or attaching it to, that which belongs to the person thus taking it away; as, in driving cattle, to so mix other cattle in the drove, as to lead or drive them away. The general idea seems to be that of suddenly removing from steadfastness, and irresistibly driving or carrying away. Hence it is used for leading forcibly away from the path of rectitude, or to cause to err.
- uku KUKULISEKA**, *v.i.x.z.1.* To be carried away, as by a flood of waters, or in a press of people.

2. To be carried away by evil influences or forces; to be under the constraining influence or power of another, so as to lose self-control.

uku KUKUMALA, *v.i.x.z.* To swell; to expand; to swell with passion, or with pride; to be inflated, as with the praise given by another.

uku KUKUMEZA, *v.t.x.z.* To puff up; to cause to swell or expand; to make proud or conceited.

uku KUKUZA, *v.t.z.* To suck, as a peach; to tear off the outside, as fruit from the stone, or meat from the bone, as a dog.

isi KUKUZANA, *n.x.z.* A young hen; a pullet.

in KUKWANA, *n.x.z.* A young domestic fowl.

u KULA, *n.x.* Weeds in cultivated land.

u KULA, *v.i.x.z.* To grow; to enlarge; to become great. Umtwana *nyakula*: The child grows.

uku KULELA, *v.i.x.z.* To grow up with or in a certain place. *Ukulele pina?* Where were you brought up?

uku KULEKA, *v.t.x.z.* To tie fast, as a horse to the manger, or a calf in the stall.

uku KULISA, *v.t.x.z.* To cause to grow; to make great; to bring up or rear a child. Lomtwana *ukuliseve ndimi*: That child was brought up by me. Lit. Was made great by me.

KULOKO, *dis.con.x.* But then. Besiyakuya *kuloko* saliwe yinkosi: We would have gone, but (then) the chief forbade us.

i KULU, *n.x.* One hundred. Iminyaka *elikulu*: A hundred years. Abantu *abalikulu*: A hundred persons.

KULU, *adj.x.* Great; large. The prefix changes with the spec. of the noun qualified. Umuntu *omkululu*: A great man. Isitya *esikulu*: A large basket.

ubu KULU, *n.x.z.* Greatness; largeness of bulk, dimensions, number, or quantity; large amount; extent; high degree. *Ubukulu bokomkani bake*: The greatness of his kingdom.

uku KULULU, *v.t.x.z.* 1. To untie; to loosen. *Kululu inkabi*: Untie the ox.

2. To release from bondage; to give liberty to one in captivity. Hence, To redeem. U Kristu, *wazi kulula ezonweni zetu*: Christ redeemed us from our sins.

-ku KULULEKA, *v.i.x.z.* 1. To become loose.

Intambo ikululekile: The reim or thong has become loose.

2. It expresses a state of freedom, or state of deliverance from bondage. *Sikululekile*: We are free; we are delivered from bondage.

um KULULI, *n.x.z.* A deliverer; a redeemer; one who gives liberty to another. UKristu *ungumkululi wetu*: Christ is our Redeemer.

in KULULEKO, *{ n.x.z.* A deliverance; re-in **KULULWA**, } *{* redemption; restoration to liberty. Sinalo *ukululeko ngaye u Yesus Kristu*: We have redemption through Christ Jesus.

uku KULUMA, *v.i.x.z.* To speak.

isi KULUMO, *n.x.z.* Speech.

um KULUNGO, *n.x.* A bird about the size of a cuckoo, with white stripes on the wing.

un KULUNKULU, *n.z.* The great progenitor; the progenitor of the nations. The word, as used by the Zulus, refers to the original man, as those who have the Bible refer to ADAM, as the first man. The Zulus say, *Unkulunkulu*, wadabula abantu, nezinto zonke: He who is great made people and all things to come forth. But the idea is purely materialistic, referring to a great ancestor of all people, and all things, and not to an uncreated God.

um KULUNKULU, *n.z.* A very great one; the greatest of beings.

uku KULUPALA, *v.i.z.* To grow fat; to improve in condition. *x.* To grow old; to be worn out.

um KULUWA, *n.x.* An elder brother.

KUMANQA, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings.

Ukuti kumanga: To be amazed; to be filled with wonder.

in KUMBA, *n.x.z.* A snail.

isi KUMBA, *n.x.z.* A skin, after its removal from the animal; a hide.

um KUMBE, *n.z.* A small red bush buck.

in KUMBI, *n.x.z.* A locust.

KUMBI, *n.x.1.* Another of a different sort. Spec. 8. See *Mbi*.

2. With the particle *nga* prefixed, and following an active verb, it denotes that the action is, was, or is to be repeated, with increased energy. *Yenza ngakumbi*; Do it again, with increased force. *Satike sakuba ezondaba, salila ngakumbi*: When we heard those tidings we wept the more.

- isi KUMBU, n. z. A low hollow place between hills.
- uku KUMBULA, v. i. x. z. To recollect ; to call to memory ; to remember. *Sendikumbula* ngoko smazwi ake : Now I remember his words.
- uku KUMBULELA, v. i. x. z. To think about, or call to remembrance, a certain thing or event.
- in KUMBULO, n. x. z. Remembrance ; thought ; idea.
- uku KUMBUZANA, v. t. x. z. To remind each other ; to assist each other's memory.
- isi KUMBUZISO, n. x. z. A remembrancer ; a memorial ; a souvenir.
- uku KUMBUZA, v. t. x. z. To remind ; to bring to remembrance.
- isi KUMBUZO, n. x. z. A memento ; a keepsake.
- uku KUMEZA, v. t. x. To rain small rain ; to rain softly with small rain.
- in KUMI, n. x. z. A centipede.
- uku KUMKA, v. i. x. To shed the teeth.
- in KUMKUMA, n. x. Sweeping ; rubbish.
- i KUMKANI, n. x. A kingdom.
- u KUMKANI, n. x. A king. The plural is, *Okumkani* : Kinga.
- ubu KUMKANI, n. x. Kingship ; rule ; authority.
- uku KUMLA, v. t. x. 1. To extract teeth.
2. To remove a child from the breast when sucking.
- uku KUMLEKA, v. i. x. 1. To become loose.
2. To fall away in consequence of becoming loose, as a stone from the side of a hill.
- uku KUMSHA, v. i. x. To interpret. z. uku *Kumusha*.
- i KUMSHA, n. x. An interpreter. z. i *Kumusha*.
- uku KUMSHELA, v. t. x. To interpret for another. z. uku *Kunushela*.
- uku KUMUKA, v. i. z. To come loose ; to fall away from ; to become untied ; to come or fall out, as a nail which becomes loose and falls out.
- uku KUMULA, v. t. z. To loosen ; to untie ; to make loose ; to undo. Hence, to off-saddle ; to unyoke, or outspan oxen. x. uku *Kululu*.
- KUNABO, x. z. To them. Used to denote comparison. See *Ku*, at No 4 of its meanings.
- KUNAMI, x. z. To me. Used to denote comparison. See *Kunabo*.
- in KUNDLA, n. z. The area of a cattle fold, or kraal.
- isi KUNDLA, n. x. z. 1. The place occupied

- by a person, or persons, habitually ; an accustomed place of sitting.
2. A place of office, or official station. *Unyana usesikundleni soyise* : The son is in the place, or occupies the position, of the father.
- uku KUNGA, v. t. z. To pray ; to beseech ; to intercede. z. To bind together ; to fasten beads, &c., on a child, as a coaxing present.
- KUNGA, x. z. It may or can. Impersonal form. *Kunga bako* : It may be. *Ewe kunga banjalo* : Yes, it may be, or it can be so.
- KUNGABO. See *Kungaye*.
- KUNGAKANANINA? x. How much? Spec. 8. *Ukutya kungakananina?* How much food?
- KUNGAKO. See *Kungaye*.
- KUNGALO. See *Kungaye*.
- KUNGANINA? x. Why is it? *Kunganina ukaba nibuyile?* Why is it that ye have returned?
- KUNGASAYI. See *Kungayi*.
- KUNGASO. See *Kungaye*.
- KUNGATI, x. l. Probably. Lit. It can be. *Kungati bangahamba ngomso* : Probably they may go to-morrow. *Kungati iza kuna imvula* : Probably it will rain.
2. Supposing ; peradventure ; in case it should happen. *Kungati bangayi kuvuma?* Supposing, or in case, they will not consent?
- KUNGAWO. See *Kungaye*.
- KUNGAYE, x. It is through him. See the grammar for the instrumental forms of the pronoun. Here the impersonal *ku* is prefixed to those forms meaning, it is through him. *Kungaye u Kristu eisondelayo ku Tixo* : It is by or through (Him) Christ, we draw nigh to God. *Ku* is thus prefixed to all the instrumental forms of the pronoun of all the different species in the same sense, *Kungalo*, *kungaso*, &c.
- KUNGAYI, | x. Neg. tense forms of KUNGASAYI, | the verb, spec. 8, impersonal form, prefixed to the infinitive of the verb. It shall or will not, or it shall no more. *Kungasayi kutetwa* : It shall no more be spoken. *Kungayi kubako* : It shall not be.
- KUNGAYO. See *Kungaye*.
- KUNGAZO. See *Kungaye*.
- KUNGE, n. x. l. Neg. tense form of the

verb, spec. 8, impersonal form. *Safika kona kungeka hanjwa*: We arrived before the journey commenced. *Kungeko umntu*: There is no man. *Kungeko 'nto*: There is nothing. *Wandibeta kungeko 'nto*: He beat me without cause. Lit. There being nothing.

2. This is one of the neg. forms which precede the instrumental and dative forms of the personal pronoun and some other parts of speech; thus: *Kunge ngayo intando yam*: It is not according to my will. *Kunge kuko ukuba ndiyenze intando yam*: It is not that I may do my own will.

uku KUNGELA, v.t.x. To entreat or intercede for another.

uku KUNGELEKA, v.t.x. To be entreated for; to be propitiated; to be propitious towards; to relent in the infliction of punishment on an individual, in consequence of the intercession of another.

in **KUNGU, n.x.z.** Mist; fog.

isi **KUNGU, n.x.** A rendezvous; a place of assembly.

KUNI, x.z. To ye. One of the forms of the dative of the personal pronoun, 2 per. sing.

isi **KUNI, n.x.z.** A lighted piece of firewood; a firebrand.

in **KUNI, n.x.z.** Firewood.

u KUNI, n.x.z. A single piece of firewood.

KUNJALO, adv.x.z. It is so. *Ewe, kunjalo*: Yes, it is so.

KUNJANI, } x. How is it? *Kunja-*
KUNJANINA, } *nina ngoku?* How is it now? *Hai, akunjaninjani*: Well, there is nothing to complain of.

uku KUNJUZWA, v.t.x.z. To be reminded of. The passive of *ukukumbuza*: To remind of. *Eweke sindikunjuzwa ngayo lonto*: Yes, now I am reminded of that matter. For the change of the *mb* into *nj* in the passive, see under the letter M, No. 4.

uku KUNKUTA, v.t.x. To punish by the infliction of temporal chastisement; to beat severely.

uku KUNKULA, v.t.z. To bewitch; to cause death by enchantment.

i KUNKULO, n.z. A sickness caused by bewitching, so as to cause death.

in **KUNKUMA, n.x.** Sweepings; rubbish.

uku KUNKUTANA, v.t.x. 1. To beat each other severely.

2. To vex; to severely try or test the temper of each other, by argument, or contention. *Besikunkutana nambla, ngokuteta ityala*: We tried, or vexed, each other to-day by talking, or pleading against each other in a law case.

in **KUNKUTE, n.x.** A species of wood-pecker.

i KUNKURI, n.x. A description of small bird.

KUNO, adv.x. This is the same form as that given under *Kunabo*, *Kunami*, &c., which see. But instead of being prefixed to the *conjunctive form of the pronoun*, as there given, it is here the impersonal form of the pronoun prefixed to *nouns* or *verbs* whose initial vowel is *u*, with the *conjunctive n* inserted between the *ku* and the word following. When thus used it denotes *comparison*. *Mna ndinyula ukuhlala apa, kunokuhamba*: I prefer remaining here to going further. It is often prefixed to *ukuba*, denoting an *alternative*, or a *choice of conduct*. *Ndinga ndinga hala apa, kunokuba ndihamba nawe*: I would rather remain here, than go with you. *Kungalungu ukuba uvume ityala lako, kunokuba uman' ukukanyela kangaka*: It would be much better for you to acknowledge your guilt, than to deny it in this manner.

KUNUBEMBE, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti kunubembe*: To look sad; to be cast down, as from disappointment; to be sullen. *Kuyinina ukuba ubuso bako bute kunubembe?* Why is your countenance sad or cast down?

uku KUNTYA, v.i.x. To be dissatisfied; to be discontented.

KUNYE, adv.x.z. Together. 1. Referring to united action. *Tsala kунye*: Pull together.

2. Referring to an event occurring at the same time. *Safika kунye*: We arrived at the same time.

KUNYE-NABO. Together with them. See the next word, **KUNYE-NAYE**.

KUNYE-NAYE. Together with him. Used after an active verb, to denote united action. *Basebenza kунyenaye*: They wrought together with

him. **KUNYE** in this sense is prefixed to all the conjunctive forms of the personal pronoun, *nalo*, *naso*, &c. For the conjunctive forms see the Grammar.

um KUNYU, *n. x.* Mucus from the nostrils. In **KUNZANA**, *n. x. z.* A small bull; any male animal about half grown.

in KUNZANE, *n. x.* A small thorny creeper, which runs on the ground, and is very painful to walk on with bare feet.

in KUNZI, *n. x. z.* A bull; the male of cattle, fowls, &c. When used alone it denotes a male of the bovine species. When used for other animals, or for the feathered tribes, the description of animal or bird referred to is mentioned after *In-kunzi*. *Inkunzi yehashe*: A stallion. *Inkunzi yenku*: A domestic cock.

uku KUPA, *v.t.x.* 1. To take or throw out; to extract. *z uku Kipa*.

KUPELA, *n. x. z.* The end; the finish of anything; the whole of a thing. *Kupela kwento ndiyitetayo*: That is the end, the whole, of my speech. *Kupela kwemali zam*: That is the whole of my money.

2. Often used to express, Alone. *Sendiya kutamba kobanina? Kupela nditemba kuwe*: On whom can I now rely, but on thee alone?

3. It is also used with an adverbial force, to express *only*, *wholly*, &c. *Indlela zimbini, kupela*: There are but two paths. *Ekopela unyana wake*, or, *Unyana wake wokupela*: His only son. *Indawo yokupela*: The last thing. (See *Pela*.) In this use of *kupela*, it often expresses the sense of the conjunctive *but*. As, *Ayisalungele into, kupela ukulahlwa pandie inyatelwe ngabantu*: It is henceforth good for nothing, *but*, to cast out, and to be trodden under foot of men.

uku KUFIZZA, *v.t.z.* To raise the dust; to throw out or up by small quantities, as the throwing of potatoes out of the ground, in digging them, by the spade.

KUPINA? *x.* Which? Which of the two? Used when reference is made to an alternative in a course of action. *Siyakwenza kupina?* Which course of conduct shall we adopt?

Kupina ukutya ukutandayo? Which food do you like best?

uku KUPUKA, *v.i.z.* To go up from one place to another.

uku KUPULA, *v.t.z.* To bring up from a lower locality to a higher. *Hamba uzikupula inkomo emlanjeni*: Go, and bring the cattle up from the river.

uku KUPULULA, *v.t.x.z.* 1. To throw out any substance with a jerking motion. *Ikupulula intlanzi emanzini*: Throw the fish out of the water.

2. To suddenly bring to view that which was concealed, as anything brought out from a deep hole, or from a pool of water, or an animal from its hiding place. *Sayikupulula inyamakazi chlatini*: We roused, and caused the game to spring forth from the thicket.

KUPULULU, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti kupululu*: To spring up suddenly from a hiding place. *Sayizingela ingwe, kuteke sakufika chlatini, yati kupululu, ibulala indoda*: We were hunting a tiger, and as we came to the thicket, it suddenly sprang forth, and killed a man.

KUQALA, *n. x. z.* First in point of time; at first. The ablative is used for, "The beginning." *Ekuqaleni*: In the beginning.

uku KUSA, *v.t.x.* 1. To shelter; to protect from violence.

KUSASA, *adv. x. z.* 1. In the morning; early in the day.

2. This word is compounded of *Ku*, the impersonal form of the pronoun, *It*, the particle *sa*, (which see, under the letter S,) denoting continued action, and the root of *Ukusa*: To dawn. So that it literally expresses, It is still dawning, meaning, Early in the morning.

KUSKO. See under *Ku*, at No. 2 of its meanings.

uku KUSELA, *v.t.x.* To shelter by any erection from the wind or weather; to screen; to protect, by hiding, as behind a curtain, or a partition in a house. *Zundikusele mhlobowam*: Hide me from danger, my friend.

isi KUSELO, *n. x. l.* That which hides from view.

2. A shelter from wind or weather.

i KUSELO, *n.x.* A curtain; a screen to hide from view; that which hides from view.

i Kusi, *n.x.* A shelter; a protection. Kuseloko, *adv.x.* From then; from that period; ever since. *Kuseleko ndisuke kona:* From the time I left there. When preceding a noun, the final syllable *ko* is changed into *kwa*, *kwe*, or *kwo*, according as the initial vowel of the noun is, *a*, *e*, or *o*. *Kuselokwoamanza:* From that period. *Kuzelokweloxesha:* From that time forward.

KUSININA? *adv.x.* Which of the two? Generally used to set before the person addressed the choice of an alternative. Uyakuvuma ungavumi *kusinina?* Will you consent, or will you refuse: which of the two? Unguye, obeyakuza, sikangeli omnye, *kusinina?* Art thou he that should come, or shall we look for another?

KUSUKUBA, *adv.x.* 1. Supposing that. See *Sukuba*.

2. When *Apo*: There, precedes *Kusukuba*, it signifies, "Wheresoever." *Apo kusukuba ebesiya kona:* Wheresoever he went. *Apo kusukuba sikona*; isivivi, bayu kuhlanganisana kona abantu: Wheresoever a public feast is, there will the people be gathered together.

uku KUTALA, *v.i.x.z.* To be diligent; to act with steady industry and energy; to be assiduous in any undertaking.

um KUTALI, *n.x.z.* A careful, diligent, industrious person.

uku KUTALISA, *v.t.x.z.* To stir up to diligence; to incite to energetic action; to cause assiduity.

u KUTALO, *n.x.z.* Industry; diligence; attention to duty.

KUTELE, *adj.x.z.* Diligent; industrious. The prefix is supplied by and changes with the spec. of the noun qualified. Umntu *okuteleyo*: An industrious person. Isicaka *esikuteleyo*: An industrious servant.

ubu KUTALI, *n.x.* Diligence; industry; assiduity in performing any enterprise.

KUTENI? *adv.x.* What has happened? In use this phrase answers to the English one, How is it? when a

reason is required for some neglect of duty, or some course of conduct. *Kuteni ningizi nakuba nibizwa?* How is that you come not, notwithstanding that you are called?

KUTERENQA, *adv.x.* It was a wonder. *Kuteke-nga*, ukuba bangambula-langa: It was a wonder they did not kill him. See *Nqa*.

uku KUTUKA, *v.i.x.z.* To fall off, as hair from an animal. *Kukutukile uboya kulenkomo:* The hair is fallen off from that animal.

uku KUTULA, *v.t.x.z.* To rase any part of the body, so as to remove the outer skin, the cuticle, by abrasion, or by coming into collision with an object, or to remove the hair by such means from an animal.

uku KUTYWA, *v.i.x.* To hiccough.

KUWE, *p.x.* To thee; to you; towards you. Sizile *kuwe*: We are come to thee.

KUYE, *p.x.* To him; towards him. Masihambele *kuye*: Let us go to him.

uku KUTYEKISWA, *v.i.x.* To be made to stumble. From *Ukukubekisa*: To cause to stumble. For the mutation of the *b* into *ty*, see under the letter B. This word also denotes, To be offended, in the sense of being affronted, so as to sin, or neglect duty.

uku KUTZA, *v.i.x.z.* 1. To exclaim; to utter an exclamation of surprise.

2. To express sympathetic surprise at any occurrence; to utter a suppressed groan, as in condolence; to speak words of comfort; to console with; to bemoan.

3. To murmur, by uttering a sarcastic groan, or a complaining exclamation, in the presence of a chief, when any case has been adjudicated by him. To thus *kutza* is considered as a very high offence, or contempt of court, and is very severely punished as such.

KUZA, *x.* From *Ukuza*: To come. An auxiliary verb, used for fixing the time at which an event takes place. Kwaye kute *lakuza kutshona ilanga*: And it came to pass about the time of the setting of the sun.

ubu KUZO, *n.x.* A wasting disease among cattle.

KWA, x. z. 1. Prefixed to nouns which are the names of persons, to denote the locality where they reside. *Ndiyaya kwa Pato*: I am going to Pato's place. *Ndivila kwa Zulu*: I have come from Zulu's residence. When thus used, the initial vowel of the proper name is elided.

2. When a *locality* is named after an *individual*, the same use of *Kwa* takes place. *Kwa Ngulendoda*, At the *Ngulendoda*, so called after an individual of the name of *Ungulendoda*.

3. *Kwa* means, *The same*. *Kwa kona*: In the same place. *Ikwanguye*: He is the same. *Kwenzwa kwangolomini*: It was done on the same day.

4. *Even the very same*. *Ikwa yinto ebendiyitetileyo*: It is even the very same I said. *Ukwanguye lomntu obelapa kusasa*: He is the very same person who was here this morning.

5. An emphatic form of the per. pro. They. *Kwa bona, nabantwana babo*: They, even they, and their children.

6. *Kwa* is the pronominal verbal prefix of the past indefinite tense, indicative mood, for the *impersonal* form of the pronoun. *Kwa fika abantu*: There arrived persons. *Kwana invula*: It rained.

7. *Kwa* is prefixed to *nouns* and *pronouns*, when they follow *adverbs* of *place*. *Pambi kwake*: Before him. *Pezu kwomhlaba*: Above the earth. *Wa hamba pambi kwabo*: He went before them. When thus prefixed to *nouns* the *w* is sometimes omitted, as, *komhlaba, kwovalandle*, &c., for *kwomhlaba, kwovalandle*.

um **KWA**, n. x. A custom; an usage. Generally used in the plural. *Imikwa yesizwe letu*: The customs of our nation.

KWABA. One of the forms of the dative of the personal pronouns, spec. 1 plur. By, near, at, or to, them. *Uyakuti ukumkani kwaba ngasekunene*: The king shall say to those on his right hand.

i **KWABABA**, n. x. z. A raven.
uku **KWABASHA**, v.t.x. To press any thing to the person, as if to secure it, or to hide it from observation. *Wayi*

kwabasha pantai kwe batyi yake: He placed it under his coat.

KWABO, x. 1. One of the forms of the poss. pro.—2. One of the forms of the dative of personal pro. spec. 1 plural. *Kwabo banta*: By, near, or to, those persons.

KWADA, x. Until; at length. This form is used as an auxiliary verb, prefixed to the principal verb. It is compounded of *Kwa*, which see at No. 6 of its meanings, and *da*, the root of *Utuda*, which also see. *Kwada kwabanjalo*: Until it was so. *Kwada kwa liwa*: Until at length there was war. *Kwada kwamnyama kanye*: Until it was very dark.

KWAKHE. One of the forms of the poss. pronoun.

KWAKONA, adv. x. 1. Used to urge the repetition of an action, so as to secure the accomplishment of an undertaking. *Yenza kwa kona*: Do it again; repeat your endeavours.

KWAKUBA, adv. x. When it was, or when it had been. This form is generally used in connexion with a narrative or statement of some event or events which have transpired in past time. *Kwakuba kusile*: When it was morning. *Kwaye kute kwakuba ntsuku ezinzi emva kwo-ku*: And it came to pass many days after this. Lit. *When it was many days after this*.

KWAKUBO, n. x. One of the dative forms of the per. pro. spec. 1 plu. *Siheli kwakubo*: We live with them; in their locality.

in **KWAKWA**, n. x. A venomous species of snake.

i **KWAKWINE**, n. x. A domestic turkey.
in **KWALLI**, n. x. A pheasant.
in **KWALIMANZI**, n. x. A species of water bird.

KWALO, x. One of the forms of the poss. pro. Ita.

KWAMI, x. One of the forms of the poss. pro. Mine.

KWA MINA, x. Even I myself. *Ndaya kwa mina*: I went, even I myself. **KWA NAMI**, x. I also. This form implies that the speaker will reciprocate an action performed by another, either for good or evil. *Ngo-kuba ninga pulapulanga ilizwi lam, kwa nami, andinenzela lonte niyicelsayo kumi*: Because ye have not hearkened to my word, *I also* will

not do for you that which ye have requested of me.

KWANELE, *adj. x.* It is enough; it is sufficient. From *Ukwanelo*: To suffice. *Kwanele*, unyana wam usaheli: It is enough, my son still liveth.

uku KWANEZELA, *v.t. x.* To add to.

KWANGA, *x.* O that it might. This form is followed by the forms of the present tense of the potential mood of the verb, to express strong desire for the accomplishment of a purpose, or the possession of an object. *Kwanga kunga* banjalo! O that it might be so! *Kwanga kungati* kubeko ufefe lwengkosi! O that there might be grace from the Lord!

i KWANGANA, *n.x.* A young or small castrated bull; a young bull stag.

in KWANGE, *n.x.* A castrated bull; a bull stag.

i KWANGE, *n.x.z.* A castrated animal.

i KWANGELE, *n.x.* A guinea fowl. **KWANGOKU**, *adv. x.* Immediately; at this moment. *Hamba wangoku*: Go now, this moment.

i KWANI, *n.z.* 1. A leaf of the mealie plant.

2. A large species of bulrush resembling the leaf of the mealie plant.

KWANJALO, *adv. x.* It was so.

KWANJEKE, *x.1.* Thus it was. Kwehla into *ekwanje-ke* kubo: Thus it happened to them. *Kwanje-ke* eku pelemi kwalonto: Thus it was in the sequel thereof; this was its finale.

2. So; so then; after the same manner. *Kwangeke*, wa buya wafeza umsebenzi wake: So then, after the same manner he returned, and completed his undertaking.

isi KWANTYA, *n.z.* Very thick solid fermented milk, which is used for food by the natives.

KWA oko, *adv. x.* Immediately; at that very time. *Yasembetsa kwa oko* ingelosi yenkosi: Immediately the angel of the Lord smote him. The difference between *kwa oko* and *kwangoku*, (which see,) is that the former is used in the past time, the latter in the present.

i KWAPA, *n.x.z.* The armpit.

in KWAPA, *n.z.* The flank of an animal.

KWAPELA. Prefixed to nouns, denoting. *Only, nothing more.* *Ungum-kohliai kwapela*: You are nothing

but a deceiver. See *Kupela*, at No. 3 of its meanings.

in KWASHU, *n.x.* Numbness of feeling; cramp.

KWASO, *x.* One of the forms of the poss. pro. Its.

KWATINIKE, *x.* What then took place? Or what then came to pass? *Eweke sendivile oko, kwatinike?* Yes, I have heard that; what then took place?

isi KWATSHA, *n.x.* A partridge.

in KWATU, *n.z.* A limpet, or small oyster.

u KWATU, *n.z.* The generic term for limpets, or small shell fish.

KWAWO, *x.* One of the forms of the poss. pro. Its.

KWAYE, *x.* Past indefinite tense of the verb, *impersonal form*, spec. 8. Used more generally with *Ukuti*: To do, or be so. *Kwaye kute*: And it came to pass. *Kwaye kute bakufika, babanjwa*: And it came to pass, that when they arrived, they were arrested. *Kwaye bekuko abantu belinye elizwe*: There were present people of another country.

KWA YEDWA, *x.* By himself; to himself. *Wa hamba kwa yedwa*: He went by himself. *Wabuya wateta kwa yedwa*: Then he spoke again to himself.

KWA YENA, *x.* He himself. *Watsho kwa yena*: He himself said so.

KWAYO, *x.* One of the forms of the poss. pro. Its.

KWAZA, *x.* And it; then it. Spec. 8. See *Ukuza*, at No. 2 b of its meanings.

uku KWAZA, *v.t. x.* To call to a person by shouting, so as to arrest his attention.

in KAZI, *n.z.* A species of hawk.

um KAZI, *n.z.* A bright appearance; bright stripes, such as luminous appearances in the heavens.

KWAZO, *x.* One of the forms of the poss. pro. Theirs.

KWA, *x.* A contraction of the particle *kwa*. It is prefixed to nouns commencing with the vowel I, as an ablative or dative form, in the sense of *at* or *into*, the final a of *kwa* being elided, and the initial vowel of the noun changed into e. *Kwelozwe*: In that country. *Kweyoko-gala indhu*: At the first house. See *Kwo*.

um KWE, *x.z.* A brother-in-law.

uku KWEBA, v.t.z. To strip, or pluck off, as the outside covering of a stalk of Kaffir corn, or *Imfe*.

i KWERANI, n.z. A youth of from twelve to sixteen years of age.

isi KWEBU, v.x.z. An ear of corn. More generally applied to a mealie cob.

uku KWEBUKA, v.i.x. To move away from, so as to separate from; to make way for another; to move out of the way.

i KWEBULA, n.x. A bird, the black cap.

uku KWEBULA, v.t.x. 1. To remove out of the way.

2. To separate a person from his companions, or his company, so as to join another, or to engage in a different pursuit; to induce a person to come over to another party, or to enter on another course of conduct. In *Zulu* these two last words, *Kwebuka* and *Kwebula*, denote the separating of one thing from another, as leaves or outside covering from the mealie stalk.

um KWEKAZI, n.x.z. A mother-in-law.

uku KWEKWA, v.i.x. To speak mysteriously; to mystify; to render obscure.

u KWEKWE, n.x.z. A cutaneous disease.

uku KWEKWELEZA, n.x. To designedly mystify a matter in speaking; to mislead in speaking. z. To go round a thing on all sides; coming and going as a hen goes round her nest, when about to lay an egg.

uku KWELE, x. To climb upon; to mount. *Kwela ihashe*: Mount the horse. Also to ride in a vehicle. *Sakwela enqwelweni*: We rode in the wagon.

uku KWELAKWELA, v.i.x.z. 1. To chatter; to speak rapidly, so as to prevent another from speaking in a discussion or conversation. *Yeka ukundi-kwelakwela*: Cease from preventing me speaking.

2. To continue beating a fallen foe, or one disabled so as to offer no resistance.

uku KWELELA, v.t.x.z. To climb, or mount for a purpose. *Ukwelela nina emtini?* For what purpose are you climbing the tree? *Ndiyakwelela ubusi*: I am climbing for honey.

i KWELE, { **ubu KWELE,** { **n.x.** Jealousy.

isi KWELE, n.z. Jealousy; suspicion. These words, *Ubukwele* and *Isikwele*, denote Suspicious vigilance

and careful anxiousness for the honour and welfare of another, and are thus distinguished from *Umona*, in *Xosa*, and *Iesamona*, in *Zulu*; which words imply, *Envious jealousy* of another's superiority or success. *Udinobukwele pezu kwenu ngobukwele buka Tixo*: I am jealous over you with a godly jealousy.

uku KWELELA, v.i.x. To move out of the way. *Kwelela endleleni*: Move out of the path.

uku KWELELISA, v.t.x. To remove an object out of the way of another; to remove an obstruction.

i KWELELA, n.x. The name of a river which runs into the sea between the *Gqunube* and the *Kie* rivers.

i KWELO, n.x.z. A shrill whistling sound, made in driving cattle or in milking cows.

isi KWELO, n.x. A boy's stick, used for digging roots with.

um KWELO, n.z. A ladder; anything to climb by.

isi KWEMBA, n.z. A white bark found near the sea, used for making string.

u KWEMBE, n.z. A scab on goats and dogs.

uku KWENCA, v.t.z. To bind down the thatch on a house by sticks.

i KWENCE, n.z. A mouse.

isi KWENENE, n.x.z. A parrot.

KWENI, adv.x. This particle is affixed to the dative form of nouns which denote a period of time, and gives them an adverbial force. *Xeshikweni*: At the time when. From *Ixesha*, time. *Emhlenikweni*: In the day when. From *Umhla*: Day. in **KWENKE, n.x.** A boy; a lad. Plu. *A mankwenke*.

u KWEKWE, n.x. Scab in sheep or goats.

in KWENKWEZI, n.x. A star.

uku KWENYA, v.i.x. To gather the body up, as a horse when about to kick, or a dog when at play.

isi KWEPA, n.z. Strength.

um KWETA, n.x.z. A circumcised lad. So called during the period the lads who have undergone the rite of circumcision are considered unclean, and have an abode separate from other persons.

in KWETU, n.x. Scabs on the skin; scurf; scales of a fish. z. The epidermis, or outside skin of the human body.

uku KWEZA, v.i.x. To ascend a river on

- its banks. *Kweza unlumbo*: Walk up the river. *u*. To put in order; to arrange; to preserve, by laying by in order; to preserve from injury.
- uku KWEZELA**, *v.t.x.z.* To rake together the embers of a fire; to make up the fire, so as to cause it to burn.
- KWEZI**, *x.* Dative form of the dem. pro. spec. 3 plu. 2. Of these; referring to nouns of spec. 3 plu. Tabata *kwezi*: Take of these.
- in *KWEZI*, *n.z.* A star. *x.* in *Kwenkwezi*.
- i KWEZI*, *n.x.* The morning star.
- i KWEEZIKWEZI*, *n.z.* A glittering substance, as cut glass, or any bright transparent substance. Applied to all kinds of transparent beads, especially those with variegated stripes.
- uku KWIBIZA**, *v.t.z.* To drive away fowls.
- uku KWICA**, *v.t.z.* To gather up that which has been left, as a second gleaning, or gathering in of a crop.
- um KWICO**, *n.z.* A small bundle or sheaf gleaned from the fields.
- in *KWILI*, *n.x.* A description of bird which lives in forests.
- u KWILI*, *n.x.* A sharp pointed stick used by boys in fighting.
- i KWILI*, *n.z.* Coagulated blood which is found in game after it is killed in a hunt.
- uku KWINA**, *v.i.x.* To whine; to utter a low moan, from pain or fear. More generally applied to the cry of a dog from fear.
- u KWINDLA*, *n.x.z.* The autumn; the harvest time. The ablative is formed by changing the initial vowel into *e*. *Ekwindla*: At the time of harvest.
- i KWINIBA*, *n.x.* A spavin or splint on the hind leg of an ox.
- in *KWINO*, *n.x.* A whine; a moan; a plaintive cry.
- um KWINTI**, *n.x.* A species of fibrous plant.
- KWITSHI**, *n.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti kwitshi*: To turn away sharply from a person or thing, so as to leave it; to withdraw from; to pass away from.
- uku KWITZA**, *v.t.z. 1.* To dawdle; to dally; to delay; to be wanting in diligence in an undertaking.
2. To stutter; to make an effort to speak and fail.
- Kwo**, *adv.x. 1.* At; in. It is a con-

tracted form of *Kwa*, used before nouns, the initial vowel of which is *u*; the *a* of *kwa* is elided, and the initial vowel of the noun changed into *o*. *Safka kwomlambo*, or *komlambo*: We arrived at the river.

2. The genitive of nouns of spec. 8. *Ukuhamba kwomlambo*: The course of the river. When prefixed in this sense to a form of the noun commencing with a consonant, we have the full form of *Kwa*. *Ukuhamba kwa lomlambo*: The course of that river. *Ukuhanjiswa kwa lomsebanzi*: The progress of that work. (See *Kwe*)

Kwoko, *x.* That time. Used as an adverb. *Emva kwoko*: After that time.

KWOKOKORA, *adv.x.* This compound form of *Ukuba*, in connexion with *Kwoko*, is used after *Pezu*: Over; above; to express, *More than that*; *above that*; *more than as if*. As, *Nditand' indlu yako pezu kwokokoba*, *ndihleli esintenteni zenkokhakalo*: I love thy house more than that I dwell in the tents of wickedness.

L.

The letter L has in Kaffir the same soft liquid sound as in English. In combination with nouns it has a demonstrative signification. When prefixed to nouns whose initial vowel is *u*, the *u* changes into *o*, and when *i* is the initial vowel it changes into *e*. *Umatu*: A person. *Lomatu*: That person. *Umlambo*: A river. *Lomlambo*: That river. *Indlu*: A house. *Lendlu*: That house. When *a* is the initial vowel of the noun no change takes place. *Amahasha*: Horses. *Lamahasha*: Those horses. L is the euphonic letter of nouns of spec. 2 sing. Prefixed to nouns and the simple form of the per. pro. of that species it forms their genitive case. *Iizwi lababantu*: The utterance of these persons. *Ihashe lenkosi*: The chief's horse. *Iizwe labo*: Their country.

LA, *x. 1.* Tense form of the verb, past time, spec. 2 sing. *Lawa ihashe*: The horse fell. *Latahona ilanga*: The sunset.

2. A contracted form of the dem. pro. spec. 2 plu. Contracted from Lawo. Ayinto nina amahashe *la?* What are these horses? z. The dem. pro. for nouns of spec. 2 plu. *A mahashe*: Horses. *Lamahashe*: Those horses.
- LABAYA**, *dem. pro.* z. These there. - Spec. 1 plu.
- LALE**, x. One of the forms of the pos. pro. *Theira ihashelabo*: Their horse.
- LADA**. See *La* and *Da*.
- uku LAHLA**, *v.t.x.z*. To cast away; to abandon; to cast off; to reject. *Lahla amanzi*: Throw the water away. *Lahla lendlela*: Abandon that path. *Lomntu ulahle umtwana wake*: That person has thrown away,—abandoned,—his child.
- uku LAHLANA**, *v.t.x.z*. To reject, or abandon each other.
- i **LAKA**, *n.z*. The epiglottis. The plu. *Amalaka* means the tonsils, or inside of the throat.
- u **LAKA**, *n.z*. Anger; passion; wrath; violent agitation of mind.
- u **LAKA**, *n.x*. The roof of the mouth.
- i **LAHLE**, *n.x.z*. 1. A coal of fire. 2. A piece of charcoal. The plu. is generally used. *A malable*: Charcoal.
- uku LAHLEKO**, *v.i.x.z*. To lose oneself; to wander from the right path. *Ndilahlekile*: I am lost. *Inkomo zam zilahlekile*: My cattle are lost, or have strayed.
2. To be confused; to be bewildered. *Sendilahlekive*: I am confused; I am bewildered.
- i **LAHLEKO**, *n.x*. A loss. *Ilahleko yam enkulu*: My loss is great. z. *isi Lahleko*.
- LAUK**, *aux.v.z*. When it. Spec. 2 sing. Prefixed to a principal verb thus: *Lakutahona ilanga*: When (it) the sun sets. *Lakufik' ihashe*: When the horse arrives.
- uku LALA**, *v.t.x.z*. To lie down to sleep.
- i **LALA**, *n.z*. A species of palmetto, or wild banana.
- uku LALANA**, *v.t.x.z*. To lie together.
- uku LALA NGEMHLU**, *v.i.x*. To be confined to the house by sickness; to be laid up by sickness.
- uku LALANISA**, *l.v.i.x*. To dissemble.
2. To dissuade from any purpose.
- uku LALELA**, *v.i.x.z*. To lie in wait for; to lie in ambush.
- um **LALELO**, *n.x.z*. A place where a person lies in wait for another; an ambush.
- i **LALI**, *n.x.z*. A large village; an encampment.
- um **LALI**, *n.x*. One who has long been laid up of sickness.
- uku LALISANA**, *v.t.x.z*. To cause to lie down; to cause to sleep. v.i. Used also in a reflective sense, thus confining the action to the actor. *Walala kona, ngobusuku obo*: He slept there, (caused himself to sleep there,) that night.
- uku LALISANA**, *v.t.x.z*. To lie down together; to lie in each other's company, so as to promote sleep by giving to each other a sense of security.
- isi LALO**, *n.x*. An old chronic sickness. z. An old wound or sore.
- uku LAMBA**, *v.i.x.z*. To hunger. *Ndilambile*: I am hungry.
- uku LAMRATA**, *v.i.x*. To be destitute of; to be empty of.
- uku LAMBELA**, *v.i.x.z*. To hunger for; to long for with appetite. *Banetamsanqa abanoku lambela, nonxanelana ubulungisa*: Blessed are they who hunger and thirst after righteousness.
- uku LAMBISA**, *v.t.x.z*. To cause hunger in another.
- um **LAMBO**, *n.x.z*. A river.
- uku LAMLA**, *v.t.x*. To interpose between contending parties, so as to make peace; to mediate. z. **uku Lamula**.
- uku LAMLELA**, *v.t.x*. To mediate for or on account of others. z. **uku Lamulela**.
- um LAMLI**, *n.x*. A mediator. z. um *Lamuli*.
- uku LANDA**, *v.i.x*. To follow on the scent, as a dog in hunting. The difference between this word and *Ukulandela* is, that *Ukulanda* means to follow a thing or animal lost to sight. *Ukulandela* means rather to follow that which is still in open sight, or mentally so; but in *Zulu*, *Ukulanda* has precisely the same meaning as *Ukulandela* in *Xosa*.
- i **LANDA**, *n.z*. A bird which follows cattle, and eats the ticks from off them; hence its name, from *Ukulanda*: To follow.
- isi LANDA**, *n.z*. A Kaffir needle, about the length of a lead pencil, and about its thickness at the thickest end, and pointed at the other end. Before the introduction of the English needle this was the only instrument

used by the Kaffirs for sewing with. Holes were made in the material, and the thread, made from the sinews of the shoulder of the ox, was run through the aperture to form the stitch. The only use of the *Isilanda* now among the Kaffirs is for taking out thorns from the foot or hand, and making holes, as in leather or harness.

uku LANDELA, v. i. x. z. 1. To follow after; to pursue. *Ndilandela inkosi*: I am following the chief. See *Ukulanda*.

uku LANDELANA, v. t. x. z. To follow one after another, as persons walking in a narrow footpath.

um LANDELI, n. x. z. A follower.

uku LANDULA, v. i. x. z. To refuse a request from disinclination to comply. See *Ukulandula*.

uku LANDULELA, v. t. x. z. To make excuses or to apologize for another.

i LANGA, n. x. The sun in the firmament.

um LANGA, n. x. A blemish in the eye; a cataract of the eye.

i LANGABI, n. z. A flame of fire.

i LANGATYE, n. x. A flame of fire.

uku LANGAZELELA, v. i. x. To long for a thing; to desire eagerly or earnestly. *Umpefumlo wam ulangazelela indlu yika Yehovah*: My soul longeth for the Lord's house.

isi LANGAZELELO, n. x. z. Desire; intense longing for a thing; longing expectation.

LAPA, adv. Here; in this place. This form is used with *kwa*, to denote, "This very place." *Hlala kwa lapa*: Remain in this very place; remove not from it.

LAPO, adv. There; in that place. Used after *kwa*, denoting that *very place*. *Waqla kwa lapo ukufuna ituba lokuze ambulale*: He began there, at that very place and time, without delay, to seek for an opportunity to kill him.

LASE, x. Referring to nouns of spec. 2 sing. it denotes locality. : Ilizwe lase Rini: The country about Graham's Town. Ilizwi lasezulwini: The heavenly word; the word uttered in heaven.

i LAU, n. z. A newly married woman's hut.

um LAU, n. z. A medicinal plant, of a stringent nature.

ubu LAU, n. x. An aromatic substance; a perfume for the person.

uku LAULA, v. t. x. z. 1. To govern; to rule over.

2. To perform the incantations previous to a large hunt, upon which dependence is placed for success in the hunt.

3. To use enchantments.

um LAULI, n. x. z. One who governs; a governor. z. 1. One who practises jokes.

2. One who foretells events.

3. One who jests, or invents fictions as tales.

Lawo, x. One of the forms of the dem. pro. Those. Spec. 2 plu. *Lazo amazwi*: Those words.

i Lawo, n. x. A Hottentot; a man of the Hottentot nation.

i LAWOKAZI, n. x. A Hottentot woman; a woman of the Hottentot nation.

LAZA, x. And it or he, then it or he. Spec. 2 sing. See *Ukuza*, at No. 2 b of its meanings.

LE, x. z. Dem. pro. simple form spec. 3rd sing. and 6th plur. *Lendoda*: This man. *Lemilambo*: These rivers. See under the explanations of the letter L, as to its use before nouns.

Lik, adv. x. z. Far away. When used in this sense it is emphasized. *Bavela Lik!* They come from afar. *Makube Lik kumi!* Let it be far from me!

Li, pro. x. Contraction of *Leyo*: That, Spec. 3 sing. *Those*, spec. 6 plu. See *Leyo*.

um LE, x. Soot. z. *Umule*.

um LEBE, n. x. The lip. *Imilebe yomlomo*: The lips of the mouth.

i LEBE, n. x. z. *Pudendum foeminae*.

isi LEBE, n. x. The under lip in animals. uku LEKUZA, v. i. z. To toss the head up and down, as in a haughty manner by man, or as some herds in travelling.

um LEMBELELE, x. A hindrance; that which causes delay, or protracts; prolixity. A long, prosy address or speech would be called an *umlemelele*.

ubu LEMBU, n. x. 1. The green shiny substance on stagnant water.

2. The soft part of a pumpkin or gourd, containing the seed. z. The substance of a spider's web. Hence applied to the web itself, or a lady's veil, or any soft, fine fabric in gauze, muslin, or woollen texture.

i LEMUNE, n. x. z. A lemon or orange. Kaffirized from the English *lemon*.

- uku LENGALENGA, v. i. x. z. To hang ; to be suspended ; to dangle in the air.
 um LENGALENGA, n. x. z. A curtain ; a hanging ; anything hung up in an extended form.
 uku LENGALENGISA, v. t. x. z. To hang up as a curtain.
 uku LENYA, v. t. x. 1. To lick.
 2. To stretch out towards and wave about in a threatening manner, as flames of fire darting out and waving about towards a person, or the tongue of a serpent when meditating an attack.
 um LENZE, n. x. z. A leg ; in animals the hind leg.
 uku LEPUZA, v. t. x. To froth up, as yeast on fermented liquor, or the bubbling of water from stagnant mud ; to froth at the mouth. z To put forth filaments, as the ear of maize, or Indian corn, before it ripens.
 uku LEQQA, v. t. x. 1. To race cattle.
 2. v.t. To leap ; to run with a leaping motion.
 uku LETU, v. t. x. z. To approximate a thing ; to bring a thing near. *Leta* umtwana apa : Bring the child here.
Letu, x. Poss. per. pro. spec. 2 sing. Ours. Ilizwe *letu* : Our country.
 isi LEVVU, n. x. z. 1. The chin.
 2. A species of grass.
 LEYO, x. Dem. pro. spec. 2 sing. and 6 plur. That, or Those ; that, or those there. *Leyo* 'ndhlu : That house there. Imilambo *leyo* : Those rivers there.
 Li, x. 1. Pronominal verbal prefix, and verbal medial spec. 2 sing. As the *verbal prefix*, it is the *nom.* to the verb ; as the *verbal medial* it is the *accusative* to the verb. As the verbal prefix it is placed *before* the verb ; as the verbal medial it is *inserted between the aux. verb which forms the tense*, and the root verb. *Liya*-baleka ihashe : (It) the horse runs. *Ndiyalitanda* ihashe : I love (it) the horse.
 2. *Li* is the euphonic particle and substantive verb of nouns of spec. 2 sing. and as such is prefixed to nouns and adjectives, to denote "*it is.*" *Li*-hashe kihle elo : That is a beautiful horse. Ilizwe libanzi : the country is extensive. Ilanga libomvu : The sun is red.
 i LIBA, n.z. A grave, so called after bu-

- rial, when filled up, not applicable while still open and empty.
 uku LIBALA, v. i. x. z. 1. To forget ; to be negligent ; to be careless. *Walibala* ukuza : He forgot to come. *Ulible* umsebenzi wako : You are neglecting your work.
 2. To idle away time ; to loiter. *Ulible* intonina endhleleni ? Why have you loitered in the way ?
 uku LIBALISA, v. t. x. To divert attention towards an object ; to amuse, entertain, interest another, so as to hinder from his proper employment ; to cause a person to while away his time. *Ungandilibalisa* : Don't divert my attention ; don't hinder me.
 uku LIBAZISA, v. t. x. z. To make, or cause, carelessness ; to cause forgetfulness ; to delay a person.
 u LIBO, n. x. z. The first fruits of a garden or a field. Kuyahliwa *ulibo* lomhlaba : The first fruits of the earth are now eaten.
 um LIBO, n. x. z. 1. The first tender shoots of pumpkin and melon vines.
 2. That which belongs to generation or production, either in the animal or vegetable kingdom. Hence used for a genealogy, or a generation of men ; that which is genital.
 i LIBA, n.x. An inheritance.
 LIKWA LILO, x. It is even the same, or the very same. Referring to a pronominal form of spec. 2 sing. (See *Li* and *Kwa*) *Likwa-lilo* ihashe besitata ngalo : It is even the same, or the very same, horse we were speaking of.
 uku LILA, v. i. x. z. To weep ; to lament ; to wail ; to mourn.
 uku LILELA, v. t. x. z. To weep ; to lament for, or on account of ; to mourn for, or on account of.
 isi LILI, n. x. A place in the native house set apart for the occupation or use of any particular person or persons, for sitting or sleeping in. *Isilili* sabafazi : the part occupied by the women. *Isilili* somminindhu : The spot or space occupied by the proprietor of the house.
 LILIPINA, adv. x. Which of the two ? Spec. 2 sing. *Lilipina* ilizwi ulitetayo ? Which of two words do you utter ?
 isi LILO, n. x. z. Mourning ; lamentation ; weeping.

- um LILO, n. x. z. Fire; a burning; a conflagration.
- LILO, x. It is it. Spec. 2 sing. *Lilo ilanga*: It is (it) the sun. *Lilo izi-buko ebeaiwele kulo*: It is (it) the ford by which we crossed. *Li-hashe lenkoaina?* Is it the chief's horse? *Ewe lilo*: Yes, it is it.
- uku LIMA, v. t. x. z. To dig; to cultivate. in LIMA, z. A small garden. x. *Indima*.
- isi LIMA, n. x. A cripple; one disabled; a deformed person.
- uku LIMALA, v. i. x. z. To hurt oneself, as by a contusion, or violence done to the person.
- um LIMANDLELA, n. x. A land boundary; the limits of a garden, of cultivated lands, or of a country.
- uku LIMAZA, v. t. x. z. To hurt or injure the person; to wound and bruise by violence; to wound in battle.
- uku LIMEKA, x. To have the property or capacity of being properly cultivated. Usually used in the neg. *Awulimeki umhlaba*: The ground will not turn up well, is difficult to plough.
- uku LIMELA, v. t. x. z. To plough for another. *Zundilimela intaimi yam*: Come and plough my land for me.
- isi LIMELA, n. x. The Pleiades. *Isilimela sesitwasile*: The Pleiades have appeared, or risen.
- um LIMI, n. x. A husbandman; a cultivator.
- isi LIMO, n. x. z. A ploughing; cultivated land. z. Any vegetable crop, but not cereal.
- uku LINDA, x. 1. To wait for. *Ndiyakum-linda endlwini*: I will wait for him in the house.
2. To watch; to be on the alert. *Silinda isela*: We are watching for a thief.
- uku LINDANA, x. To wait or watch for one another. *Masilindana endlwini yentlanganiso*: Let us wait for each other at the House of Assembly.
- i LINDI, n. x. A hollow place in the ground; a small pit. Any part of the country which abounds in small hollows or pits is called, *Iizwe lamalindi*: The country with *lamalinde*, or pits.
- um LINDI, n. x. A watchman; a guard. z. The native corn pit made in the cattle fold as a storehouse.
- um LINDO, n. x. z. 1. A watch; the period.

- of a watch, either by night, or as the period of active service on a ship, as the first or second watch.
- isi LINDO, n. x. z. Watching; waiting; vigilance.
- uku LINGA, v. t. x. z. To attempt; to try; to make an effort; to venture.
- uku LINGANA, v. i. x. z. To be equal to, either in weight, or strength, measure, or quality. *Inkabi zilingene ngamandisa*: The oxen are equal in strength. *Ababanta balingene ngobukulu*: These people are equal in rank.
- uku LINGANISI, v. t. x. z. 1. To measure and compare one thing with another. *Masinganisi ngobude bazo*: Let us ascertain their comparative lengths. *UTixo akanaku linganisa nento*: God is not to be compared with, or measured with any thing.
2. To try the comparative strength or excellency of any thing. *Masinganisa amandalisa etc*: Let us try our comparative strength.
- uku LINGANE, n. x. z. A companion; a comrade.
- uku LINGANISELA, v. t. x. z. 1. To proportion one thing to another. *Nditenga ngokulinganisela ngemali endinayo*: I buy according to the money I have.
2. To apportion by measure. *Linganisela ngesositya esikulu*; Measure by the large basket.
- uku LINGISA, v. t. x. To make a feint, as if to strike another. z. To imitate; to mimic another person.
- um LINGANISELO, } n. x. A measure.
- isi LINGANIBELLO, }
- um LINGANISI, n. x. z. One who measures.
- isi LINGANISO, n. x. z. A dimension; weight; pattern.
- um LINGI, n. x. z. One who attempts a thing.
- um LINGISI, n. x. One who makes a feint of striking another. z. A mimic; one who mimics or imitates another's actions.
- isi LINGISO, n. x. A feint. z. A mimicry.
- isi LINGO, n. x. z. A test; a trial; a temptation.
- uku LINGOZA, v. i. z. Te sob, or sigh from grief.
- isi LINGOZI, n. x. A sobbing; a crying.
- uku LINYAZWA, v. p. x. The passive of uku limaza: To hurt or wound. For the mutation of the *m* into *ny*, see the letter M.
- LINYE, adj. x. One. Spec. 2 sing. *Ihashe linye*: One horse.

- LIPINA, *adv. x.* Which? Spec. 2 sing. *Lipina ihache elinnamendu kunamanye?* Which is the swiftest horse?
- um LISA, *n. z.* One who gives pleasure and delight by his cheerfulness and vigour of character to others. Applied exclusively to young men or lads in their prime; a fine young man of a cheerful disposition.
- um LISELA, *n. x.* The youth of any place; young men in their prime and vigour.
- LISHUMI. Ten. See *Ishumi*.
- i LISHWA, *n. x.* A disaster; ill luck.
- uku LITTAZIWA, *v.p.x.* To be amused; diverted from a pursuit; to be hindered. From *ukuLibazisa*. For the mutation of the *b* into *ty* see the letter B.
- i LIVI, *n. x.* The cap of the knee.
- i LIWA, *n. x.* A precipice.
- LiYA, *x.* Tense form of the verb, present indicative, spec. 2 sing. *Ihashe liyabaleka*: The horse runa. This tense form of the verb is compounded of *Li*, the verbal prefix of spec. 2 sing., and *ya*, the root of *Ukuya*: To go; and means literally, *I go run*, or *I go love*, &c. Where it precedes the infinitive of the verb it forms the future tense, (indef.) *Liya kuhamba*: It will run. Lit. It goes to, or is about to, run. This analysis of this tense form of the verb applies also to, *baya, iya, siya, luya*, &c.
- uku LIZA, *v.t.x.* To give alms; to help one in necessitous circumstances by presents.
- i LIZO, *n. x.* An alms; a gift of charity. LO, *x. z. l.* A contraction of *Lovo*, dem. pro. spec. 1 and 6 sing. *Lomntu*: That man. *Lomlambo*: This river. (See *Lovo*, and the letter L.)
2. Future tense of the verb. Ind. mood, 2 spec. sing. *Lofiko ihashe*: The horse will arrive.
- isi LO, *n. x. z. 1.* A wild animal of the carnivora family.
2. The tapeworm of the intestines.
- uku LOBA, *v.t.x.z.* To catch fish with a hook. *z.* To cut open, as an abscess; to cut stripes on the person, so as to mark it, as is often done on Zulu girls. Hence, To write; to draw.
- um LOBOKAZI, *n. z.* A bride. The name given to a wife for some months after marriage. Compounded of

- Lobo*, from *Ukulobola*: To pay dowry, and *kazi*, the female termination. Lit. She for whom dowry has been paid.
- uku LOBOLA, *v.t.x.z.* To pay dowry for a wife. Among the Kaffir tribes every girl and woman is considered as *property*. As such, when marriage is proposed, it is the custom to pay to the father or guardian of the young woman who is sought in marriage a certain number of cattle, and to pay a further number when the marriage is consummated. This is the custom of *Ukulobola*. Until this custom is abolished woman must ever be degraded among the Kaffirs, as she is looked upon only as a species of *property*. While unmarried she is the property of her father or guardian, who disposes of her to the man who is willing to give the highest price for her in cattle, irrespective of her own choice and feelings; and when married she is looked upon by her husband as his property, for whom he has paid a price, and as one who is to bear him children, who are, when grown up, to be a source of wealth to himself, by disposing of them in marriage to other men. The progress of Christianity is gradually undermining this custom, and woman cannot be raised to her true position in the social scale until it is entirely abrogated. See *Uku-xama* and *Ukuxanywa*.
- uku LOBOLELA, *v.t.x.z.* To give dowry to the father or guardian. *Ndilobolele umkwe wam*: I have given dowry to my brother-in law.
- uku LOBOLISA, *v.i.x.z.* To demand dowry; to cause dowry to be paid.
- LODWA, *x.* Alone; nothing more. Spec. 2 and 5 sing. *Ihashe lodwa*: Only a horse. *Uluti lodwa*: A rod alone. *Lona lodwa*: It alone.
- uku LOKOTA, *v.i.z.* To invent; to design; to relate a fiction; to invent a fictitious narrative.
- uku LOLA, *v.t. x.* To sharpen on a stone, as an axe, or a knife.
- um LOMO, *n. x. z.* The mouth; the beak; the opening of anything, as a sack, or a cave.
- LONA, *x.* Dem. pro. spec. 2 sing. *Lona ihashe andi lazi*: I know not this horse.

- isi LONDA, *n.x.z.* A sore ; a running wound.
 uku LONDOLOZA, *v.t.x.z.* To care for ; to preserve with care ; to protect from evil.
 um LONDOLIZI, *n.x.z.* A protector ; one who defends and cares for another.
 i Longo, n.x.z. A cake of dry cow's dung. Plu. *Amalongo*.
 ubu LONGO, *n.x.z.* Fresh dung of cattle.
 um LONGI, *n.x.* A Cape canary.
 um LONYANA, *n.x.z.* A small mouth.
 LOPU, n.x. Vehement heat arising from a hot wind.
 i Lota, n.z. An ash heap.
 um LOTA, *n.z.* Wood ashes.
 LOVANE, n.x. A chameleon.
 i LOWA, n.x. A wild goose, or swan.
 Lowo umnta : That man. Umti lowo : That tree.
 uku LOZA, *v.i.x.z.* To whistle with a sharp whistle, as when a dog is called.
 uku LOZELA, *v.t.x.z.* To whistle for ; to call for by a whistle, as when calling a dog.
 um LOZI, *n.x.z.* A whistle ; the whistle caused by pressing the breath through a small orifice by contracting the lips. To whistle is expressed by, Ukwenza *umlozi* : Lit. To make a whistle.
 Lu, *x.1.* *Pronominal verbal prefix, and verbal medial, spec. 5 sing.* As *verbal prefix*, it is the *nom.* to the *verb*. Uluti *luwile* : The rod (it) has fallen. As the *verbal medial*, it is inserted between the tense form and the root verb ; it thus forms the *accusative* to the *verb*. Ndiya *kulufuna uluti* : I am about to seek a rod.
 2. It is the euphonic particle of nouns of spec. 5 sing., and as such answers for the *verb substantive*, before nouns of that spec. and the adjectives which qualify them. Uluti *lulungile* : The rod is good. Lentombi *ihudade wetu* : That girl is our sister. Before the *noun* the final *u* of *lu* coalesces with that of the noun ; but before the *adjective* it retains its full form.
 um LU, *n.x.* A heap of any loose substances, as of corn, or wheat, or gravel, or of pieces of meat as cut up in native fashion.
 LUBELU, *adj. x.* Yellow. The prefix changes with the spec. of the noun qualified. Inkomo *elubelu* : A yellow

- cow. Ihashe *elubelu* : yellow horse.
 uku LUCCALAGCALA, *v.t.x.* To drive a person from the presence of another ; to determinately refuse to listen to, or have intercourse with, a person.
 LUHLAZA, *adj. Green.* Umti *oluhlaza* : A green tree. Iqya *eluhlaza* : A green cloth.
 LUHLU, n.x. 1. A semicircular line formed by hunting parties, so as to enclose the game.
 2. A large ring of brass wire.
 uku LUKA, *v.t.x.z.* To plat ; to weave ; to braid.
 um LUKI, *n.x.z.* One who plats ; a weaver.
 isi LUKISO, *n.x.* Any instrument for weaving with, as a shuttle or a loom.
 LUKO, n.x.z. A plating ; a thing platted ; anything which is weaved.
 uku LUKUHLA, *v.t.x.* To cast down. Applied to the casting down, or of the removing, a person from his steadfastness or principles ; to delude ; to mislead.
 LUKUMI, adj. 1. Hard, as Umti *olukumi* : A hard tree.
 2. Severe ; stubborn in disposition. Umti *olukumi* : A hard, severe man ; one not easily entreated.
 LULA, *adj. x.* Light in weight. *Kulula* : It is light. Iyokwe *ilula* : The yoke is light.
 uku LULAMA, *v.i.x.* To submit with meekness. *z.* To become convalescent ; to recover from sickness.
 uku LULAMELA, *v.i.x.* To yield submissive obedience to another ; to act with meekness.
 aba LULAMILYO, *n.x.* Meek persons.
 LULAMO, n.x. Meekness ; submission ; patient obedience.
 uku LULEKA, *v.t.x.z.* To straighten a bent rod : hence, to instruct ; to guide ; to correct by instruction ; to set right by counsel or advice.
 LULEKO, x. Instruction ; guidance.
 isi LULU, *n.x.z.* A large basket made of coarse grass for storing corn.
 LULUPINA ? *adv.* Which ? which of the two ? Spec. 5 sing. *Lulupina ulwandle lukulu ?* Which of the seas is the greatest ?
 LULWANA, *adj. Very light ; the dim.* of *Lula* : Light. Into *ilulwana* : A

- very light thing ; a matter of slight consequence.
- i LULWANE,** *n.t.x.z.* A bat.
- uku LUMA,** *v.t.x.z.* To bite. Used figuratively for pain in the stomach. Isisu sam siya *ndiluma* : I have pain in my stomach. Lit. My stomach bites me.
- uku LUMBA,** *v.t.z.* To manifest skill in any piece of work ; to make an ingenious thing.
- uku LUMEKA,** *v.t.x.z.* 1. To light a candle or a torch.
2. *x.z.* To let blood by cupping.
- uku LUMEZA,** *v.i.x.* To set the teeth on edge, as by eating a gritty substance.
- uku LUMKA,** *v.i.x.* To be careful; to be circumspect.
- uku LUMKELA,** *v.i.x.* To be cautious of a person or thing ; to be wary.
- uku LUMKISA,** *v.t.x.* 1. To make wise ; to improve the understanding ; to teach wisdom.
2. To warn of danger ; to put upon one's guard.
3. To be put to a disadvantage by being deceived by another. When used in this sense, the passive form is used. Ukuze singalunyukiswa ngu Satane : Lest Satan should gain an advantage over us.
- isi LUMKO,** *n.x.* A wise, cautious, acute person.
- ubu LUMKO,** *n.x.* Wisdom, caution, experience.
- uku LUMLA,** *v.t.x.* To wean a child.
- i LUNDA,** *n.t.z.* The hump on the neck of an ox, by which it pulls in the yoke.
- u LUNDI,** *n.x.* The visible horizon.
- uku LUNGA,** *v.x.* 1. To be right. *Balungile* : They are right.
2. To go straight towards any object. *Lunga apo* : Go straight before you there.
3. To be prepared or ready. *Sesilungile* : We are now ready. *Aekalungi* : We are not yet ready.
4. To belong to a company or sect. *Ibandla alunge kulo* : The company or sect to which he belongs.
- i LUNGA,** *n.x.* 1. A righteous person ; one who *lungas*, does that which is right.
2. *x.z.* An animal with large white spots or patches on a black body.
- i LUNGAKAZI,** *n.x.z.* A black and white cow.
- i LUNGALEGWABA,** *n.x.* A bird about the size of a cuckoo, with white stripes on the wings.
- LUNGE,** *adv.* From *uku lunga* : To be on the side of one party as opposed to another ; to belong to. *Olunge ku Yehova makavele* : He that is on the Lord's side, let him come forth.
- uku LUNGELA,** *v.i.x.z.* 1. To prepare for ; to make ready for. *Useulungelena ukuhamba ?* Are you ready to go ?
2. To be in health and prosperity. *Kunjanina kuwe mhlobo wam ?* *Hai kusandilungela* : How is it with you, my friend ? It is still well with me.
3. To be fit or proper for. *Liyandilungela elo' hashe* : That is a proper or fit horse for me. *Akusa lungele 'nto* : It is no longer fit for, or good for, anything.
- uku LUNGELELANA,** *v.i.x.* To reciprocate good and kind acts towards each other.
- uku LUNGELELANA,** *v.i.x.* To be parallel to each other ; to correspond ; to be abreast, or side by side, one with another. *Indlela zombini zilungelelene* : The two paths are parallel to each other. *Amazwi abo, alungelelene* : Their words agree together ; they correspond. *Masihambe silungelelene* : Let us walk side by side.
- uku LUNGELELANISA,** *v.t.x.* To make even ; to make straight with each other.
- u LUNGELELWANO,** *n.x.* Equity.
- uku LUNGISA,** *v.t.x.* To rectify ; to do right.
- i LUNGISA,** *n.x.* A righteous person.
- ubu LUNGISA,** *n.x.* Rectitude ; straightforwardness ; righteousness ; goodness.
- uku LUNGISANA,** *v.t.x.* To do right to each other ; to amicably settle an affair by mutual concessions.
- uku LUNGISELA,** *v.i.x.* To prepare for another.
- isi LUNGISO,** *n.z.* A right action ; righteousness.
- u LUNQU,** *n.x.* 1. An overhanging precipice.
2. A prominent overhanging eyebrow.
- i LUNGU,** *n.x.z.* A joint of a limb ; a member of the body ; as, *Ilungu lomnve* : A joint of the finger. Also the joint or knot of a reed, sugarcane, or grass.
- um LUNGU,** *n.x.z.* An Englishman ; an European. The plural is *Abelungu*. It denotes one of a civilized nation.
- um LUNGUKAZI,** *n.x.z.* An Englishwoman ; a female of any European nation.

- isi LUNGULELA, n. x. z. Acidity of the stomach; indigestion.
 um LUNGUMABALA, n. x. A tree called the milk-wood tree.
 uku Lunguza, x. To peep; to look out sharply; to look out for a thing.
 u Lunqu, n. x. 1. An overhanging projection.
 2. An overhanging eyebrow.
 LUNYE, adj. x. One. Spec. 5 sing.
Uluti lunye: One rod.
 uku LUNYUKISWA, v. p. x. To be cautioned; to be warned; to be instructed. *Lomnta ulunyukiswa ngomnye*: That person is instructed, or warned, or put upon his guard, by another. *Ukulunyukiswa* is the passive of *Ukulunkisa*, which see. For the mutation of the *m* into *nyu*, see the letter M, 3.
 2. To be deceived; to be bamboozled; to be cheated. See *Ukulunkisa*, at No. 3 of its meanings.
 uku LUNYWA, v. p. x. The passive of *Ukuluna*: To bite; to be bitten. *Ndilunywa yinja*: I am bitten by a dog. For the mutation of the *m* of the simple form of the verb into *ny* in the passive, see under the letter M.
 LUPINA, adv. x. Which? Spec. 5 sing.
Lupina ufundiso? Which doctrine?
 LUSHICA, x. Tough; wiry. The prefix varies with the prefix of the noun it qualifies. *Uluti olulushica*: A tough rod. *Intambo elushica*: A tough reim or thong.
 Luzizi, adj. x. z. Sorrowful; wretched; distressed. From *Uzizi*: Sorrow. Lit. *Luzizi* expresses, "It is sorrow; it is wretchedness."
 u Ltsu, n. x. A hide of the smaller animals. The skin of a goat is called, *Utsu*; that of an ox is called, *Ietkumba*.
 u Lusu, n. x. The stomach.
 u LUTULI, n. x. Name of the month of June or July, so called because the dust (*Utuli*) is abundant, and the winds high.
 u Luvo, n. x. Healthiness; soundness of mind.
 LUYA. Tense form of the verb, pres. ind. mood, spec. 5 sing. *Luyagquma ulwandle*: The sea roars. Prefixed to the *infinitive* of the verb, it denotes future time. *Luya kugquma ulwandle*: The sea will roar. See *Liya*.
 Luzizi, adj. x. Dim; obscure; indistinct. *Ndibone luzizi*: I see in-

- distinctly. *Intaba zibonakala luzizi*: The mountains appear dimly.
 uku Lwa, v. x. z. To fight; to make war; to contend in conflict.
 LWA, x. Verbal prefix of the past indefinite tense of the verb, indicative mood, spec. 5 sing. *Lwaza usapo luka Sirayeli ukuya kufuya ilizwe*: And the children of Israel went to possess the land.
 u Lwabo, n. x. 1. A division; a portion.
 2. A decision or judgment in any disputed case.
 LWAKOWABO. See *Kowabo*.
 u LWALO, n. x. Opposition.
 u LWALUKO, n. x. Circumcision.
 u LWALWA, n. x. A flat, low rock.
 ubu LWALWA, n. x. The flatness of a low, thin rock. *Intaba inobulwalwa*: The mountain is characterized by flat-topped rocks.
 isi LWANA, n. x. z. 1. Any small wild animal; an insect.
 2. Worms in the intestines.
 u LWANDLE, n. x. z. The sea; the ocean. The plural is formed by changing the *u* into *i*. *Ilwandle*: Seas; oceans.
 u LWANDILE, n. x. A sound caused by a person or animal in running or walking.
 isi LWANTANA, n. x. z. The generic term for wild beasts of the smaller kind.
 u LWAVELA, n. x. z. 1. Inward alarm; fear of evil, arising from fear of the consequences of evil conduct.
 2. Suspicions of evil intentions on the part of others towards oneself.
 u LWAVILA, x. A description of river bird.
 LWAZA, x. Then it; and it. Spec. 5 sing. See *Ukaza*, at No. 2 b of its meanings.
 uku LWELA, v. t. x. z. To fight for.
 uku LWELANA, v. t. x. z. To fight for each other; to be confederate in war.
 ubu LWELWE, n. x. A long standing affliction; a chronic disease.
 um LWELWE, n. x. An infirm person; one long afflicted.
 u LWEZI, n. x. z. The name of the month October. In Zulu Kaffir u *Lwezi* means a grasshopper, with a shrill note like a cricket, which appears about the month of October, and from this circumstance doubtless the month has taken the name of *Ulwazi*.

- u **LWIMI**, n. x. z. 1. The tongue.
2. A lie. U tet' ulwimi: You speak a lie. Unolwimi: You have a lying tongue; you tell lies.
LWONA, x. Per. pro., spec. 5 sing. It. u Lwoxiko. See ulw Oyiko, under the letter O.

M.

1. **M** is a labial, and has the same uniform sound in Kaffir as in the European languages generally.

2. In the *passive* of verbs, the *ablative case*, and the *diminutive* of nouns, *m* changes into *ny*. Uku-tuma: To send. Uku-tunywa: To be sent. Udi-lifumene ihashelam: I have found my horse. Ihashe lam, lifunyenwe: My horse is found. Umlo-mo: Mouth. Emlo-yeni: In the mouth. Umlo-yana: A small mouth.

3. When *m* is followed by *k*, *l*, *z*, or *s*, it changes in the *passive* of the verb, and the *ablative* of nouns, into *nyu*. Uku-nqamla: To cut off. Uku-nqanyuwa: To be cut off. Uku-tumsa: To bruise. Uku-tunyuzwa: To be bruised.

4. When in the noun or verb *m* precedes *b* in the simple forms the *mb* is changed into *ny* in the *passive* of the verb and the *ablative* of the noun. Uku-bamba: To seize hold of. Uku-banjwa: To be seized. Uku-timba: To take captive. Uku-tinjwa: To be taken captive. Um-lambo: A river. Emlanjeni: In the river.

M is the pronominal verbal medial or accusative of the pro. 3 per. sing., and as such inserted between the tense form of the verb and the root. Ndiyamtanda: I love him.

uku **Ma**, x. 1. To stand still. Yima apo: Stand still there. To stand erect; to rise from a sitting or recumbent position to a standing erect position. Suka ume: Arise, and stand erect. To stop when walking. Yima wena: Stop there; remain where you are.

2. *Ma*, the root of *ukuma*, is used in forming the *imperative mood*. It is thus prefixed to the forms of the *present subjunctive* of the principal

verb to form the imperative. *Nditeta*: I speak, or am speaking. *Manditele*: Let me speak. *Sitanda*: We love, or are loving. *Masitande*: Let us love. In forming the imperative its primitive meaning is still retained. *Manditele*. Lit. Stand in your talk, that I may speak.

3. **UKUMA**, belongs to the class of irregular verbs which form their imperative by prefixing the particle *yi*. *Yima*: Stand thou. *Yimani*: Stand ye.

4. It denotes dependence, reliance upon another. *Simi ngawe*: We are upheld, are dependent on you. *Simi ngamandla asko*: We depend upon, are upheld by, thy strength. The perfect tense of *ma* is *mi*.

u **Ma**, n. x. z. My mother.

u **MABOPA**, n. z. A climbing plant with red roots; bits of which are much worn around the neck.

u **MABU**, n. z. A greyish bird, which has a booming cry.

u **MAPAVUKA**, n. z. An annual. Any plant that dies away in winter, and reappears in the spring.

uku **MAHLAZA**, v. t. z. To crush a thing; to smash.

u **MAHLUBE**, n. z. A small black bird.

isi **MAKADE**, n. x. An antique object. Lit. That which is of long standing. From *Ukuma*: To stand; and *kade*: A long time since.

u **MAKOLI**, n. z. 1. A young wife.

2. A stinging insect, like an ant.

uku **MAKULA**, v. t. z. To strike the face with the palm of the hand.

u **MAKULU**, n. x. My grandmother.

u **MALANE**, See um *Alane*.

u **MALATA**, n. x. The forefinger.

MALI, x. Tense form of the verb spec. 2 sing. imper. mood. *Mali-hambe ihashelam*: Let (it) the horse go.

i **MALI**, n. x. z. Current coin; money. **MALUNGA**,) adv. x. To be parallel **MALUNGELA**,] with. These words are used in a variety of meanings, all implying parallelism, or similarity of time, circumstances, or position. *Malungana nendiu yam*: Opposite my house. *Ngomso malungana nelixesa*: To-morrow, about this time. *Uhlala malunga api?* Whereabouts does he live?

Lit. What places are parallel to his residence?

MALUNGANA, *adv. x.z.* Opposite to. Followed by the conjunctive letter *n*. Lomzi *malungane* nendlu yam: That village is opposite my house.

uku MALUNGEZA, *v.n.x.* To be in a line with. Indlu yam *imalungela* nentaba: My house is in a line with the mountain.

im MAMBA, *n.x.z.* A large snake.

u MAME, *n.z.* My mother.

MAME! *x.* An exclamation of surprise = *Mawo*, which see.

uku MAMELA, *v.i.x.* To listen. (A Fingoe word.)

MAMO, *interj. x.* Expressive of surprise. *z. Mame!*

uku MANA, *v.t.x.* To continue an action or purpose. Uze *mana* ukusindceda Nkosi: Continue to help us, O Lord. It is the reciprocal form of the verb *Ukuma*: To stand; and signifies to stand continuously towards another, or to continue to act in a certain way. It is usually followed by the verb it qualifies in the infinitive, denoting the continued action of that verb. Ukuba *nimana* ukufuna naniyaku fumana: If ye continue to seek ye shall find. It is often used, entreatingly before another verb. Zu *mana* ukusilon-doloza Nkosi: O Lord, continue to protect us. It is sometimes used with *nga* prefixed, expressing strong supplicatory desire. *Ngamana* ukuba njalo: O that it might continue to be so.

MANDI. See *Mnandi*.

MANDULO, *adv. z.* Formerly; of old.

MANDUNDU, *adv. x.* A state of being worse. *Umandundu* lomuntu ofayo: The sick person is worse.

MANE, *x.* Four. Spec. 2 plu. Amadoda *mane*: Four men.

isi MANGA, *n.x.* A wonderful event; any extraordinary event which is contrary to the usual order of things.

uku MANGALA, *v.i.x.* To complain of the conduct of another; to lay an information against him; to commence a lawsuit against another. *z.* To wonder.

uku MANGALELA, *v.t.x.* To accuse a person of a crime or misdemeanour. *Umangalelwengubani?* Who accuses

him! *Umangalelwengu Faku*: He is accused by Faku.

um MANGALELLI, *n.x.* A litigant; one who lays an information, or institutes proceedings against another at law.

uku MANGALISA, *v.t.x.* To astonish; to cause wonder and astonishment.

um MANGALISO, *n.x.z.* A wonder; that which astonishes; that which is above comprehension; a miracle.

u MANGO, *n.x.z.* A ridge of country; an elevated tract of land.

MANJE, *adv. z.* Now; just now; at this very moment.

u MANTYINGEYAKA, *n.z.* A very poisonous snake, of a dark brown colour.

uku MANYA, *v.t.x.* To bind close together, as with a thong or reim; to bind several pieces into one, so as to make one strong piece, as spars are bound together in ship building.

uku MANYALISA, *v.i.x.* To winch from pain.

uku MANYANGA, *v.t.x.* To roll together, as a carpet, or a mat.

uku MANYELANA, *v.t.x.* To bind one thing to another.

† MANZI, *adj. x.z.* Wet; moist. Ingubo *imanzi*: The garment is wet or damp. From *Amanzi*: Water.

MASI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti masi*: To be misty or beclouded in mind, so as to cause indifference to passing events.

1 MASI, *n.x.* Indifference; forgetfulness of mind; a beclouded understanding.

MASIKISI, *adj. x.* Vile; detestable. Izinto *ezimasikisi*: Vile, detestable things.

MASINYA, *adj. x.z.* Quickly; speedily. Yenza *masinya*: Do it quickly.

uku MATA, *v.n.x.* To be stupefied.

MATANCI, *adv. x.* Before; first in order of time. Ufike *matanci*: He arrived first. Ndimbone *matanci*: I saw him first.

MATATU, *adj. x.* Three. Spec. 2 plu. Amahashe *matatu*: Three horses. *Matatu* mashumi: Thirty. Lit., Three tens.

MATANDATU, *adj. x.* Six. Spec. 2 plu. Amadoda *matandatu*: Six men.

uku MATASA, *v.t.x.* To stupefy.

uku MATSHEKA, *v.n.x.* To be cast down; to be sad. Ewe, ngati, lomantu umatsheke kunene: Yes, it would

- seem that that person is much cast down.
- i MATSHISI, n. x. z. Matches. Kaffirized from the English.
- MAWO ! x. 1. An exclamation of surprise. Wonderful ! prodigious.
- u MAWOKULU, n. x. My grandmother. 2. An exclamation of sorrow. *Mawo ! umtwana wam* : Alas ! my child = *Mamo*.
- MAXA, } adv. x. When ; at the time. MANXA, } Maxa ifikileyo londoda : When that man arrived.
- uku MAXAMAYAZA, v. n. x. To be confused ; to be at a loss to give an answer, or to explain a course of action.
- MAYELA, adv. x. Near to ; in a certain locality; about such a place; thereabouts. Kekaloku kwati *mayela* pakati ekuteteni : Now it came to pass about the middle of the conversation. Indlu ka Danga *mayela* naleyko ka Damon : Danga's house is near to, in the same locality, as Damon's.
- i MAYELI, n. x. A mile. Kaffirized from the English.
- uku MBA, v. t. x. z. 1. To dig holes, as for planting trees. 2. To dig up from the ground. *Yimba amatapili* : Dig potatoes.
- u MBALMBAI, n. z. A cannon. The history of this word is peculiar. When the first cannon was being landed at Natal, the natives who were bringing it on shore asked the Englishman who was superintending the operation what its name was, and he replied, "I will tell you *by and bye*," wishing to keep them close to their work. Not understanding the sentence properly, they called out, "*Mbai-mbai*," concluding that that was its name, and since that time a cannon has been thus called.
- MBALWA, adj. x. z. Few. The prefix changes with that of the noun qualified. *Bambalwa abantu* : Few persons. *Zimbalwa inkomo* : Few cattle.
- uku MBAMBATA, v. t. x. z. To pat, as a dog.
- uku MBAMBAZELA, v. t. x. 1. To pat a child to sleep. 2. To pat the breast, as in joyous surprise.
- uku MBARAZA, v. t. x. To box or slap the ear of another; to thump with the hand. z uku *Mbebeza*.
- uku MBELA, v. t. x. z. To dig for, or for the purpose of finding something in the ground. *Simbela imiti* : We are digging, that we might plant trees. *Simbela igolide* : We are digging for gold.
- isi MBELEMBELANA, n. x. A short stout person or thing.
- uku MBEEMBEZA, v. i. z. To talk a great deal; to vex by incessant talk.
- MBENDE, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti 'mbende* : To determinately follow; to follow hard after. *Inja itene 'mbendenenyamakazi* : The dog kept close to the game, and would not leave it.
- MBI, adv. x. Another of a different sort. The prefix varies with that of the noun referred to. Umnitu *wumbi* : A different person. Ihashe *limbi* : A horse of a different description.
- isi MBOHO, adj. x. The eighth. Inyanga *eyesimboho* : The eighth month. *Umlambo ovesimboho* : The eighth river.
- MBOHO, adj. x. Eight. The prefix varies with the spec. of the noun qualified. *Inkomo ezimboho* : Eight cattle. *Amahashe amboho* : Eight horses. *Izitya ezimboho* : Eight baskets.
- MBOHO, adj. x. Oval; elongated. Ilitye *elimboho* : A large pebble of an oval shape.
- uku MBOZA, v. t. z. To put a thing under another, as a fowl under a box.
- MDAKA, adj. x. Dim coloured. See im DAKA, where examples are given.
- ubu ME, n. x. Standing ; relative position to another ; rank.
- uku MEKA, n. x. The being, or substance of a person or thing. *Ukumeka kuka Tixo* : The being of God.
- izi MEKO, n. x. The essentials of any person or thing ; attributes. The singular is i *Meko* : Attribute. *Izimeko zika Tixo* : The attributes of God.
- uku MELA, v. t. x. To withstand ; to stand before a person so as to oppose his progress ; to defy.
- uku MELANA, v. t. x. To stand in a defiant posture towards each other.
- n MELELO, n. x. A path for water on a descent.
- um MELWANE, n. x. A neighbour.
- uku MEMA, v. t. x. 1. To call or invite to

- an entertainment or feast, or gathering of any description.
2. To cite at law; to bring an action at law against a person.
- uku MEMANA, *v.t.* 1. To go to law one with another; to implead one another at law.
2. To give a friendly invitation to each other.
- uku MEMEKA, *v.t.x.* To carry a child on the back.
- uku MEMELA, *v.t.x.* To invite, or call to a gathering for another person.
- uku MEMELELA, *v.t.x.* To invite for another; to convey an invitation for another.
- u MEMELO, *x.* An invitation to an entertainment or feast.
- i MEMETSHANE, *n.x.* A small worm or caterpillar found in gardens. It eats the seed in the ground before it vegetates.
- uku MEMEZA, *v.t.x.z.* To call aloud to a person.
- [uku MEMEZELA, *v.t.x.* 1. To call to a person to come near. *Zummemezele apa:* Call him to come near.
2. To call aloud to a person for another. *Zundimemezele u John:* Call John here for me.
- [uku MEMEZANA, *v.t.x.z.* To call aloud to each other.
- isi MEMEZO, *n.x.z.* A loud call; a shout.
- u MENDO, *n.x.* A highway; a public road.
- u MENDU, *n.x.* Speed; swift progress.
- uku MENEMENE, *n.x.z.* An excuse; an evasion; insincerity; shiftiness of conduct. *Umntu onobumememene:* A man of uncertain conduct; one not to be trusted; a person who is apt at subterfuges.
- uku MENEZELELA, *v.t.x.* To impose upon; to humbug.
- uku MENYEZELA, *v.i.x.* To shine; to emit light; to glisten; to reflect light, as a mirror.
- u MENZI, *n.x.* The Creator. From *Ukwenza:* To make.
- i MESE, *n.x.z.* A knife. Kaffirized from the Dutch, *Mes.*
- uku METSHA, *v.t.x.* To commit fornication.
- METSHO, *adv. x.* A word used in familiar conversation, meaning: Wait a little; don't talk so fast; give me time to speak. *Metsho kona mhlobo wam:* Just stop there, my friend, and allow me to speak.
- u METYISA, *n.x.z.* The cud in animals.
- i MFAMA, *n.x.* A blind person.
- uku MFAMA, *n.x.* Blindness. *z.* A state of destitution.
- uku MFAMKISA, *v.t.x.* To blind; to cause blindness.
- im MFANGAMFANGA, *n.z.* Anything rough on the surface, as cloth. *Ingubo emfangamfanga:* A rough cloth.
- ama MFENGU, *n.x.* The people called Fingoes by the English. The word properly means, Wanderers; destitute persons; those who wander about seeking work. It was the name given by the Kaffirs to the Fingoes when they first came among them in a destitute state from the country now named Natal, about A.D. 1828.
- uku MFENGUZA, *v.t.x.* To wander about in search of employment. From this word is derived the name of the Fingoes, *Amanfengu.*
- i MFIME, *n.z.* The sugar-bird of Natal.
- uku MFIMPITA, *v.t.x.* 1. To suck up water through the teeth, so as to prevent any substance therein from entering the mouth.
2. To suck marrow from a bone.
- MFUPI, *adj. z.* Short; stumpy; thick; squat in figure. *Umntu omfupi:* A short, thick-set person. *Inkomomo emfupi:* A thick-set beast.
- MFUTSHANE, *adj.* Short. The prefix changes with the noun qualified. *Indiela emfutshane:* A short path. *Umntu omfutshane:* A short man.
- 'MHLANA, *adv. x.* In the day, or in that day, referring to some particular period of time. *'Mhlana weza kum:* The day he came to me.
- MHLANA, *adv. x.z.* In the day, or in that day. *Mhlana wafika ngawo:* On the day of his arrival. *Mhlana wosindiso:* In the day of salvation.
- MHLOPE, *adj. x.* White. The prefix varies with that of the noun qualified. *Ihashe elimhlope:* A white horse. *Indlu emhlope:* a white house.
- abe MI, *n.x.* Inhabitants. From *Ukuma:* To remain in the same place. *Abemi bomhlaba:* Inhabitants of the earth.
- uku MILA, *v.i.x.* To grow. Applied especially to the growth of plants and vegetables.
- uku MILISELA, *v.t.x.* To graft. From *Ukumila:* To grow. *Ukumilela:* To

grow for. *Ukumilisela* is lit., *To cause to grow for*.

MILLO, *n. x.* 1. Standing, or character, arising from constitutional peculiarities, as applied to mankind.

2. Applied to the inferior animals, it means, Kind, or species. *Inkomomo ngemilo yazo*: Cattle after their kind. The word is derived from *Ukumila*: To grow; and is descriptive of the *mental* growth or constitution of a man, that which gives him a *distinctive character*; and also to the *physical peculiarity* of the different kinds of animals, and of the feathered tribes.

isi MILLO, *n. x.* 1. The growth of mind or body; the *natural bent* of a person's disposition, when applied to man; the nature of an animal.

2. The *growth* of a person or animal, referring to the whole *figure*, or *contour*. *Umhle isimilo sake*: She is a comely figure. Lit. Her growth is comely.

MINA, *x.* Myself; I myself.

im MINI, *n. x.* Day, as distinguished from night.

uku MINXA, *v.t.x.* To hold fast by pressing, as a substance between the hands, or in a vice, or a person crushed in a crowd. Applied also to the effects of weeds in a garden, so closing up on a plant as to smother and choke it, so as to prevent its growth.

uku MINYA, *v.t.x.z.* To drain a vessel in drinking; to swallow the whole contents.

isi MINYA, *n. z.* One who tells the whole truth, who keeps back no circumstance connected with it. From *uku Minya*: To empty; to exhaust the contents.

uku MINYELA, *v.t.x.z.* To drain out the last drop from a calabash or milk-sack; to exhaust, by draining off; to empty of the contents, by draining.

uku MINZA, *v.i.z.* 1. To gulp; to swallow glutonously; to drink in large quantities.

2. To drown.

isi MINZI, *n. z.* A glutinous ravenous person.

u MINZO, *n. x.* 1. Gluttony; voracity.

2. The gullet, or the swallow.

uku MISA, *v.t.x.z.* To cause to stand; to

stand a thing up. *Misa apa*: Stand it up here.

2. To establish; to confirm. *Nelizwi endilitetileyo, ndiya kulumisa*: And the word which I have spoken, I will establish.

uku MISELA, *v.t.x.z.* To appoint; to institute.

isi MISKO, *n. x.* An ordinance; that which is ordained or instituted.

uku MISELWA, *v.p.x.z.* To be appointed **uku MISWA**, *{ v. i. x. z.* or ordained to. *Nge xeshaelimisewyo*: At the appointed time. *Umsebenzi bebe miselwa wona*: The work for which they were ordained, or to which they were appointed,

isi MISO, *n. x. z.* A statute; an institution.

uku MITA, *v.i.x.z.* To become pregnant. In the perfect tense, the final vowel is turned into *i*. *Lomfazi umiti*: That woman is pregnant.

uku MIRISA, *v.t.x.z.* To make pregnant.

uku MIWA, *n. x.* To be choked, or suffocated. *Ndimiwa lutuli*: I am choked with dust.

uku MIZA, *v.t.x.z.* To absorb.

u MIZO, *n. x.* The gullet. **z. u Minzo**.

uku MKA, *v.i.x.* To depart; to go away. **z. Ukumuka**.

uku MKELA, *v.t.x.* To depart to a certain place mentioned. *Mabemkele e-Rini*: Let them go to Graham's Town. **z. Ukumukela**.

MNANDI, *adj. x.z.* Sweet to the taste; pleasant; that which gives delight. The prefix changes with the noun qualified. *Amanzi amnandi*: delicious water. *Ukutya okumnandi*: Pleasant food. *Izinto ezimnandi*: Delightful things.

MNYAMA, *adj. x.z.* Dark; black. *Sekumnyama*: It is already dark. *Inkomomo emnyama*: A dark, black cow.

ubu MNYAMA, *n. x. z.* 1. Darkness; blackness. The ablative is often used, as:—*Sisebumnyameni*: We are in darkness.

2. Ignorance. *Sisebumnyameni ngayo lonto*: We are in ignorance, or uninformed, respecting that matter. *Bumnyama kanye*: It is entire darkness.

isi MO, *n. x. z.* Standing; rank; relative position.

u MOBA, *n. x. z.* A sugar cane.

isi MBATI, *n. z.* Oysters. **x. Imbara**.

- Moru, *n. x.* A fatherland beast.
 i Moru, *n. x.* Pleuropneumonia; lung sickness in cattle.
- Molo, *n. x. z.* Good morning. Used as a common mode of salutation. *Moloni*: Good morning to you. Molo is Kaffirized from the English *Morning*.
- u Molokazana, *x.* See um Olokazana, under the letter O. *z. Umalo-kazana.*
- u MONA, *n. x. z.* Envy; suspicions; jealousy. The word for *jealousy*, in the sense of being solicitous to defend the honour of, or to be concerned for the character of, one's own or another's reputation or welfare, is, *Ikwele*, or *Ubuukwele*.
- u MONDE, *n. x.* Patience; long suffering. It is connected with the noun it qualifies by the conjunctive letter *n.* *Umntu onomonde*: A patient person. Lit. A person who has patience.
- uku MONDELA, *v. i. x. z.* To look steadfastly at a person.
- u MONDI, *n. z.* A sweet, aromatic herb, used for flatulence.
- u MONDLO, *n. z.* The shin bone (*Tibia*).
- u MONGO, *n. x. z.* 1. Marrow of a bone. 2. Pith of a tree.
- isi MONGOMOGO, *n. z.* A wonder; an astonishment. *x. Umangaliso.*
- u Monoye, *n. x.* Blood from the nose. *z. Umongozimo.*
- u MOWANE, *n. z.* A trap made of poles, for catching wild animals.
- u Moya, *n. x. z.* 1. Wind; air; breath. 2. Spirit. The plu. is *Omoya*.
- ini Moyoya, } *n. x.* A poor, distressed, destitute person.
- uku MPABAZA, *x.* See uku *Mbaraza*.
- MPASALALA, *adj. x.* The standing of two things in opposite directions. An ox with horns standing in opposite directions would be called, *Inkabi empasalala*.
- 'MPOFU, *adj. x. z.* Yellow, or cream colour. The prefix varies with the prefix of the noun qualified. In-komo *empofu*: a yellow cow. Ihashe *elimpofu*: A cream-coloured horse.
- ubu MPOFU, *n. x. z.* A yellow or cream colour. *z. Poverty; destitution.*
- uku MPOMPOMELA, *v. t. x. z.* To rush out, as water towards a particular spot. *Umtombo ompompozelayo*, emlan-
- jeni: A fountain that gushes out into the river.
- uku MPOMPOZA, *v. t. x. z.* 1. To gush out, as water from a gushing fountain.
2. Applied figuratively to rapid speaking; prattle; senseless talk.
- uku MPUMPUTA, *v. i. x. z.* To grope about, as in the dark; to feel about for the way, as one blind.
- ubu Mtori, *n. z.* Sweetness; that which is pleasant to the taste.
- uku MUKA, *v. t. z.* to depart; to go away. *x. Ukmuka.*
- uku MUKELA, *v. t. z.* To depart to a certain place. *x. Ukunkela.*
- isi MPUMPUTI, *n. x. z.* One who gropes about, as a blind man.
- uku MUNDA, *v. t. x. z.* To suck anything.
- MUNCU, *adj. x. z.* Sour. The prefix changes with that of the noun qualified. *Limuncu isonka*: The bread is sour. *Utywala obumuncu*: Sour beer.
- uku MUNDA, *v. t. x. z.* To eat. A woman's word. See uku *Hlonipa*.
- u MUNGU, *n. z.* Chaff of mealies, or Kaffir corn.
- isi MUNGULU, *n. z.* A dumb person.
- isi MUNGUMUNGWANE, *z.* A cutaneous eruption; a kind of itch.
- uku MUNGUNYA, *v. t. x. z.* To suck anything by retaining it in the mouth, as a sweet; to munch.
- uku MUNYA, *v. t. x.* To suck, as a child at the breast. Fingoe word.
- MUSA, *v. x. z.* Do not; you must not. This is an imperative form of the verb, expressive of entreaty. It is used like *Mana*, and some others of the aux. verbs, before the infinitive of the principal verb. *Musa ukwenza lonto*: Don't do that. *Musa kumbeta umntwana wako*: I entreat you not to beat your child.
- i MUSA, *n. z.* A description of whitish beads.
- uku MWAMWATEKA, *v. i. z.* To smile.
- MXINWA, *adj. x.* Narrow. Applied to a narrow pass, or gateway. *Indlela emzinwa*: A narrow pathway. *Isango elimzinwa*: A narrow gate, or gateway.

N.

The letter N has in Kaffir a dento-nasal sound. When it precedes or is followed by a vowel, it has the same sound as in the English words *Nay*, *Name*, &c., as in *Ukuna*: To rain. *Namnye*: Not one. When N precedes the letters *d*, *g*, or *j*, it combines with them a semi-nasal sound. *Nd'hamba ngendela elungileyo*: I walk in a right path. *Yenje njalo*: Do so. *Siyakwenje njanina?* How shall we do? or in what manner shall we act?

Na, x. A particle, used, 1. As the reciprocal form of the verb, when added to the root verb. *Ukutanda*: To love. *Ukutandana*: To love one another.

2. It is prefixed to certain forms of the personal pronoun to form the dem. pronouns, and expresses, *Here it is, there it is*. *Nali ihasha*: There is the horse. *Nangu umntu*: Here is the person. These forms, varying as they do according to the spec. of the noun referred to, will be found in their proper places in the dictionary.

3. It is used as expressing the proposition *with* before nouns and pronouns. *Nditeta nave*: I am speaking with thee. *Besifika nababantu*: We arrived with these people.

4. It is used as a conjunctive particle, expressing, *and*, *also*, &c., before nouns, the infinitive of the verb, and often before the other parts of speech. When thus used the final *a* of *na* coalesces with the initial vowel of the noun or verb, *i* changing into *e*, and *u* into *o*. *Indoda nenja yake*: A man and his dog. *Umfazi nomntwana wake*: A woman and her child. *Ezulwini nasem-hlabeni*: In heaven and in earth. *Kwonke waqalayo nokuwenza no-kukufundisa*: All that he began to do and to teach. When N is used as a copulative conjunction before a word commencing with a consonant, no elision of the *a* takes place. *Ngapantsi napenzulu*: Below and above. *Pezu kwam, napexu kwabantwana bam*: On me, and on

my children. *Lendlela imfutshane ku naleyo*: This path is short compared with that. In negative propositions, N.A. is often a *disjunctive* particle. *Ningabi namali zegolide nezesilivere*: Provide neither gold nor silver. *Abafuni 'sibane, nasikanyise selanga*: They need no candle, neither light of the sun.

5. It is inserted between the simple forms of the relative and demonstrative pronouns and nouns, with a *verbal* power, expressing the sense of the verb, *To have*. *Umntu onabantwana*: A person that has children. *Irele elinenhlangoti zimbini*: A sword that has two edges. *Indoda enamahashe amaninzi*: A man who has a large number of horses.

6. It is the sign of the interrogative, when added to a word or sentence. *Ubabonilena abantwana?* Have you seen the children? *Zi sikilena, inkomo zako?* Have your cattle arrived? *Bangapina abantu?* How many people are they?

7. Inserted between the neg. pronominal prefix of a verb and a noun it has a privative power, expressing, I have not, They have not, &c. *Andinamali*: I have no money. *Abanzikomo*: They have no cattle.

8. It denotes comparison. *Elihashe kinamendu ku naleya*: This horse is swifter than that. *Umntwana uyasebenza kakulu.ku nogise*: The child excels his father in work.

9. Na is used to denote ability to perform a thing, when prefixed to certain nouns and pronouns used in connection with active verbs. *Unamandla ukwenza oko*: He has strength, or ability, to do this. *Unako u Tixo kuwo lamatiye ukumvusela intsapo u Abraham*: God is able of these stones to raise up children unto Abraham.

um **Na**, n.x.z. A younger brother. Contracted from *Umninawa*. Used thus: *Umnakwetu*: Our brother. *Umnawako*: Thy brother, &c.

um **Na**, v.i.x.z. An eruption, with sores, on the head of a child.

uku **Na**, v.i.x.z. To rain. The noun *imvula*, rain, is generally used with the verb. *Liyana imvula*: It rains. Lit It (referring to the heavens) rains rain.

- NABO, *pro. x.* And they also with them.
z. There they are.
- uku NABULUKA, *v.i.x.* To open or stretch out. The heavens may be said to be *Nabulukile*: Stretched out. Amazulu *anabulukile* pezulu: The heavens are stretched out above.
- uku NABUZELA, *v.i.z.* To creep; to crawl, as an insect.
- uku NAFUNA, *v.i.z.* To be sticky, glutinous, viscous.
- uku NAKA, *v.t.x.* To commission a person to perform a difficult undertaking. The *Zulu* meaning of this word is much the same as uku *Nakana* in the *Kosa*. z. To take an interest in; to fix the mind on. Wayibona into entle *wanaka* kuyo: He saw a beautiful thing, and took an interest in it, became attached to it.
- NAKALOKU, *x.* And now. Compounded of the conjunctive particle *na* and *Kaloku*: Now. It has always a reference to some circumstances or events before spoken of, and is *inferential* in its meaning. *Nakaloku* Bawo, ndenzele ubungwalisa kwangokwako wena, ngobuncwala obo endibe ndinabo kuwe lingekabiko elizwe: And now, O Father, glorify me with Thine own self, with the glory which I had with Thee before the world was.
- uku NAKANA, *v.i.x.* 1. To begin to comprehend; or understand.
2. To perceive; to discern. *Babakanana* ukuba babenaye u Yesu: They took knowledge of them, (perceived, from their conversation,) that they had been with Jesus. Kodwa *akunakana* u Paulusi ukuba abanye babe ngaba Sadusi nabanye babe ngaba Farisi: And when Paul perceived that the one part were Sadducees, and the other Pharisees. Kute, ukuze ndiyinakane lento: It was thus, I perceived this thing. The radical meaning of this word is, to receive impressions from the circumstances of a case, or the course of events which cause an *inference* to be drawn therefrom by the mind.
- NAKANYE, *adv.x.z.* Not once; not at all; never. This is a very strong expression of a negative character when used with a verb. Andiyikwenza lonto *nakanye*: I will never do that thing. Wo kuvu-

- mana? Will you consent? *Nakanye!* No, never!
- i NAKAZI, *n.x.z.* A cow with white spots.
- i NAKAZI-EBOMVU, *n.x.z.* A red cow with white spots.
- i NAKAZI-EMNYAMA, *n.x.z.* A black cow with white spots.
- NAKO, And it. See *Na*, at No. 9 of its meanings. *Nako* is also the conjunctive form of the pronoun, spec. 8. And it; or, And it also. z. Here it is.
- NAKU, *pron.x.* Conjunctive form of the pronoun, spec. 7. And it; or, And it also. z. Here it is.
- NAKUBA, *adv.x.z.* And although; and even if; notwithstanding that. *Nakuba* imbi ndoyitabata: Although it is ugly I will take it. *Nakuba* bonke beya kuhamba, ndiya kusala mma: Notwithstanding that all de-part I will remain.
- NAKUBENI, } *adv.x.* Even in that
NAEKUBENI, } case.
- um NAKWABO, *n.x.z.* A sister's brother. For the brother of a brother, see um *Na*, *Umninawe*, and *Umkulue*.
- um NAKWETU, *n.x.z.* Our brother. A brother belonging to the same family, but not by the same wife.
- um NAKWENU, *n.x.* Your brother; one of your house or family. See um *Na*.
- i NALA, *n.x.z.* An animal with white spots, more generally applied to an ox thus marked. *Inkomo ezinala*: Cattle with white spots.
- NALI, *x.* Here it is; there it is. Spec. 2 sing. *Nali ihashe*: Here is the horse.
- in NALA, *n.z.* Plenty; abundance of food.
- NALINYE, *x.* Not one. Spec. 2 sing. Anditetanga *nalinye ilizwi*: I did not speak a single word. See *Namnye*.
- NALO, *x.* There it is. Spec. 2 sing.
- NALU, *x.* Dem. pro. spec. 5 sing. Here it is. *Nalu usana*: Here it is, the infant; or, Here is the infant.
- NALUNYE, *x.* Not one. Spec. 5 sing. See *Namnye*.
- NAMA, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nama*: To fasten upon; to adhere to. *Ute nama amehlo ake kumi*: He fastened his eyes upon me.
- isi NAMA, *n.x.z.* A kind of burr grass. So called because it attaches itself firmly to a person's clothes when walking among it. See *Nama*.

- uku NAMATA, *v.i.x.z.* To determinately persevere in endeavouring to attach guilt to a person; to lay hold of determinately.
- uku NAMATELA, *v.t.x.z.* To adhere to; to cleave to; to steadfastly and tenaciously adhere to. *Namatela Enkosini*: Cleave to the Lord.
- uku NAMATELISA, *v.t.x.z.* To cause to adhere; to cement.
- uku NAMATESLA, *v.t.x.z.* To seal, as with wax.
- isi NAMATLO, *n.x.z.* Adhesion; cohesive ness.
- uku NAMAZA, *v.i.z.* To become firm; to become dense. Izulu *lisnamaza kuwa amatosi odwa*: The heaven, or the atmosphere, continues quite thick, dense, or firm, and there fell a few drops only.
- i NAMBA, *n.z.* A boa constrictor; a python. z. A rattlesnake.
- isi NAMBA, *n.z.* A slow walker; one who always lingers behind; a quiet, indifferent, inoffensive person, but wanting in energy.
- i NAMBEZULU, *n.x.* A long, slender, green snake, which inhabits trees. z. i *Nandezulu*.
- uku NAMBITA, *v.i.x.z.* To retain a thing in the mouth, because it is palatable; to relish. *Fingoe* word.
- isi NAMBUMAMBU, *n.x.* An inert, slow person or animal; a creeping thing in movement. z. isi *Namba*.
- uku NAMBUZA, *v.i.x.* To move slowly; to creep along slowly.
- isi NAMBUZANE, *n.x.* An insect; a creeping creature.
- uku NAMBUZELA, *v.i.x.* To creep as an insect; to go on the hands and knees. z. uku *Nabuzela*.
- uku NAMEKA, *v.t.x.z.* 1. To plaster.
2. To glue, or fasten together by cement.
- NAMHLA, *adv.x.z.* To-day; this day.
- NAMHLANE, *adv.x.z.* This very day.
- NAMNYE, *adj.x.* Not one. Spec. 1 sing. Akashiya *namnye oseleyo*: He left not one remaining. See *Nanye*.
- uku NANAZELA, *v.i.x.* To flutter, as a mother bird over her young, or as young birds who are beginning to fly.
- uku NANDIPA, *v.i.x.* To be the subject of joyous expectation. *Ndinandipile kuba kuza ku fika umkuluewe, kwa nodade bam bevela ngapesheya*

- kwolwandle: I am filled with joy and anticipation because my brother and sister are coming from beyond the sea.
- uku NANDIPISA, *v.t.x.* To cause joy and joyous anticipation.
- uku NANELA, *v.t.x.* To exchange shouts of joy; to exhilarate; to cheer; to respond to a favour, by shouting for joy and gratitude.
- isi NANKO, *n.x.* A shout of joy; a manifestation of gratitude.
- NANGA, *x.* Dem. pro. spec. 2 plu. Here, or there, they are. *Nanga amahashe*: Here are the horses.
- NANGO, *x.z.* The same as *Nanga* and *Nangu*, which see.
- NANGOKU, *adv.x.* And now; at this time. *Nangoku, ndisatsho*: And now I still say so.
- NANGONA, *adv.x.* Allowing that; notwithstanding; be it even so. *Nangona uteta njalo asiyi kuvuma*: Notwithstanding you speak thus, we will not consent. *Nangona kujnjalo jeng' ukuba uthilo, akulungile noko*: Even allowing it is as you say, it is not right nevertheless.
- NANGU, *x.z.* Dem. pro. spec. 6 sing. Here it is; there it is. *Nangu umlambo besiteta ngawo*: Here is the river respecting which we were speaking. *Nangu umlilo*: Here is the fire.
- NANGUYA, *x.z.* Dem. pro. spec. 6 sing.
1. There it is. *Nanguya umango*: There is the ridge of country. *Nanguya umnyama*: There is a rainbow.
2. And behold. Wena kumkani ubukangela, *nanguya umfane-kiso umkulu*: And thou, O king, sawest, and behold a great image.
- NANI, *x.* Per. pro. Conjunctive form. Ye also; with you.
- NANYA, *conj.x.* This is one of the forms whereby verbs are connected; in grammatical construction it gives a conditional character to the sentence. It is placed between the principal verb and the infinitive of the verb which expresses the sequence of the action which the principal verb expresses. Celani *naniya kupiwa*: Ask, and ye shall receive. Funani *naniya fumana*: Seek, and ye shall find.
- NANKU, *x.z.* Dem. pro. spec. 8. Here, or

there, he, she, or it is, or they are. *Nanku* is also frequently used in the 1st per., both sing. and plu. *Nanku* ndilapa : Here I am. *Nanku* silapa : Here we are.

NANKUYA, x. z. Dem. spec. 1 sing. There he is. *Nankuya* umuntu lowo benimfunayo : There is the person whom ye were seeking.

NANTONINA? x. And what things?

NANTSİ, x. z. Dem. pro. spec. 3 sing. and 6 plu. Here they are. *Nantsi* imilambo enamanzi : Here are rivers of water. *Nantsi* indoda esityebe : Here is a rich man.

u **NANTSİ**, n. x. z. Used to express the English phrase, "What do you call him," when the person speaking has forgotten the name of the person referred to.

i **NANTSİ**, x. The same as *Unantsi*, but applied to *things*; *Unantsi* being applied exclusively to *persons*, and *Inantsi* to *things*.

u **NANTSİKA** and i **NANTSİKA**, the same as *Unantsi* and *Inantsi*, which see.

NANTSİYA, x. z. Dem. pro. spec. 3 sing. and 6 plu. There it is; there they are. *Nantsiya* indlu yam : There (it) is, my horse. *Nantsiya* imiti : There (they) are, the trees.

NANYE, adv. x. None; not one. Spec. 3 sing. Here the particle *na* has a negative power, and is prefixed to *nye*, one, to express "Not one." The *verbal medial* is inserted between the *na* and *nye*, according to the species of the noun referred to, as, *Nalinye*, spec. 2 sing. *Namnye*, spec. 1 sing. These forms, as referring to all the species of nouns, both sing. and plu., will be found in their proper places in the Dictionary.

uku **NANZA**, v.t. x. z. To approve of; to esteem; to be pleased with; to respect. The negative form denotes that the thing spoken of is little regarded, is lightly esteemed. *Abazinanzi* impahla zake : They lightly esteem his possessions.

NANZI, x. z. Dem. pro. plu. spec. 2 plu. Here they are. *Nanzi* inkomo : Here are the cattle.

NANZO, x. z. Dem. pro. spec. 2 plu. Here, or there, they are. *Nanzo* inyamakazi : Here are the game.

NANZIYA, x. z. Dem. pro. spec. 2 plu. There they are in the distance. *Nanziya* intaba zika Matuwana : There are the Matuwana mountains in the distance.

NAPAKADE, adv. x. z. 1. Ever; everlasting.

2. Never. *Andiyi kuvuma, napakade!* I will never consent, never! When thus used, it means, lit., "I will not consent for ever;" that is, "I will continue my non-consent, or refusal, for ever."

u **NAPAKADE**, n. x. z. Eternity; that which never ends.

u **NGUNAPADE**, n. x. z. The eternal One; He who is eternal; He who has no end.

NASE, x. Conjunctive prefix to the ablative of nouns, the final vowel being elided. *Nasendhlwini* : And in the house. *Nasemlanjeni* : And in the river.

NASI, x. z. Dem. pro. spec. 4 sing. Here it is. *Nasi* isiqingqi : Here is a pit.

NASINYE, x. Not one. Spec. 4 sing. *Nasinye* isizwe : Not one nation. See *Nanye*.

NASIYA, x. z. Dem. pro. spec. 4 sing. There it is. *Nasiya* isixeke : There is the city.

NASO, x. Conjunctive form of the per. pro. spec. 4. And that. *Naso*-sicaka : And that servant. z. There it is.

NAYE, x. z. Per. pro. spec. 1, sing. conj. form. He also; with him. U John wahamba *naye* : And John went with him. Siya kubamba kunye *naye* : We shall go together with him.

NAYO, x. Per. pro. spec. 3 sing. conj. form. It also; with it.

NAZA, aux. v. And ye. This form of *Ukuza* : To come, is used conjunctively to connect two parts of a sentence, and has reference both to that preceding and that which follows. *Kufuti kangakananina* ndinibize, *naza* anavumake ukuva ! How often have I called you, and ye refused to listen!

NAZO, per. pro. spec. 3 plu. conjunctive form. They also; with them.

NCA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti*

- nca*: 1. To stick to; to adhere, as one substance to another.
 2. To hold fast to a pursuit or course of conduct.
- i Nca**, *n.x.z*. Grass of the fields.
- Ncaca**, *adj. x*. Unripe. Its prefix varies with spec. of the noun qualified. *Amazimba ancaca*: Unripe corn.
- uku Ncaca**, *v.t.x.z*. To move a person's residence from one place to another; to reside in different localities.
- In Ncakanaka**, *n.x*. The Uvula; the membrane attached to the soft palate, and hanging over the glottis or back part of the tongue.
- in Ncalo**, *n.x*. Ants, the description which build the large ant heap.
- uku Ncama**, *v.i.x.1*. To give up a thing; to forego a thing for some particular purpose. *Ute u Kristu, wabuncama ubungewalisa bake ngenxa yokukululu kwetu*: Christ left (laid aside) His glory for our salvation.
 2. To give up a project or undertaking in despair or discouragement. *Sendincamile lonto*: I have abandoned that undertaking. *z*. To eat, or *finish* eating, before starting on a journey.
- uku Ncamatisa**, *v.i.x.z*. To stick to; to adhere to.
- uku Ncamatisela**, *v.t.x.z*. To glue together; to seal, as a letter.
- i Ncamazana**, *n.x*. Small birds.
- uku Ncamba**, *v.t.x*. To give in charity; to communicate to one who is in need.
- uku Ncambela**, *v.t.x*. To give over to; to impart. *Ukumncambela indaba umntu*: To give a person the news.
- i Ncame**, *n.x*. The end of a thing.
- uku Ncamla**, *v.t.x*. To taste a thing, as food; to take a little just to taste. Used especially to denote the native custom of sipping a little of the milk by the person presenting it to another before giving it to him. This custom has doubtless arisen from a fear of being poisoned by the drink offered. *z*. *Uku Bamula*.
- um Ncamli**, *n.x*. One who tastes food for the chief. This is an appointment always made at the chief's residence, where a person always tastes the food offered to the chief before he (the chief) partakes of it. *z*. *Umcamuli*.
- um Ncancato**, *n.x*. A narrow and dangerous path, where the traveller has to "cancata," or step warily.
- uku Ncangazela**, *v.i.x*. To tremble as with fear or cold.
- in Ncanda**, *n.x*. A porcupine.
- i Ncane**, *adj. z*. Small.
- in Ncasa**, *n.x*. Flavour; that which affects the taste.
- uku Ncatama**, *v.i.x*. To hide behind an object, by passing behind it, as hiding the person behind a tree.
- uku Ncatamela**, *v.t.x*. To lie close for; to hide the person for a purpose.
- ubu Ncatu** *n.x*. Moderation, especially in food or drink. *z*. *Incunu*.
- in Ncatu**, *n.x*. An abstemious person.
- uku Ncatya**, *v.t.z*. To keep close to a person or thing, either by walking with him, or by determinately following him with accusations and imputations of guilt.
- uku Ncaza**, *v.t.x*. To ask a person to give tobacco or snuff. *Ndiza kuncaza kuwe mhlobo wam*: I am come to ask tobacco of you, my friend.
- uku Ncazela**, *v.t.x*. To give tobacco or snuff to another. *Ndincazole mhlobo wam*: Give me a little tobacco, my friend.
- i Nceba**, *n.x*. A wound, inflicted as in conflict, by a sharp weapon.
- in Ncoba**, *n.* Kindness; amiability of disposition; tender feeling.
- uku Nceda**, *v.t.x.z*. To help; to assist.
- i Ncede**, *n.x*. A wren.
- u Ncedo**, *n.x.z*. Help; assistance.
- uku Nckelela**, *v.t.x*. To coax; to wheedle; to persuade by flattery.
- um Nckeleti**, *n.x*. A wheeler; a flatterer; one who endeavours to gain over another by smooth, coaxing words.
- in Ncekru**, *n.z*. An officer or servant of the royal household.
- ubu Ncekru**, *n.z*. Office discharged by an *Incekru*.
- in Ncekukazi**, *n.z*. A female servant performing the same service as an *Incekru*.
- uku Ncela**, *v.t.z*. To suck as a child, or a calf, from its mother.
- um Ncelle**, *n.z*. A strip of grass left as a boundary between gardens.
- in Ncema**, *n.z*. Grass for thatching.
- uku Ncencesha**, *v.t.x*. To lead out water for irrigation.
- um Ncencesha**, *n.x*. A water furrow; a stream led out for irrigation.

uba NCENDENCENDE, x. Tenderness ; softness of feeling ; a want of vigour and manliness of feeling.
 uku NCENDEZELA, v. i. x. To manifest nervousness ; to be timid.
 uku NCENGA, v.t.z. To entreat ; to persuade ; to beseech in tender and affectionate words. x. uku *Cenga*.
 in NCOTE, n.z. A small brown bird ; a species of lark. x. u *Celu*.
 uku NCETEZA, v.t.x.z. To inform against ; to betray ; to calumniate ; to misrepresent ; to scandalize. The word properly and radically denotes the giving of *private* information respecting a person ; and as this is usually of a calumniatory character, it is made to express *scandalizing*.
 uku NCETZELA, v.t.x. To speak privately to one person for another, so as to obtain for him a favour. Wandi-ncetezela enkosini : He spoke for me to the chief.
 uku NCETEZISA, v.t.x.z. To induce another to speak evil of a person, whether by bribery or persuasion ; to suborn ; to induce one person to inform against another.
 i NCENESHA. See in *Cencesha*.
 um NCETZEI, n.x.z. A traducer ; a betrayer.
 in NOI, n.x. A jackal.
 isi NOI, n.x. The name of an animal, as of a horse.
 i NOIBA, n.x. The name of the Kie River, which is the boundary of the Cape Colony on the S.E.
 in NOIBI, n.x. A mechanic.
 ubu NOIBI, n.x. Skill in workmanship.
 uku NOIBILIKISA, v.i.z. 1. To melt ; to dissolve. x. uku *Nyibilika*.
 2. z. To feel comfortable ; to be in a state of ease and comfort.
 uku NOIBILIKISA, v.t.z. To melt ; to smelt ; to dissolve. x. uku *Nyibilikisa*.
 uku NOICA, v.t.z. To lean upon or against.
 NOICANANA, adj.x. Very small ; the diminutive of *Ncinane*.
 NOINANE, adj.x. Small ; little. The prefix changes with that of the noun qualified. Isizwe *einincinane* : A small nation. Ilizwe *elincinane* : A small country. z. *Ncane*.
 ubu NOINANE, n.x. Smallness ; diminutiveness ; insignificance.
 uku NOINCITA, v.t.x. To demolish ; to extirpate ; to kill and destroy ; to make

an end of an opponent by killing him outright.
 uku NCINDA, v.t.x. To dip a sop into gravy or soup when eating. z. To dip the *fingers* into food or soup, and thus to eat by the hand.
 in NCINDI, n.x. Pure liquid honey, as found in the white virgin part of the comb.
 um NCINDO, n.z. Thin porridge made from the substance strained from the Kaffir beer.
 uku NCINKELA, v.t.x. 1. To squeeze ; to press upon. Uyandincinezela : You are pressing upon me.
 2. To oppress. z. uku *Cindzela*.
 in NCINIZELO, n.x. Oppressions ; tribulations.
 in NCINIBA, n.x. An ostrich.
 uku NCINTA, v.t.z. To out-do another, as at a game, or in hunting.
 uku NCINTISANA, v.t.x. To vie with each other ; to endeavour to out-do each other.
 uku NCINZA, v.t.z. To pinch ; to nip ; to bite or sting, as mustard.
 ini NCINZA, n.z. A maid-servant who is also a concubine.
 uku NCIPA, v.i.x.z. To grow less.
 uku NCIPERKA, v.i.x.z. To decline ; to walk away. Amanzi ayancipeka : The water is failing, wasting away.
 uku NCIPISA, v.t.x.z. To make less ; to reduce, to diminish.
 ubu NCIPRO, n.x. Diminution ; reduction.
 uku NCITSWA, v.x. To be made less. The passive of uku *Ncipa*. For the change of the *p* into *tsh* see the letter P. This form is used to express neglect towards a person or persons in the general distribution of food, or rewards and favours. Bapiwa bonke, ngokuninzi kanti ndincitshwa mina : They all receive abundantly, but I am left without, or receive sparingly.
 i NOO, n.x.z. Red and white ox.
 uku NOOKA, v.t.x. To converse.
 i NOOKAZI, n.x.z. A white cow.
 i NOOKAZI EBOMVU, n.x. A white and red cow.
 uku NOOKOLA, v.t.x.z. To hold free intercourse ; to converse ; to chat ; to joke ; to speak familiarly, as among friends.
 in NOOKUTI, n.x. A bug.
 uku NOOLA, v.x. To defile oneself ; to con-

- tract filth. z. To ill-treat; to ill-use.
 uku NCOLISA, v.t.x. To defile; to foul; to pollute.
 uku NCOMA, v.t.x. To highly value; to extol a thing as of great value.
 uku NOOMULA, v.t.z. To pull up or off, as grass from its sheath, and leaving the roots in the ground.
 um NCONCO, n.z. Young maize, up to the time when the grains are formed on the cob.
 i NCONONI, n.x. A mosquito. z. *Inse-sane*.
 uku NCONDEBEZA, x. To do a thing carefully. z. To speak out frankly on any point.
 u NCONDO, n.z. A lame person or animal.
 uku NCOTUKA, v.i.x.z. To fall off, as hair from an animal.
 uku NCOTULA, v.t.x.z. 1. To pluck off, as hair from a skin.
 2. To extract, as a thorn from the flesh.
 uku NCOTYOBIA, v.t.z. To cut the hair from the head.
 i NCOZANA, n.x.z. A little of anything; a small part.
 i NCOZANYANA, n.x.z. A very small quantity of a whole.
 in NCUKA, n.x. A wolf.
 ubu NCUKA, n.z. Wolfishness of disposition. Umuntu *onobuncuka*: a fierce, tyrannous, severe, voracious person.
 in NCUA, n.x. A stabbing spear; a bayonet.
 i NCULU, n.z. An abstemious person, one who eats little.
 uku NCUMA, v.i.x. To smile. z. *Ukunameteka*.
 uku NCUMANCUMEZA, v.i.x. To simper; to smile continuously.
 uku NCUMEZA, v.i.x. To smile with an air of carelessness.
 uku NCUNCA, v.t.x.z. To suck up any liquid into the mouth, as through a native strainer made of rushes, for sucking thick milk from.
 uku NCUNOUTEKA, v.i.x.z. To be very much reduced by sickness; to have little flesh on the bones.
 ubu NCUNU, z. Abstemiousness; moderation; order; regularity. x. ubu *Ncau*.
 um NCUNUBA, n.x. A willow tree, that species which grows wild on river banks.
 uku NCUNZA, v.i.x. To dip a sop into milk;

- to dip anything into milk which absorbs it, for the purpose of sucking it out. The Kaffirs often eat their thick milk in this manner.
 um NCUNZA, n.x. A small dipping stick, made of rushes and tied together with a bushy end for dipping into milk, to eat thick milk with.
 NcwA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ncwa*: To clear all off; to sweep off clean, as in taking all there is in war. Hambari, niti ke nakufika nitimbe, niti *ncwa*: Go, and when ye arrive take captive, and make a clean sweep, letting nothing remain.
 NCWABA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ncwaba*: To doze; to snooze.
 u NCWABA, n.z. A wealthy, well-to-do person; one of the chiefs of the land.
 uku NCWABA, v.i.z. To become rich; to have a fine appearance or complexion, as one unaccustomed to labour. When a native is well oiled, and his skin appears soft and shining, he is said to *Ncivaba*.
 ubu NCWABA, n.z. Wealth; riches. Umantu *onobuncwaba*; A wealthy person; a person in circumstances which exempt him from labour.
 uku NCWABAZA, v.t.x.z. To bury; to inter.
 i NCWABA, n.x.z. A grave; a sepulchre. Before Christianity was introduced into the Kaffir and Zulu country, the natives conferred the honour of sepulture on their chiefs and great men only; thus the grave was called an *Incivaba*, from *Uncivaba*: Wealth, indicating that a wealthy person, or one of royal blood, lay there.
 uku NCWABAZA, v.i.x. To open and shut the eyes, as if asleep; to be drowsy.
 uku NCWABELA, x.z. 1. To bury in a specified place. Bamncibabela emdeni welifa lake: They buried him in the border of his inheritance.
 2. To bury for another.
 i NCWADI, n.x. See in *Cwadi*.
 ubu NCWANE, n.x. A collection of beautiful things.
 ubu NCWANGU, n.x. Villany; vice; viciousness.
 i NCWANGU, n.x. 1. An abandoned, vicious, mischievous person.

2. Used also adjectively. Umuntu *onencwangu* : A vicious person ; an ill-disposed person.
 uku **Ncwasa**, *v.i.x.* To entertain an intention towards a person of asking a favour of him, or of proposing some project to him, but from a feeling either of fear or prudence, to postpone mentioning it from time to time, and then to introduce the subject by a roundabout way ; to hint at; to mention slightly; to allude to.
Nowazi, *adv.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nowazi* : To begin to become twilight; to begin to be dusk ; denoting the time of evening twilight.
 uku **Ncwela**, *v.t.x.z.* To cut into strips or thongs.
 uku **Nowina**, *v.i.x.* To utter a sharp cry caused by pain ; to utter a suppressed groan.
 i **Nowina**, *n.x.* A sharp cry caused by pain.
 in **Ncwinowi**, *n.z.* The sugar bird.
 Nda, *x.* Verbal prefix 1st per. sing. past time. *Ndafika* : I arrived.
Ndaku, *x.* Tense form of the verb 1st pers. sing. sub. mood. When I. *Ndaku fika* : When I arrived, or, When I arrive.
Ndakuxelela, *x.* I can tell you, or, I can assure you. This word is used in familiar conversation in the above sense ; thus, Yinyaniso umhlobo wam, *ndakuxelela* : It is true, my friend, I can assure you. Ngabantu abalungileyo, *ndakuxelela* : They are good people, I can tell you.
Ndandinga, *x.* Tense form of the verb. I did not. *Ndadingatanda* : I did not love.
Ndandingasayi, *x.* Neg. tense form of the verb, prefixed to the infinitive of the verb. And I will no more, or, And I will not again. This form implies a reference to some circumstance or circumstances of a conditional character. Geinani imiyalelo yam *ndandingasayi* kunohlwaya : Keep My commandments, and I will no more be angry with you.
Ndanga, *x.* Tense form of the verb. Followed by another verb it denotes, I was as if I were. *Ndanga ndifile* : I was as one dead. *Ndanga ndi-*

- sezulwini* : I was as if I were in heaven.
 u **Ndasa**, *n.z.* One of the months, commencing about the middle of January in the Roman Calendar.
Ndawonina? *adv.x.* Which place ? Compounded of *Indawo* : Place, and *Nina* : Which. Uteta *ndawonina?* Which place do you speak of?
Ndawonye, *adv.x.z.* In one place ; together. Sihleli *ndawonye* : We live together in one place.
Ndaye, *x.* Tense form of the verb, past indef. 1 per. sing. *Ndaye nditeta* : I spoke.
Ndaza, *x.* Compounded of *Nda*, verbal prefix, 1st per. sing. past time, and *Za*, the root of *Ukuza* : To come. It is a conjunctive form whereby two verbs are connected, implying *continued action*; answering to the English sense of "then," when some action which is *already completed* is referred to, and the actor continues his narrative, by speaking of other acts which immediately follow. *Ndati kuye kaundipe ndisele* ; *watoba umpanda wake*, *wati sela* : *Ndaza*, *ndati*, *uyintombi ka banina?* *Ndaza ndafaka ezacolo ezandleni zake* : And I said to her, Let me drink, I pray thee : and she let down the pitcher, and said, Drink. *And I asked her*, Whose daughter art thou? *And I put the bracelets upon her hands.*
u **Ndebeza**, *n.x.* A night hawk.
Ndedwa, *adv.x.* Alone. 1st per. sing. I alone. *Ndifeke ndedwa* : I have arrived alone. Often preceded by *mina*, the nom. of the per. pro. *Mina ndedwa* : I alone.
Ndi, *x.* Pronominal verbal prefix 1 per. sing. pre. tense. *Nditeta* : I am speaking, or, I speaking. *Ndi* is the verbal prefix 1 per. sing. used to connect two or more verbs conjunctively in the sub. mood. *Ukuze ndimbedeshe*, *ndimbulele*, *nditembe yena yewa* : That I should worship him, and give him thanks, and trust in him alone. *z. Ngi*.
 uku **Ndibaza**, *v.i.x.* = *Ndita*, which see.
Ndibe, *x.* Tense form of the verb, 1st per. sing. imper. tense. *Ndibe nditeta* : I was speaking.
Ndibendinga, *x.* I would therefore. *Ndibendinga' Nkosi ndibuza ukuba ndinga ngena apana?* I would there-

fore ask, Sir, if I can enter here.

N DIMI, *per.pro.x.* 1. I myself. *Ndimi ke*: It is I myself. *z. Ngimi*.

2. By me. Causal form of the pro. Denoting that I am the actor. *Yenzwa ndimi*: It is done by me. **N DIM-LO**, *pro.x.* I, or me myself. Usually used after an active verb. *Yenzwa ndim-lo*: It is done by myself. It is a contraction of *Ndimi lowo*.

uku NDINDA, *v.t.x.* To speak artfully, to insinuate, and in a winning manner to conduct a conversation so as to raise impure thoughts, and at the same time to gain the affections by artful means: to seduce. *z.* To ramble about in a listless, idle manner; to be indifferent to work, and bent only on enjoyment and pleasure.

N DINGA, Tense form of the verb, potential mood. I may or can. *Ndingahamba*: I can go. Also neg. form pre. imp. tense. I am not. *Ndinga tandi*: I am not loving

N DINI, *n.x.* A termination added to personal nouns for the purpose of calling attention. It is used in a familiar mode of address to a person or persons. *Umntu*: Person. *Mntu ndini*: You person. *Umfazi*: Woman. *Mfazi ndini*: You woman. *Indoda*: Man. *Ndoda ndini*: You man. *Nina ndini*: Ye, you there. The initial vowel in the above examples is dropped in accordance with the rule that in the vocative case of nouns the initial vowel is elided.

uku NDITA, *v.i.x.* To speak with hesitation from not being certain of the correctness of what is said.

uku NDITAZA, To talk fast; or to talk without meaning; to gabble.

i ai NDIVANDIYA, *n.x.* 1. Perplexity; intricacy.

2. The name of a plant eaten by the Zulu Kaffire to remove perplexity of mind; but especially by one who is accused of any crime, when guilty, to prevent confusion when before his judges.

N DIVYA, *x.* Tense form of the verb, 1st per. sing. pre. indic. mood. I am. *Ndiyateta*: I am speaking. Lit. I go speak; the *ya* coming from *Ukuya*: To go. Prefixed to the infinitive of the verb, it denotes

future time. *Ndiya kuteta*: I shall or will speak. *z. Ngiya*.

uku NDIVAZA, *v.i.z.* To wander about confusedly in thought and speech; to be distracted; perplexed.

uku NDIZA, *v.i.z.* To fly as a bird in the air. *Izinyoni ziyanida pezulu*: The birds fly high in the air.

ama NDLA, *n.x.z.* Strength; power; might; ability; authority; courage or capability to perform an action, or accomplish an enterprise. *Unamandla*: He is strong, able, powerful.

ili NDLE, *n.x.* An uninhabited district. Compounded of *Ilizwe* and *Ngapande*. Lit. A district outside as a moor, or a barren place.

izi NDLE, *n.x.* Places or districts which are uninhabited.

u NDLEBENDE, *n.x.* Amule. *z. Imbongolo*. **NDODWA**, *adv.x.* I alone. *Ndayenza lonto ndim ndodwa*: I myself alone did that.

um NDONDOSHOLO, *n.x.* A swelling caused by a blow.

uku NDONDOZA, *v.i.x.* To throb, or beat, like the pulse, or heart.

um NDOSU, *n.x.* A tree which grows on the banks of rivers; the wild willow. *z. Umunyezane*.

uku NDULUKA, *v.i.x.* To remove; to go away; to depart.

uku NDULULA, *v.t.x.z.* To dismiss; to send away.

i NDULO, *n.z.* A former thing; that which is of old. *Abantu bendulo*: Persons of a former race or generation.

u NDUNCE, *n.x.* The rectum. *z. Umdidi*. **isi NDUNDUNDU**, *n.z.* A weevil. *x. Inggo-kogwane*.

uku NDWEBA, *v.i.x.* To be shy; to be timid.

uku NDWEBELA, *v.i.x.* To be shy of; to have a nervous fear of; to dread.

i NDWEBO, *n.x.* Timidity; nervous fear.

u NDWENDWE, *n.x.* A company of people, who are strangers, and on a visit to a place. *z.* A company of people who accompany a bride to the residence of her future husband.

i NDWEZA, *n.x.* A robin.

NE, Four. It takes its prefix from the spec. of the noun it qualifies. *Inkomo zine*: Four cows. *Abantu bane*: Four people.

isi NE, *x.* The fourth. *Umyaka ovesine*

The fourth year. *Indlu eyesine*: The fourth house.

um Nz, n.z. Eldest brother. Often used in familiar conversation to any man older than the speaker.

Nedwa, x. Ye alone. Ni nedwa na? Are ye alone?

uku Nemba, v.t.x.z. To hit a thing; to strike a thing aimed at, as with a gun. z. To cement; to cause to adhere to.

i Nemba, n.z. Severe pains. Usually restricted to labour pains in child-birth. x. i Nimbaba.

i Nembezulu, n.x. A species of snake.

i Nene, n.x.z. 1. Truth; faithfulness. Yinenene lonto: That thing is true. Yenza ngenene: Act faithfully.

2. A worthy person; one who is incapable of mean actions; a reliable friend. Umuntu olinene: A truthful, reliable person.

3. A person of rank; a gentleman, as distinguished from the commonality. z. um Nene.

isi Nene, adv.x. The right side. Generally used thus, Kwe yesinene: On the right side; referring to a noun of spec. 3 sing. Kwe yesinene yen-deila. On the right side of the path.

aba Nenene, x. Lit. Those who have truth. Sincere persons; faithful ones; those who may be trusted. Plu. of Inene.

uku Nengga, v.t.x. To grind fine, as flour. z. To loathe; to nauseate; to have an aversion to; to abhor; to avoid all connection with.

um Nengo, n.x. A whale.

um Nenge, n.z. A sluggard.

uku Nengisa, v.t.z. To disgust.

um Nengo, n.x. Fine flour.

i Nenendini, n.x. A term of respect, used very much like the English word Sir, or Gentleman. 'Manene-nndini niv' apina, nisinga pina? Gentlemen, from whence come ye, and whither are ye going?

uku Neta, v.t.x.z. 1. To get wet from rain. Ndinetele: I am wet from rain.

2. To let in rain, as a leaky house. Indlu iyaneta: The house leaks, or admits the rain.

uku Netisa, v.t.x. To make wet, as from rain, or sprinkling of water.

i Nevu, n.z. 1. The mistletoe.

2. A parasitic plant, from which bird-lime is made.

3. Any viscous substance. x. Ingembu.

ama Newu, } n.x. Beautiful things of
ama Newunewu, } every description.

uku Nfikila, v.t.x. To pinch. z. Ninza.

um Nga, n.x.z. The mimosa tree, from which a fine gum is obtained.

uku Nga, v.i.x.z. To wish. The root of this verb, Nga, is used as an auxiliary verb, to form the tenses of the optative mood.

1. It is *prefixed* to the tenses of the *potential mood*, and thus forms the *optative mood*. Thus:—
Ndingateta: I can speak. *Ndinga-ningateta*: I wish I could speak. *Ningateta*: Ye can speak. *Ndinga-ningateta*: I wish you could or would speak.

2. To seem. It is used in this sense as an aux. verb in the present, past, and future time, expressing hypothetical semblance. *Banga bangabantu abalungileyo*: They appear to be good people. *Wanga ungumtu odanileyo*, ngento ayenzi-leyo: He seemed as one who was ashamed of what he had done.

Nga, x.z. The root of *Ukunga* is used in a variety of senses, all implying potentiality when used affirmatively, and as a negation of power when used in forming the negative tenses of the verb. It is thus very extensively used in the inflections of nouns, pronouns, and verbs.

1. In forming the neg. tenses of the verb. *Banga tandi*: They love not, or they not loving. *Aba tandaza*: They did not love. *Singaza kutanda*: We shall not love any more.

2. It is used in forming the *potential mood* of the verb. *Dinga tanda*: I may or can love. *Andinge tande*: I cannot love.

3. When prefixed to ba, the root of the verb *Ukuba*, To be; it denotes *probability*, expressing the sense of, "It seems as if." *Ngaba nguye*: It seems as if it were he. *Kungaba njalo*: Possibly it is so.

4. It is used for the *instrumental* form of the per. pro. and of nouns, as distinguished from the *causal* form; denoting *agency*, used to effect a purpose by another, who is the *prime actor*: giving the sense of the action being performed through him, them, or it, as distinguished from by him, them, or

it. Yenzwa *ngaye*: It is done through *him*; he being employed, or instigated thereto, by another. Sihlewe *yilengozi ngani*: This evil has come upon us through you; that is, by your neglect, or contrivance.

5. As a general rule, when *nga* is prefixed to nouns the initial vowel of which is *i*, the final *a* of *nga* coalesces with the *i*, and is changed into *e*; and when the initial vowel is *u*, it changes into *o*. Ndiyasebenza *ngomhlakulo*: I work with the spade; that is, the spade is the instrument by which I work. Ndahamba *ngenqwelo*: I travelled by, or through the agency of, a wagon. Ubulewe *yinqwelo*: He is killed by the wagon; that is, *the wagon killed him*, as the sole cause of his death.

6. Thus dropping the final *a*, and changing the initial vowel of the noun, it is used in a variety of senses, denoting various conditions which other languages render by prepositions, conjunctions, or other particles. Thus:—

(1.) According to, or in consequence of. Ndize *ngelizwi lako*: I am come according to, or in consequence of, thy bidding. Sigwetye *ngomteto*: We are condemned according to, or by, the law. Ubulewe *ngendlala*: He is killed by hunger.

(2.) During, or about, such a time. Siyakubako *ngokussa*: We shall be there in the morning. Bayakufika *ngokuhlwa*: They will arrive in the evening.

(3.) When repeated before a noun or pronoun, it compares one thing or person with another. Lomtswana *inganga lowo*: That child is as big as this. Indlu *ingangendlu yenkosi*: A house which is as large as that of the chief. Ungangelizwe: He is as large as the world. When thus repeated and prefixed to *Ukuba*, the verb "to be," it expresses the sense of the English word "*so*," when used to denote the extent of an operation, or the degree of a quality. Ubukulu *bake bungangokuba, kungeko onga linganiswa naye*: His

greatness is such, that none can be compared with him. Wanditanda *ngangokuba wandipa ihashe*: He so loved me that he gave me a horse.

(4.) Prefixed to two nouns following each other of the same signification, or prefixed to *Nye*: One, preceded by the plural forms of the first forms of the dem. pro. belonging to the noun spoken of, (see Grammar,) it means, "one by one." Saziba's *ngenkabi, ngenkabi*; or, Sazibala *inkabi ngazinye, ngazinye*: We counted the oxen one by one. Basukaabantu, *ngabanye, ngabanye*: The people rose up one by one. When prefixed to the plural forms of numeral nouns, it means, by *tens, hundreds, &c.* Babeko *ngamakulu*: They were there by hundreds. Babulawa *ngamawaka*: They were slain by thousands.

(5.) Thus prefixed to nouns which follow verbs, *Nga* expresses several adverbs and prepositions,—viz., "By." Sipe ukutya kwetu imihla *ngemihla*: Give us our food day-by-day. "With." Sikoliswi *ngokulunga kwako*: We are satisfied with thy goodness. "Concerning." Bambuza *ngokuhamba kwake*: They asked him concerning his travels. Siteta *ngazo izinto zomhlaba*: We speak of earthly things.

(6.) *Nga* prefixed to nominal verbs and nouns, changes them into adverbs. Imihla: Days. *Nge-mihla*: Daily. Ukusa: The dawn. *Ngokusa*: Early in the morning. Ukulunga: Goodness; righteousness. *Ngokulunga*: Rightly.

(7.) When prefixed to the dative of the per. pro., it often signifies, "Against, towards, from," &c. Inquumbo yake *yavuts ngakubo*: His wrath waxed hot against them. Ndakangela *ngakubo*: I looked towards them. Bavela *ngakwelo cala*: They came from that direction.

isi *Nga*, n.x.z. A thorny plot of ground; a plot or locality where the mimosa thorn tree grows; usually used in the ablative. *Eeinguent*: In the thorn country.

NGABA, adv. x.z. Probably. *Ngaba*

wofika namhla : Probably he will arrive to-day. See *Nga*, at No. 3 of its meanings.

NGABANQA, **x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngabanga* : To suddenly descend and arrive at a place, as at the bottom of a hill.

NGABANYE, **x.** Others. Spec. 1 plur. *Ngabanye abantu aba* : These are other persons. Siteta *ngabanye abantuwa* : We speak of other children. Yenzwa *ngabanye abantu* : Done by other persons.

NGABANYE, **x.** See *Nga*, at No. 6 (4) of its meanings.

uku NGABAZA, **v.i.x.** To conjecture, as one uncertain how a thing will happen to turn out.

NGABO, **pro.x.z.** They. Spec. 1 plur. **NDABOKE**, **pro.x.z.** These are they. Spec. 1 piur. *Ngaboke abantu benditeta ngabo* : These are the people of whom I spoke.

NGABOMI, **adv.x.** Wilfully; purposely. *Asiyingozi lonto, yenza ngamabomi* : That is not an accident, it is done on purpose.

uku NGABULA, **v.t.x.** To clear a way or path among difficulties; to clear a passage through a crowd. *Ngabula wena, ndolandela mina*; Press you on, and clear the way, and I will follow. See *uku Gabula*.

NGAKA, **adj.x.z.** So large. The prefix changes with that of the noun it qualifies. *Indlu engaka* : A houseso large. *Umti ongaka* : The tree so large.

NGAKANANA, **adv.x.z.** So great; so large. *Umzi ongakanana* ! So great a town ! *Inkosi engakanana* ! So great a chief !

NGAKANANI, **adv.x.z.** Not many; not so very large, or not so much. (See Grammar.) *Inkomo zake azingakanani* : His cattle are not so very many. *Abantu abangakanani* : The people are not so numerous.

NGAKANANINA? **adv.x.z.** How many are they? *Zingakananina inkomo zako?* How many are your cattle?

NGAKO, **adv.x.z.** 1. Therefore; on that account; in consideration thereof. *Bekungako ukuba ebeteta*: It was therefore that he spoke.

2. Respecting which. *Ngako ebekutetayo u James*: Respecting which James spoke. *Ngako okoke nditsho mina akusayi kuzuza into*:

It is therefore, or for this reason, you shall receive nothing.

NGAKONA, **adv.x.** Thither. *Sisinga ngakona* : We are proceeding thither.

NGAKU, **adv.x.** Against ; in opposition to. *Niyalwa ngaku-Tixo* : Ye are fighting against God. *Baman' ukutetsa ngakuti* : They are continually speaking against us.

NGAKUMBI, **adv.x.** See *Kumbi*.

1. This word is often used in connection with verbs and adjectives to express *intensity of action*, or *increase of quality*. *Babete ngakumbi* : Beat them with greater violence. *Yenza ukuba babengewe ngakumbi* : Make them yet holier still.

2. It sometimes means "otherwise," or the doing a thing after a different manner. *Yenza ngakumbi* : Do it again after a different style.

NGAKUPINA? **x.** This word is used with the verb *Ukwenza* : To do, in the sense of "What shall I do?" *Sendiya kwenza ngakupina?* How shall I do now? *Wakohlwa ukuba angenza ngakupina* : He was at a loss, or knew not how or what to do.

NGAMANA, **x.** The present potential of *Man*, which see. When *Ngamana* precedes a verb it is *supplicatory*, expressing, "O that thou wouldest continue to." *Ngamana usinceda 'Nkosi!* O that thou wouldest continue to help us, Lord ! It is a contraction of *Wanga ungamana*; and has an *optative* force.

NGAMATINGA, **adv.x.** Artfully; cunningly; intriguingly. From *Ukunginga* : To plot; to intrigue. *Yeka ukwenza ngamatinga ngakumi* : Cease to intrigue against me.

ubu NGANGA, **n.x.** Boldness; courage; assurance.

ubu NGANGAMSHA, **n.x.** Majesty: mightiness.

i NGANGANE, **n.x.** A description of wild turkey, called by the colonists the *hadadah*.

NGANENO, **adv.x.z.1.** On this side.

2. Used as a particle of comparison. *Ubukulu bayo bunganeno*

· *kwaleyo* : This is smaller than that.

i NGANGAZANA, **n.z.** A small species of antelope.

NGANHLANYE, **adv.z.** On one side.

NGANI? } x. 1. Why ; how is it?
NGANINA? } Umbete *ngani*? Why
do you beat him? Nibendifuna
nganina? Why, or how is it that
ye sought me ?

2. For what reason? It is generally used in this sense when a statement has been made which produces astonishment and indignation on the part of the hearer. *Ngani*? Explain yourself; what do you mean?

in NGANYANA, n. x. A small space. From *Umgama*: A distance. It is the diminutive of *Umgama*.

NGAPA, adv. x. This way. Yizani nihamba *ngapa*: Come ye, and proceed by this way.

NGAPAMBI, adv. x. z. Before; just in front of. *Ngapambi kwendlu*: In front of the house. *Ngapambi kwabo*: In front of them.

NGAPANDLU, adv. x. z. 1. Without. *Ngapandle kwam aningenze nento*: Without me ye can do nothing.

2. Outside. *Ngapandle kwendlu*: Outside the house.

3. In the country, as distinguished from the town. Sebehleli *ngapandle*: They now live in the country.

NGAPANTS, adv. x. z. 1. Underneath; below another thing. *Ingapantsi kwelitye imali*: The money is underneath the stone.

2. Lower in position or rank. *Ungapantsi kwam wena*: Thou art lower in rank than I am; I have authority over thee.

NGAPAYA, adv. x. Far away in that direction, referring to a place in the distance beyond the range of vision. *Ngapaya kwentaba*: Far away on the other side of the mountain.

NGAPESHAYA, adv. x. z. On the other side of a river or a stream.

NGAPEZU, adv. x. z. Above.

NGAPEZULU, adv. x. z. High above.

NGAPI? x. z. A contraction of *Ngapina*? Whereabouts? Ubabona *ngapi*? Whereabouts did you see them? z. How many. Izinkomo *zingapi*? How many cows are there?

NGAPINA? x. z. 1. Whereabouts? *Kungapina apo bangakona*? Whereabouts are they?

2. When *Ngapina* is preceded by

the forms of the substantive verb of the plu. specia. of nouns, (see Grammar,) it means, "How many." *Zingapina inkomo zako*? How many are thy cattle? *Bangapina abantu*? How many people?

NGAPO, adv. x. That way. Buyani ningahambi *ngapo hlezzi nibulawé*: Return ye, and go not by that way, lest ye be killed.

NGAS, x. A particle prefixed to the ablative of nouns, giving the sense of "about, near to, against, towards," &c. *Ngasendlwini*: About the house. *Ngaselwandle*: Near the sea. *Ngase-Norde*: Towards the North. *Ngasekohlo*: On the left hand. The *s* in this form is epenthetic and is thus inserted before the ablative of the noun, as in some other cases of its inflexion.

NGASESE, adv. x. z. Out of sight; in secret. Bateta *ngasese*: They speak in secret. Hlala *ngasese*: Remain out of sight. When followed by a noun or pronoun, the particle *kwa* is prefixed to the noun or pronoun. *Ngasese kwa bantu*: Secretly to the people. Hamba *ngasese kwake*: Proceed secretly from him.

NGASIBILI, adv. z. Really, truly. x. *Ngenene*.

NGATI, adv. x. z. 1. As if; probably; it seems as if. *Ngati lihashe*: It seems as if it were a horse. *Ngati ngabó*: It is probably them. Kunjengokuba *ngati*, ndifile: Just as if I were dead.

2. When prefixed to numbers, it means, "About that number." *Ngati ngamawaka alishumi*: About ten thousand.

NGATUBANI? } x. By what means, or
NGATUBANINA? } how can it be ?
Singsasindwa *ngatubani*? How, or by what means, can we be saved? This word is compounded of *Ituba*: An opening; *Nga*: Through; and *Nina*? What? so that *Ngatubanina*? is literally, By what opening, or opportunity? The example, therefore, Singasindwa *ngatubanina*, is lit., By what opening, or by what opportunity, can we be saved?

i NGAWUKAZI, n. x. A harlot.

NGAWU, v. x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngawu*: To be open to receive all that comes. A young bird

- is said to *ngaru*, when it opens its mouth to receive food, and receives all that is given without discrimination. The word, in *Gawukazi*: An harlot, is from this word; meaning, one who is ready to receive all who come.
- ubu NGAWU, n. x.** Lewdness.
um NGOA, n. x. A line drawn.
i NGABA, n. z. A small skin bag, used for the carrying of medicines.
uku NGAKACIA, v. i. x. To have spots here and there; applied to the appearance of a field of corn which in spots does not grow at all, or grows with a sickly growth, having very thin stalks, and but little corn in the ear, or which has been obstructed in growth by some cause.
i NGANGATI, n. x. Any viscous, sticky, glutinous substance, as glue, treacle, or honey.
 in **NGASA, n. x.** Flavour, as of food.
uku NGATSHA, v. t. x. To betray; to give secret information.
i NGAZI, n. z. A large, round, earthen pot.
i NGCEBA, n. z. A wild banana, the fruit of which is eaten.
uku NGEKELA, v. t. z. To coax.
uku NGEKELA, v. t. x. To balance and carry a burden on the head, without holding it with the hand.
i NGELU, n. z. A small basket.
um NGELU, n. z. A bird about the size of a lark, which frequents new grass.
isi NGELWANE, n. x. A species of aloe.
ubu NECEMBI, n. x. Tardiness; deliberateness in performing an operation. *Ukwenza ngobungcemi*: To do a thing deliberately; to do it leisurely.
i NGCEMU, n. x. Birdlime. *z. Inevu.*
uku NGCTEZA, v. i. z. To step or jump, as from one stone to another in crossing a river.
uku NGCIKWA, n. x. To slander; to malign; to traduce.
u NGCILINGCILE, n. x. A hop. *Ukwenza ungcilingcile*: To hop. Lit. To make a hop.
uku NGCINGA, v. t. z. To predict evil, for the purpose of causing an alarm.
i NGINGO, n. z. A small narrow pass, as between two mountains; a strait at sea.
i NGOLA, n. x. A description of assegai.
i NGOPO. See in *Gcopo.*
f NGULA, n. x. 1. Meat of an animal that has died.
- uku NGUMBERKA, v. i. x.** To lose flesh; to become thin.
i NGUNGOU, n. x. The bird called the honey-bird.
uku NGUNGUTA, v. t. x. To waste or diminish by gradual decay or loss, as sickness or disease wastes a patient.
uku NGUNGUTEKA, v. n. x. To waste away, as by sickness; to decay. *Kodwa umntu uyafisa ungcunguteka*: But man dieth and wasteth away.
ubu NGOWALISA, n. x. Brightness; glory.
uku NGOWALISA, v. t. x. To make bright; to glorify.
i NGOWALISO, n. x. Glory; brightness.
i NGOWANE, n. x. A species of grass.
ubu NGOWANGU, n. x. Obstinacy; resistance to good; villainy.
i NGOWANGU, n. x. A bad, wicked, obstinate person.
i NGOWELE, n. x. A pure thing; holiness. Used adjectively thus: *Intu oyingcwele*: A pure thing. Lit. A thing which is a pure thing. *Umoya oyingcwele*: The Holy Spirit. *z.* Beautiful; smooth; shining.
ubu NGOWELE, n. x. Purity; holiness; that which is undefiled.
uku NGOWENGA, v. t. x. 1. To so dip or remove any liquid, as not to disturb any sediment there may be.
 2. To be ready to drop, as rain from the clouds, or as tears from the eyes. *Amehlo angcengile, inyembezi*: The eyes water with tears.
- Nge.* (See *Nga*, especially at No. 6 of its meanings, and *Ngo*.) To what is said under the particles *nga* and *ngo*, it might be added here, that *nge* is very generally used in conversation to express Ought and Would; and is prefixed in this sense to the tenses of the indicative mood of the verb. *Ngenditeta*: I ought to speak. *Ngentetile*: Thou oughtest to have spoken. *Nge* is also used for the English word *in*, when used in such sentences as the following:—*Ukuteta ngegamalami*: To speak in my name. *Ngeningateti*: You ought not to speak. *Yehake! kolumto ngekumlungele ukuba ebengazalwanga*: Alas for that man! it would have been better for him had he not been born.
- NGEBAQO, adv. x.** Suddenly. From *Ukubaga*: To suddenly come upon a person; to surprise. *Undizele*

- ngabago** : He came upon me suddenly.
- NGECALA, adv. x.** 1. On the side. Usually prefixed to adverbs of place. *Ngecalala lempumalanga* : On the east side. *Ngecalala lasekohlo* : On the left side.
2. On the part of. *Ngecalala labo* : On their part. *Ngecalala letu* : On our part.
- u NGELA, n. x.** The comb of a cock.
- NGELESIBINI,** } **adv. x.** In, at, or
NGELESHLANU, } concerning the
NGELESINE, } second, third,
NGELESITATU, } fourth, fifth,
NGELESITANDATU, } sixth, &c. For
the signification of *Nge*, as pre-
fixed to the ordinal numbers, see
the note following *Ngowamashumi
mabini*.
- NGEMINYAKA NGEMINYAKA, adv. x.** Year by year; annually. Waman' ukufika *ngeminyaka ngeminyaka* : He continued to arrive year by year.
- uku NGENA, v.t.x.z.** To enter, either a house or any enclosure. *Ngena apa* : Enter,—come in,—here.
- NGENDAWO, adv. x.** This word is used to denote conduct or speech which is aimless, worthless, and vain. *Amazwi angendawo* : Idle, senseless words. *Ukwenza akungendawo* : Foolish, worthless conduct.
- u NGENDE, n. z.** The honey bird. This bird seeks the company of men, and calls persons by a note resembling this word, *Ungende*, to the places where the bees have built their combs. **x. Intakobusi**, which see.
- NGENDI, x.** Tense form of the verb. I ought; I might or could. *Ngendi sendibamble ihambo lam* : I ought to have gone on my journey. *Ngendi bulawa ngengozileyo* : I might have been killed by that accident.
- NGENDIBA, x.** Tense form of the verb. I might or should have been. *Ngendiba ndihleli ngokwonwaba ngoku* : I might have been in happy circumstances now.
- NGENDIBE, x.** Tense form of the verb. I might or could have had. *Ngendibe netuba ukubuya* : I might have had opportunity to have returned.
- NGENDINGA, x.** Tense form of the verb. I might, could, or would not. *Ngendinga hambanga* : I would not have gone.
- NGENDLU, adv. x.** Laid up, or at home, by sickness. This is a peculiar and idiomatic use of this word, which literally means, By, or at the house. *Iaicaka sam silele ngendlu sinofe-hlezo* : My servant lieth at home sick of the palsy.
- uku NGENELA, v.t.x.z.** To enter for or on account of. *Ungenela nina?* For what purpose have you come?
- uku NGENELWA, v.p.x.z.** The passive of **uku Ngenela** : To enter for. But used to denote that the person spoken of has become a recipient of certain influences, principles, or sentiments. *Sendingenelwa lidano* : I am filled with shame. *Babengenelwa ngu Moya Oyingewe* : The Holy Ghost came upon them (entered into them). *Ebengenelwe luyikoi* : Fear entered into him.
- NGENHLOBO, adv. x.** After its sort, or after their sorts. Referring to nouns whose initial vowel is *i*. (See in *Hlolo*.) *Bekuko inkomo ngenhlobo, ngenhlobo* : There were cattle of different kinds, or according to their kinds. *Nenkomo ngenhlobo yazo* : And cattle after their kind.
- NGENKANI, adv. x.** Stubbornly; obstinately; contumaciously. *Uyenza ngenkani kupela* : He does it from nothing but stubbornness.
- NGENKANKULU, adv. x.** With much ado; with great difficulty. *Kwoba ngenkankulu ukuba isityebi singene ebukumkanini bamazulu* ! How hardly (with very great difficulty) shall a rich man enter into the kingdom of heaven !
- uku NGENISA, v.t.x.z. 1.** To cause to enter.
2. To introduce to a person or place. *Zundingenise ku Mr. Johnson* : Be kind enough to introduce me to Mr. Johnson.
- NGENI, x.** Tense form of the verb. Ye ought. *Ngenihamba nabo* : Ye ought to have gone with them.
- NGENIKE, aux. v. x.** Ye ought therefore. This form of the aux. verb is often prefixed to a principal verb, thus: *Ngenike nihambe kade* : Ye ought therefore to have gone long since. *Ngenike niviswe nani kwa obubuhlungu babuvayo bona* : Ye ought therefore to suffer the same punishment as is inflicted on them.
- NGENTLONI, adv. x.** Bashfully; in a timorous manner.

NGENXA, *adv. x.* On account of, or because of; for the sake of. The noun or pronoun following *ngenza* takes the euphonic letter of spec. 3 sing. before it. Siaindiswa *ngenza* yokufa kuka-Kristu : We are saved by, or on account of, Christ's death. *Ngenza yetu* : For our sakes. *Ngenza yokuteta kwake* : On account of his speech.

NGENYANISO, *adv. x.* Truly; without question. Nditho *ngenyaniiso* : I say so truly. Inene *ngenyaniiso* : It is true without question.

NGERATSHI, *adv. x.* Proudly; haughtily. **NGES**, *x.* This particle is prefixed to adverbs commencing with *o*. *Ngesokunene isandla* : On the right hand.

NGESETTYENZWA, *adv. x.* According to the working; according to that which is wrought. *Ngesetyenzwa lomncibiolumki* : According to the work of a cunning workman. Denoting intricate work.

NGESESIBINI, *adv. x.* In, at, or concerning the second. Referring to a noun of spec. 4 sing. *Ngesesibini isizeko besiteta ngaso* : Respecting the second city of which we were speaking.

i **NGESI**, *n. x.* An Englishman. Kafirized from the English. z. *Ingisi*.
ubu **NGESI**, *n. x.* The English character.

Ukwenza *ngobungisi* : To sit like an Englishman. z. *Ubungisi*.

NGESIKO, *adv. x.* According to custom. Bayenza *ngesiko labo* : They act according to their custom.

NGEUNGA, *x.* Tense form of the verb, negative. Thou shouldest not have. *Ngeungatanga* : Thou shouldest not have spoken.

NGEYESIXENXE, *adv. x.* In, at, or concerning the seventh. Referring to a noun of spec. 3 sing. *Ngeyesixenze inyanga* : In the seventh month.

NGEZINYAWO, *adv. x. z.* On foot. Bendihamba *ngezinyawo* : I journeyed on foot.

isi **NGINGINGI**, *n. z.* A stammerer; a stammerer.

[uku **NGINGIZA**, *v. i. z.* To stutter; to stammer.

i **NGININGINI**, *n. x.* An unreliable, untrustworthy individual; one not worthy of confidence.

i **NGINQA**, *n. z.* A worthless thing.

NGE, } *x.* Several examples {
NGO, } of *nge* and *ngo*
under *Nga*. It may be ad-

1. That *ngo* is prefixed parts of speech, to give in the meaning. *Ngokwe* very truth; verily. *Nge mbi* : With greater force. *buninzi* : In large number gives an *adverbial* sense parts of speech, and esp. when prefixed to the *infn* of the verb. *Weza ngo*. He came suddenly. *Se kuginisa* : Work energeti-

2. Prefixed to adjective ber, with the euphonic le noun which the adjective it means, "In the tenth fifth, the seventh," &c. *qala umnyaka* : In the *Ngeyishilanzu immini* : O day. (See *Nga*, at No meanings.)

2. A peculiar use of *ng ngo*, not noticed under *n*, prefixed to a noun wh peated, it denotes a di kind, or of character. *A bantu* : People by people of different character. *I nhlobo* : Sort by sort. *Zinto* : Different sorts *Ukwenza nokuteta zizint* To do and to talk are tw things.

NGOBANI? } *x.* Who are tl
NGOBANINA? } *bani* abol
sondelayo? Who are the
who are approaching?

NGOBUBELE, *adv. x. z.* Kind fully; with compassion tenderly; mildly.

NGOBUKALI, *adv. x.* Sharply acutely; acutely. *Ebesenza* : He acted with energy.

NGOBUNCEMBE, *adv. x.* De circumspectly; with ca deration or deliberation; or rashly; slowly. *Ngo oyenza ngobuncembe* : Th son who acts with deliberation not hasty in his actions.

NGOBUNYE, *adv. x.* United mously; with oneness of

NGOBUNXAMO, *adv. x.* W quickly; precipitately tiously; nimbly.

NGOFEFE, *adv. x.* Graciously.

NGOHLOBO, *adv. x.* After its sort; or, according to its nature. Bayenza abantu *ngohlobo lwabo*, nenkomo ziienza *ngohlobo lwazo*: People (the human race) act according to their nature; and cattle do according to their nature, that is, after their kind, or according to their natural capacities and instincts.

Neoko, *adv. x.* Therefore. Lit. According to that which is.

NGOKOKUDE, *adv. x.* Until at length; so that. Lit. According to that which is afar off. It refers to something which takes place as a sequence of some previous event or events. *Ngokokude intaka zezulu zize zihlala emasebeni awo*: So that the birds of the air come and lodge in the branches thereof. It expresses what is meant by the English word *until*, when referring to some circumstance or circumstances which have been previously named.

NGOKOKUZE, *adv. x.* In order that; for the purpose of. *Gokokuze babe nokubonwa ngabantu*: That they may be seen of men.

NGOKU, *adv. x.* Now; at the present time.

NGOKUBA, *adv. x.* Because; by reason of; on account of. When *Ngokuba* precedes a verb, the participial form always follows it. *Ngokuba nditeta*: Because I speak. *Ngokuba ebebandezelwa*: Because he was oppressed.

NGOKUDALA, *adv. x. z.* Of old; from olden times.

NGOKUFANELEKILEYO, *adv. x.* According to that which is proper. *Masenze ngokufanelekileyo*: Let us act according to that which is proper.

NGOKUHLWA, *adv. x. z.* In the evening; about eventime; at eventide.

NGOKUKALIPA, *adv. x.* Actively; energetically; smartly. *Yenza ngokukalipa*: Do it smartly, with energy.

NGOKUKATALA, *adv. x.* Anxiously; carefully.

NGOKUKODWA, *adv. x.* On this account alone; meaning, If there were no other reason. This word often answers to the English word, especially. *Ngokukodwa usazana nawo onke amasiko esizwe setu*: Especially because thou art acquainted with the customs of our nation.

NGOKUKUDE, *adv. x.* See *Ngokokude*.

NGOKUKUTALA, *adv. x.* Diligently. *Uyasebenza ngokukutala*: He works diligently.

NGOKUKWANJALO, *adv. x.* So likewise. *Ngogukwanjalo nani, xa nite nizibona zonke ezozinto*: So likewise ye, when ye shall see all these things.

NGOKULUNGILEYO, *adv. x.* According to that which is good or right. Used after an active verb to denote that the action is right, true, good, and worthy of one who professes to act rightly. *Ndiya kukupata ngokulungileyo*: I will deal well, truly, faithfully, with thee.

NGOKUNGA, *adv. x.* From *Ukukunga*: To wish. It is followed by a verb in the potential mood. *Ngokunga ningabonwa ngabantu*: Desiring that ye may be seen of men.

NGOKUNGATI, *adv. x.* As if. *Ngokungati nifun' ukuhamba*: As if you wanted to go.

NGOKUNGAPEZULU, *adv. x.* Much more. *Salewe ngokungapezulu ukuba singaqabani naboni*: Much more are we forbidden to associate with sinners.

NGOKUNJE, *adv. x.* Now; immediately; at this very time.

NGOKUNQAMLEZA, *adv. x.* Across, in position. From *Ukunqamleza*: To lie across. *Zibeke inkuni ngokunqamleza*: Put the firewood across each other.

NGOKUNQAMLEZELA, *adv. x.* Crossways. *Zibeke ngokunqamlezela*: Put them crossways.

NGOKUNYE, *adv. x.* After another fashion; with greater energy: The meaning is the same as *Ngakumbi*, which see.

NGOKUQINISA, *adv. x.* Fast; firm. *Zibope ngokuqinisa*: Tie them fast.

NGOKUSA, *adv. x. z.* Early in the morning.

NGOKUTAMBKA, *adv. x.* Aslant; obliquely. *Ibeke ngokutambka*: Place it aslant; set it out of the perpendicular.

NGOKUTINI? *adv. x.* By what means? **NGOKUTININA?** *adv. x.* Siya kupuma apa *ngokutinina*? How, or by what means, shall we get out from hence?

NGOKUTSHA, *adv. x.* Afresh; again; after intermission; with fresh energy. *Uyaqala ukusebenza ngo-*

kutsha: He is beginning to work afresh; he is commencing his operations again with renewed energy.

NGOKUZUMA, *adv. x.* Abruptly; without the usual warning, or usual forms or formalities. *Ukuza kuyabazuma abantu*: Death comes abruptly, without warning, on persons.

NGOKWA, *adv. x.* According to; even as. *Ndenze ngokwa ngamandla am*: I have wrought according to my ability. *Ngokwoa* is prefixed to the instrumental form of nouns, giving them an adverbial force.

NGOKWABO, *adv. x. z.* Of themselves. Spec. 1 plu. *Bayenza lonto ngo-kwabo*: They did that of themselves, that is, of their own accord, without any prompting.

NGOKWAKE, *adv. x.* Of himself. Spec. 1 sing.

NGOKWALAMA, *adv. x.* Suddenly; without warning; in a moment. From *Ukulalama*, which see.

NGOKYALO, *adv. x.* Of its own accord; of itself. Spec. 2 sing.

NGOKWAM', *adv. x.* 1. Of myself; by my own ability. *Ngokwam' andingenzi luto*: Of myself I can do nothing.

2. As for myself. *Ndoti ngokwam'*, *ndiya kumkonza u Yehovah*: As for myself, I will serve the Lord. The full form of this word is *Ngokwami*; the final *i* is often thus elided after *m*.

NGOKWASO, *adv. x.* Of itself. Spec. 4 sing.

NGOKWAWO, *adv. x.* 1. Of itself; of its own accord. Spec. 6 sing.

2. Of themselves. Spec. 2 plu.

NGOKWAZO, *adv. x.* Of themselves. Specs. 3, 4, and 5 plu. *Bezisebenza ngokwazo izicaka*: The servants wrought of themselves.

NGOKWENU, *adv. x.* Of yourselves; by your own ability.

NGOKWONWARA, *adv. x.* Comfortably. *Uheli ngokwonwara*: He is comfortably circumstanced.

NGOLESBINI, *NGOLESTATU*, *NGOLESINE*, *adv. x.* For the signification of the particle *ngo*, when prefixed to the ordinal numbers, see the note appended to *Ngowamashumi mabini*.

NGOMHLA, *adv. x.* In the day; during the day. *Ngomhla lowo*: In that day. *Ngomhla omnyama*: In the

day of darkness. *Ngomhla wombandezelo wako*: In the day of thy calamity.

i **NGOMO**, *n. x.* A song; more properly a chant; a song of praise. *z. Ingoma*.

NGOMONA, *adv. x.* Enviously.

i **NGOMSO**, *n. x. z.* That which belongs to to-morrow; that which concerns to-morrow.

NGOMSO, *adv. x. z.* To-morrow; on the morrow.

NGOMSONTE, *adv. x. z.* The day after to-morrow. Lit. *Another to-morrow*. *z. Ng msomunye*.

NGOMVA, *adv. x. z.* Behind in position. *Ubuyele ngomva*: He turned back. *Kangela ngomva*: Look backwards.

i **NGONE**, *n. z.* A bend in a river; an arm of a river; a creek; an inlet.

i **NGONGOMA**, *n. x.* A swelling caused by a blow on the head.

i **NGONONO**, *n. z.* A very small bend, creek, or inlet of a river.

uku **NGONQISA**, *v. i. x.* To go towards at a rapid rate, as one approaching his enemy in combat, with an attempt to overthrow him.

i **NGONYAMA**. See in *Gonyama*.

u **NGOQO**, *n. z.* A bird which makes a booming noise.

i **NGOSI**, *n. z.* A crooked or bent thing. *Indlala ingosi*: A crooked path.

NGOSIZI, *adv. x.* Sorrowfully. *Nditsho ngosizi*: I say it with sorrow, or sorrowfully.

NGOWAMASHUMI MABINI, *adv. x.* In, at, or concerning the twentieth. Referring to a noun of spec. 1 and 6 sing. *Ngowamashumi mabini umnyaka*: In the twentieth year.

N.B. *Nge* and *NGO* are thus prefixed to all the ordinal numbers, by which they are constituted adverbs. When *Nge* and *NGO* are thus prefixed, the euphonic letter of the noun referred to always follows these particles, and is placed between them and the ordinal number used.

in **NGOZA**, *n. z.* A white spot on the forehead of an ox.

i **NGAKALA**, *n. z.* Whiteness.

i **NGANDA**, *n. x.* A small description of assegai or spear used in hunting.

i **NGANGA**, *n. x.* A crested hawk. *z. Igoso*.

i **NGANGA**, *n. z.* Thick milk. *x. Ingata*.

isi **NGANGAT YI**, *n. z.* Things crisp and

- curling, like horsehair which has been prepared by twisting for stuffing seats of chairs.
- Ngqangi**, *adv. x.* First in time. *Ndafika ngqangi*: I arrive first.
- Ngqanje**, *adv. x.* As *Ngqangi*.
- i Ngqato**, *n. z.* An aromatic plant, used as a perfume.
- uku Ngqatsa**, *v.t.x.* To race cattle for sport.
- i Ngqatso**, *n. x. z.* A race. Usually denoting a set meeting for racing, where there is a gathering of people to witness it. A public game.
- uku Ngqatya**, *v.t. z.* To struggle violently; to attempt to get away from a person, as a young child when taken in the arms.
- isi Ngqe**, *n. x.* The loins.
- Ngqe**, *z.* Used with *Ukuti*. The same meaning as *Ngqo*, in *Xosa*, which see.
- uku Ngqengqa**, *v.t.x.* To recline; to rest the body, as on a couch. *z.* To walk on the edge of a dangerous height, as along the top of a precipice.
- ama Ngqetty**, *n. z.* Jumps; leaps. *Weqa amangqetye*: He leaps and jumps.
- isi Ngqi**, *n. x.* A passing sound, as of a footprint, or any sound caused by some unseen circumstance or operation. *Beva ingxolo ezingga, ngati zezemlilo*: They heard a noise as of fire.
- uku Ngqiba**, *v.t. x.* To beg; to ask alms.
- i Ngqiba**, *n. x.* A beggar; one who asks alms.
- uku Ngqibita**, *v.i. z.* To spring or jump down from height.
- ama Ngqika**, *n. x.* The tribe of Kaffirs known by the Cape colonists as the *Gikas*. They are a branch of the *Xosa* nation.
- i Ngqimbangqimba**, *n. z.* Multitudes; large numbers.
- Ngqimilupote**, *n. z.* A tassel of feathers worn on the head, as a plume, which waves up and down with the motion of walking.
- uku Ngqinge**, *v.t.x.* To surround, as an army surrounding a place.
- uku Ngqingela**, *v.t. x.* To surround for another.
- uku Ngqingqa**, *v.i. x.* To go in and out of a person's house frequently.
- uku Ngqinqiza**, *v.t. x.* To run, and stamp the ground with the foot in running.
- u Ngqinishe**, *n. x.* A lizard of a poisonous nature, with a short tail.
- i Ngqirqa**, *n. x.* Comprehension; understanding.
- uku Ngqisha**, *v.t.x.* To stamp with the foot on the ground; to make a stamping noise.
- Ngqo**, *v.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nggo*: To go straight forward in a way or matter. *Wahamba ete ngqo*: He proceeded in a straightforward way. *z. Ngqe*.
- i Ngqo**, *n. x.* A species of eagle.
- in Ngqobze**, *n. x.* A rush in running. *Ukwenza inggobe*, *is.* To rush at a thing; to make a desperate effort to overtake it and seize it.
- i Ngqobongo**, *n. x.* A disease which pits the skin like the small pox.
- uku Ngqokola**, *v.i. x.* To make a croaking noise like a pig in Kaffir music.
- i Ngqila**, *n. x.* An obstinate person; one not to be persuaded.
- uku Ngqola**, *v.i. x.* To be obstinate.
- in Ngqolowa**, *n. x.* Wheat.
- in Ngqonno**, *n. x.* The understanding.
- uku Ngqonga**, *v.t.x.* To surround; to enclose round about. *Ndingqongiee ngaba lutshaba kum*: I am surrounded by those who are my enemies on every side.
- in Ngqongo**, *n. x.* The skin beaten by women, to make music for circumcised lads, to keep time with in dancing.
- u Ngqongqozza**, *n. z.* One who is supreme among others; a president; a chairman at a public meeting; a manager or overseer in an establishment.
- uku Ngqongqoza**, *v.t.x.* To knock, as at a door for entrance.
- u Ngqongqwane**, *n. z.* Hoar frost.
- i Ngqoholo**, *n. z.* A person with a very prominent breast.
- uku Ngqotula**, *v.t.x.* To pull strongly, so as to draw out a thing which is held tightly.
- uku Ngqukama**, *v.i. x.* To be inclined to yawn; to look gloomy; to scowl.
- uku Ngqula**, *v.t. x.* To throw a person to the ground, as in wrestling.
- i Ngqumbana**, *n. z.* A cart.
- um Ngqumube**, *n. x.* The bramble bush. Also the fruit of the bramble bush.
- uku Ngqumshela**, *v.t. x.* To milk into a utensil which has curdled milk in it.
- um Ngqunduluti**, *n. x.* A snipe.
- uku Nequqa**, *v.t. x.* 1. To fidget about;

- to be restless; to attempt to escape from the hold of another.
- 2 To complain.
- uku Nequngela**, v.t.x. To complain to. *Ukungungela enkosini*: To complain to the chief.
- uku Nequzuza**, v.t.x. To evade.
- uku Nequzuza**, v.t.x. To knock.
- um Nequzui**, n.x. One who attempts to escape from another.
- uku Nequzoqa**, v.t.x. To dance with contortions of body. The word more especially denotes the dancing which takes place when a girl arrives at the age of puberty.
- uku Nequzella**, v.t.x. To limp; to hobble.
- Ngubanina**? n.z. Who is it?
- uku Neulula**, v.i.z. To coax or pamper the appetite of a sick person, by offering tempting food, as to cause him to eat.
- Ngumbu**, v.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngumbu*: To give forth a hollow sound, like a drum or an empty cask, when struck.
- Ngunapakade**, x.z. For ever; eternal. The prefix varies according to the noun the word qualifies. *U Tixo ongunapakade*: The eternal God. *Ubukumkaniobungunapakade*: An eternal kingdom. *Ucebano obungunapakade*: An everlasting covenant.
- uku Ngunda**, v.i.x. To become mouldy or rusty; to rot, as manure.
- uku Ngunga**, v.t.x. 1. To swarm round, as flies round a horse in travelling. 2. To come together, as persons forming an assembly; or to crowd together, as persons in the street to see a sight.
- Neuwupina**? x. Which? Which of the two? Spec. 1 sing. *Nguwupina eninga ndinganikululela*? Which of the two will ye that I release unto you? Also spec. 6 sing. *Nguwupina umlambo uteta ngawo*? Which river are you speaking of.
- Neuye**, pro. x. It is he; it is she.
- isi Ngwa**, n.z. A lump or heap of anything.
- in Ngwane**, n.x.z. A cat-fish.
- i **Newanya**, n.x.z. An alligator.
- uku Ngweva**, v.i.x. To mildew; to become grey from mildew.
- Newzile**, adj. x.z. Mildewed.
- Ngwvu**, adj. x.z. Grey. The prefix varies with that of the noun it qualifies. Inwele *engwetu*: Grey hair. *Ihashe elingwetu*: A grey horse.
- uba Newxvu**, n.x.z. Greyness; a state of greyness; grey-headedness.
- u **Newili**, n.x. A crowd of common people; an assembly of noisy people; a crowd.
- uku Ngwxema**, v.t.x. To avoid from suspicion of danger.
- uku Ngxabalala**, v.t.x. 1. To stride; to straddle.
- i **Nexakangxaka**, n.z. A state of confusion and disorder, as things lying about here and there; higgledy-piggledy.
- u **Nexakwetu**, n.x. A small bird which lives in forests.
- uku Nxala**, v.t.x. 1. To cram; to stuff, as wool into a wool bag. 2. v.i.x. To eat greedily beyond satiety. See *uku Zingzala*.
- i **Ngxangxa**, n.z. A frog.
- uku Nxata**, v.i.x. To sit astride.
- Nexatsrike**, interj.x. That's well done, or well said!
- u **Ngxawu**, n.x. A pot with three legs.
- i **Ngxobo**, n.x. A corpulent person.
- uku Nxeke**, v.i.x. To sit in a striding position. Used figuratively, for troubling a person with many questions.
- in **Nxeleo**, n.x. A statement; a narrative; a communication, whereby information is given on any subject. *Abavumelani ngengxelo zabo*: They do not agree in their statements.
- uku Nxengelela**, v.t.x. To mix liquids together, as water with milk, &c.
- i **Ngxibongo**, n.z. An ox with horns pointing upwards.
- i **Ngxingwa**, n.x. A narrow passage; a lane, as through a forest. *Engcigwensi*: In the pass.
- i **Ngxobongo**, n.z. An ox with horns curved forwards.
- uku Nxola**, v.t.x. To bluster in talking; to bully.
- i **Ngxola**, n.z. A long assegai; a spear.
- uku Nxolisa**, v.t.x. To scold; to abuse.
- uku Nxolisana**, n.x. To contend sharply; to quarrel.
- i **Ngxolisano**, n.x. Sharp, abusive contention.
- i **Ngxolo**, n.x. Abuse; bluster.
- i **Nexota**, n.z. An armlet of brass or copper.
- i **Ngxovangova**, n.z. A disorderly feast.

- bu NGXUKUMA, n.x. Obesity ; corpulence.
 i NXUKUMESHA, n.x. The same as *Ingxukuma*, which see.
 i NGXUKUMA, n.x. A corpulent person, with a prominent abdomen.
 uku NGXWALYA, v.t.x. To defy ; to stand in battle array.
 uku NGXWALELANA, v.t.x. To defy one another ; to prepare for mutual conflict.
 uku NGXWELESHA, v.i.x. To look at a person sideways. Yeka ukundi-*ngxwalesha* ngamehlo aka. Cease to look sideways with your eyes.
 i NGXEMBA, x. A curved spoon.
 iñ NYWAGI, n.x. A civet cat.
 Ni, x. 1. Verbal prefix 2 per. plur., constituting the pronominal *nominative* to the verb. *Niteta* : Ye speak.
 2. When inserted between the tense forms of the verb and the root of the verb it is the *accusative*. *Ndiyanifundisa* : I am instructing you. *Uyakunisindisa* u Kristu : Christ will save you.
 uku Ni, n.x. Nationality. Baqayissa ngo-*buni* babo : They boast of their nationality. This is the *abstract* form of the noun, and is distinguished from *Umni*, by its denoting the nationality of *a people*, or of *nations* ; whereas *Umni* is applied only to an *individual*, when his nationality is spoken of.
 um Ni, x. See um *Nina*.
 isi NIBA, n.x. A fool ; a dolt ; a senseless person.
 uku NIKA, v.t.x.z To give ; to transmit ; to give one to another. This word does not mean *to give a gift*, or *to bestow*. The word *Ukupa* expresses this sense. *Ukunika* is *to hand over* to another.
 uku NIKANA, v.t.x. To give ; to transmit by giving over to each other.
 um NIKAZI, n.x.z The female owner of a thing ; the mistress of a house ; the female who has charge of an establishment.
 uku NIKELA, v.t.x.z 1. To give to a person ; present ; to give *for a particular purpose* ; to present an offering.
 2. Often used to represent the relative position of a person to an object or a locality when travelling past it. Umlambo *siwunikele eyasekohlo* : The river was on the left of us. Indlu yake *siyinikele ngu-*

- mva : We passed his house, leaving it in the rear of us.
 3. To deliver over to another. *Bamnikela* ku Pilati : They delivered him to Pilate.
 4. It is used to denote the giving out of the calf to the cow to suck before milking, which is always done in milking by the natives. *Nikela* : Give out the calf.
 uku NIKELANA, v.t.x.z To reciprocate ; to give to each other.
 um NIKELI, n.x. A giver of a thing to another person.
 u NIKELO, | n.x.z An offering ; that um NIKELO, } which is presented to another.
 uku NIKINA, v.t.x. To abuse. z. To shake the head ; to shake a garment.
 uku NIKINANA, v.t.z To shake one another.
 ama NIKINIKI, n.x. Tattered garments ; rags ; drabbed, muddy clothea.
 uku NIKIZA, v.t.x. To tear with shaking, as a dog, or a wild beast.
 i NIMBA, n.x. 1. Strong pains, usually applied to the pains of travail in child-birth.
 2. Deep and painful sorrows.
 z. i *Nembra*.
 NINA, x. 1. Simple forms of 2nd per. plur. of the per. pro. You, ye, yourselves.
 2. An interrogative when following nouns or verbs. Yinto *nina* ? What thing is it ? Wenza *nina* ? What are you doing ? Sendiya kwenza 'nto *nina* ? What am I to do now ? U lilela *nina* ? Why, or from what cause, are you crying ?
 u NINA, n.x.z His, her, or their mother.
 um NINA ? or NINI, n.x. This word is used to denote nationality, or peculiarity of character. As : Ngomntu '*nini* lo ? What manner of man is this ? Nokuba ulingesai, nokuba 'mhlambi ungowesizwe sabamyama nokuba *ungonini* : Whether he be an Englishman, or whether he be a black man, or whatever nation he may belong to.
 u NINA, n.x. His or her mother.
 NINADINI, pro. Ye people, or you there. See *Ndini*.
 u NINAKAZI, n.x.z His or her aunt.
 u NINAKULU, n.x.z His or her grand mother.

um NINAWANA, n.x. A younger brother not yet grown into manhood.
 um NINAWE, n.x.z. A younger brother.
 um NINAZALA, n.x.z. A mother-in-law.
 NINGA, x. Tense form of the verb, 2nd per. plu. potential mood. *Ninga tetu*: Ye may, or can speak. *Ninga teti*: Ye may not speak.
 i NINGO, n.z. A native forge. It is constructed by raising a small roll of clay in a semicircular form on the ground, and directing the nozzle of the native bellow through a hole made therein, thus directing the wind to the interior where the fire is kindled.
 um NINI, n.x.z. The owner; the proprietor. *Umnini 'nkomo*: The owner of the cattle. z. A person of rank.
 NININA? x.z. When? *Niya kufika ninina?* When will ye arrive?
 um NINNINDLU, n.x.z. Owner of, or master of the house. These words *Um-ninnindlu* and *Umninumzi* are examples of the use of *Umnini*, Proprietor, in connection with nouns.
 um NINUMZI, n.x.z. Head man, or owner, of a native village.
 NINZANA, adj. x. A few. The prefix changes with that of the noun qualified. *Iminyaka mininzana*: A few years. *Abantu baninzana*: A few people. *Inkomo 'zininzana*: A few cattle. z. *Ningana*.
 NINZI, adj. x. Many. The prefix varies with that of the noun qualified. *Inkomo 'zinizi*: The cattle are many. *Abantu 'banizzi*: Many people. When used with *Intu*, it denotes a larger number; a multitude. *Intu eninzi yamahashe*: A great many horses. *Nento eninzi yamadoda*: And a great number of the men. z. *Ningi*.
 ubu NINZI, n.x. Abundance; plenty. z. ubu *Ningi*.
 uku NISA, v.t.x.z. To make or cause rain. Generally used with *Imvula*, Rain, following. *Nisa imvula*: Make rain.
 um NISINIMVULA, n.x.z. A rain maker.
 ubu NJA, n.x. Rudeness.
 NJALO, adv.x.z. Like unto; so; in that way; in like manner. *Andizanga ndibona abantu abanjalo*: I have never seen people like them. *Yenza njalo*: Do thus, or in like manner.
 NJALOKE, adv.x.z. Accordingly; even

so. *Useuvumile nje ukuba kulu ngile 'zu wenjenjalo*: You acknowledge that it is right, therefore act accordingly.
 NJANI, } x. How? like what? *Lin-Njanina, } jani ihashe lako*? How is your horse? *Unjanina nambla?* How are you to-day? *Abantu abanjanji?* What sort of people? what are they like.
 NJE, x. A particle with several significations attached to it: viz.,
 1. Seeing that. *Izi ningoyiki ndiko nje*: Fear not, seeing that I am here. *Akayikuswela lute enemali nje*: He will not want, seeing that he has money.
 2. And yet. *Ndimana ukuniyala ningeva nje*: I am constantly reproving you, and yet you will not hear.
 3. When *nje* follows the past perfect tense of the participle, and is followed by an active verb, it expresses, *When they had*, or, *they having*. *Bati benvile nje ukumkani, bemka*: And when they had heard the king they departed.
 4. It often expresses *contempt*, or *indifference*, on the part of the speaker. *Ungumntu njena?* Are you a person? *Ufumana etela nje*: He speaks vain words; he talks nonsense.
 NJENGA, adv.x.z. Like as; according to; as; like. Its radical sense is, *Similarity*, and it denotes this in its use both with nouns and verbs. The final vowel of the noun which *Njenga* precedes, coalesces with the initial vowel of the noun in the same manner as in the case of *Nga*, which see. *Lomtwana unjeng' oyise*: That child is like his father. *Elohashe linjeng' elam*: That horse is like mine. *Ulwe njeng' eroti*: He fought like a brave one. *Yibani njengami, kuba nam ndinjengani*: Be as I am, for I am as ye are. *Tandani njeng' abazalwana*: Love as brethren. *Njeng' okuswela kwabo*: According to their need. *Njengelizwi lika Yehovah*: According to the word of the Lord.
 uku NJENGA, v.t.z. 1. To neglect; to omit from carelessness.
 2. To abuse; to slight.
 NJENGOKO, } adv.x.z. Even as; for-
 NJENGOKUBA, } much as. *Njengoko*

akutetileyo: Even as he has spoken.
Njengokuba u Yehovah enditamase-nqele kwada kwakaloku: Even as, or, Forasmuch as, the Lord has blessed me hitherto.

NJENGOKUNGATI, *adv. x.* As if; as though; even as if. *Njengokungati ebewel* into: As if he needed anything. *Njengokungati bendifuna ukunikohlisa*: As if I sought to deceive you.

NJENJE, *adv. x. z.* In this manner; thus. Generally preceded by *Ukwe-nza*: To do. *Yenza njenje*: Do thus.

ama NJENXEBVA, *n. x.* Cocks' spurs.

u *Njobela*, *n. x.* A red-billed whydah.
 uku *Njonja*, *v.t.z.* To pilfer; to steal in small quantities.

NIA, *x.* Tense form of the verb pre. ind. 2 per. plu. *Niya hamba*: Ye are going. Prefixed to the infinitive, it expresses future time. *Niya kuhamba*: Ye will go.

i *Nkafankafa*, *n. z.* Any coarse, rough thing, as coarse meal, or a coarse garment. *x. Intla antilaka*.

uku *Nkala*, *v.t.x.* To throw stones on a person, or to beat him when fallen, with sticks.

i *Nkazana*, *n. x.* An adult female.

i *Nkenenkene*, *n. x. z.* A tender-hearted child, one that is easily made to cry. uku *Nkeneza*, *v.t.z.* To echo.

i *Nkentenkenteza*, *n. x.* A jabberer; a chatterer; a fast and loose speaker.

uku *Nkentenkenteza*, *v.i.x.* To jabber; to chatter.

uku *Nkenteza*, *v.i.x.* 1. To sound in the distance, as the voice of a person speaking loudly, but indistinctly.

2. Applied to one who talks with vehemence, and rapidly. *z. Nkenkezo*.

uku *Nkolonkoloza*, *v.i.x.* To cast the eye about in the socket, so as to cause the whole of the eye to be seen; to look slyly with the eyes, as if ashamed, or intending some evil.

u *Nkomonkomo*, *n. x.* A medical fern root, used for worms in the intestines.

u *Nkonka*, *n. z.* The male bush buck.

i *Nkonkoni*, *n. z.* A gnu. *x. Inqu.*

u *Nkonono*, *n. x.* A long enduring thing.

u *Nkontsho*, *n. x.* A head dress; a mitre.

u *Nkulunkulu*, *n. z.* The Great-Great-One; the traditional Creator of all things.

Nkwa, *x.* Used with *Ukuti*, which see

at No. 8 of its meanings. *Ukuti nkwa*: To contract, as the contraction of the flesh or muscles, caused by cold, or hunger, or spasm of any part.

isi *Nkwa* *n.z.* Bread; a loaf of bread. *x. Isonka*.

u *Nkwalmanzi*, *n. x.* A water bird; a heron.

ama *Nkwana*, *n. x.* Little boys.

uku *Nkwantya*, *v.i.x.* To be terrified.

uku *Nkwantyisa*, *v.t.x.* to terrify; to alarm; to shock with fear.

Nobabini, *adj. x.* Both: ye both. 2 per. plu. *Ndiyaniyala bobabini*: I warn you both. *Nina nobabini*: Ye both.

Nobalanu, *adj. x.* All five. 2 per. plu. *Nina nobahlanu*: All ye five, or all five of you. *Ndiyateta kuni nobahlanu*: I speak to you five.

Nobane, *adj. x.* All four. 2 per. plu. *Bendinibona nobane*: I saw you all four.

Nobamboxo, *adj. x.* All eight. 2 per. plu. *Ndiyanidela nobamboxo*: I despise all eight of you.

Nobasixenze, *adj. x.* All seven. 2 per. plu. *Nina nobasixenze*: All ye seven.

Nobatandatu, *adj. x.* All six. 2 per. plu. *Niya kuwa nobatandatu*: Ye will be killed, all six of you.

Nobatatu, *adj. x.* All three. 2 per. plu. *Niya kudutyulwa nobatatu*: Ye will be shot, all three of you.

Nodwa, *x.* Alone. 2 per. plu. *Nina nodwa*: Ye alone. *Nafika nodwa*: Ye arrived alone.

u *Nogubalala*, *n. x.* A small water insect.

u *Nohudia*, *n. x.* A cameleopard; a giraffe. *z. u Nohunda*.

u *Nojubelana*, *n. x.* A species of tadpole.

Noko, *adv. x. z. l.* Notwithstanding; nevertheless; yet; though. *Ndiya kuhamba noko*: I will go notwithstanding. *Hayi ke, nokuba bayala siya kuyenza noko*: Well, even if they refuse, we shall do it nevertheless. *Noko atetayo akuk' umntu oya kupulapula*: Though he speak, no man will listen. *Noko* is often used for, *And that*. When thus used it is compounded of the demonstrative pronoun, *Oko*: That, and the conjunctive *n* prefixed. *Oko sikwaziyo siyakuteta, noko sikubonileyo siyakunqinela*: We speak that which we know, and that which we have seen we testify.

NOKU, x. The infinitive of the verb, with the conjunctive *n* prefixed. It is used to denote continued and persevering action by repeating the verb in this form. *Waquumba wada waquumba nokuqumba*: He was very angry. *Wada wahleka nokuhleka*: Until he laughed; yea, he continued laughing.

NOKUBA, *adv.* x. z. 1. And if; notwithstanding that. *Nokuba uya kufuna akuyi kufumana*: And if you seek you will not find. *Nokuba uyambeta, akuyi kulunga*: Notwithstanding that you chastise him, he will not reform.

2. **NOKUBA** often denotes an alternative, giving the sense of Whether, used as a disjunctive particle. *Nokuba sihamba, nokuba sibileli*: Whether we go, or whether we remain. *Asazi nokuba bebelele, nokuba bebehleli kusinina*: We know not whether they were sleeping or waking.

u **NOMADUDWANE**, n. x. A scorpion. z. *Ufezela*.

u **NOMANXELE**, n. x. A species of wasp.

u **NOMANYAMA**, n. x. A person who has a peculiarly dark or frowning look.

u **NOMATAMBEZANTS**, n. x. A species of snake.

i **NOMBE**, n. x. z. Cattle; live stock.

um **NOMBO**, n. x. A root.

u **NOMEVA**, n. x. A wasp; a hornet.

u **NOMOVI**, n. x. The eggs of lice in the hair.

u **NOMPONDISWANA**, n. x. A brass button, of a conical shape.

u **NOMYAYI**, n. x. A rook; a solely granivorous bird. *Ihlungulu* is the carnivorous crow.

uku **NONA**, v. i. z. 1. To improve in condition; to become fat and sleek.

2. To become pleasant to the taste, as ripe fruit.

uku **NONELELA**, v. i. x. To desire the company of a person, or the possession of an object. When used negatively it expresses a negation of all pleasure or delight in an object or a person. *Andisam noneli*: I have no more pleasure in him. z. To improve in condition.

uku **NONELELA**, v. t. x. To woo; to be solicitous in seeking the possession of a thing.

u **NONKALA**, n. x. A crab.

u **NONGA**, n. z. The best grain kept for seed.

u **NONGULULWANE**, n. x. A large slimy toad; the platana.

i **NONI**, n. x. A piece of fat meat.

u **NONKENTEZA**, n. x. An incessant, rapid, and vehement speaker.

i **NONO**, n. x. A mighty man; a man of valour. z. A person of great talent and respectable appearance.

uku **NONOPA**, v. i. z. To walk delicately.

u **NONQANE**, n. x. A tomtit.

u **NONQAYI**, n. x. A bird; the coot.

NONYAKA, x. z. The present year.

u **NOTOVI**, n. x. A bush bird.

u **NOWAMBU**, n. x. A locust bird.

u **NOZAZIZINGWENYE**, n. z. A pelican. x. *Incwangube*.

Nqa, x. z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqa*: To wonder; to be astonished. *Bate nqa*: They were astonished. The objective form of the verb *Ukuti* is used to express being astonished at an occurrence. *Bate le nqa ukufundisa kwake*: They were astonished at his teaching.

i **NQA**, n. x. A wonder; a surprise.

ili **NQA**, n. x. The blesbuck antelope.

uku **NQABA**, v. i. x. 1. To be impracticable from its difficulties. *Londlela inqabile*: That road is impracticable. *Lonto inqabile*: That thing is impossible.

2. To be valuable; to be beyond attainment, except by arduous efforts, or by making sacrifices.

z. 1. To resist; to oppose; no yielding to force or compulsion. *Yanqaba ukuhamba inkomo*: The cow refused to go on, or be driven on.

2. To be immovable; to be firm. in **NQABA**, n. x. z. 1. A tower; a stronghold; a fortified place.

2. An impossibility. Used with the euphonic letter of spec. 3 sing., prefixed thus:—*Yinqaba lonto*: That is an impossibility. *Yinqaba ukuba ndiyenze lonto ngokwam*: It is an impossibility that I can accomplish that thing alone.

i **NQABALALA**, n. x. A person of robust constitution, and of great physical endurance.

uku **NQABELA**, x. See uku *Ngaba*.

uku **NQABISA**, v. t. x. z. To render difficult; to make impossible; to fortify; to make impregnable. *Baya nqabisa londlela*: They make that path, or road, difficult and impassable. Ba

- nqabisa umzi* : They fortify the city.
 iku NQAKA, *v.t.x.* To give food to one in need. z. To catch a thing thrown, as a ball.
 in NQAKA, *n.z.* The curd of milk.
 uku NQAKULA, *v.t.x.* To catch a thing thrown, as a ball. z. uku *Nqaka*.
 uku NQAKULISA, *v.t.x.* To throw a ball or stone in the air, so as to be caught by another person.
 uku NQALA, *v.i.z.* To be hard; firm; difficult to penetrate; to be fast; immovable.
 i NQALA, *n.x.* Sulkiness; sullenness; stubbornness. z. *adj.* To be hard; firm; solid. Umhlaba *unqala*: The ground is hard; difficult to penetrate.= *Nqabile*.
 isi NQALA, *n.x.* Grief of mind; heaviness of spirit.
 i NQALABA, *n.z.* A bag made of coarse grass.
 i NQALATI, *n.z.* A bale; a bag stuffed with goods.
 isi NQALANQALA, *n.z.* A thing difficult to manage; an impracticable thing.
 i NQALUKA, *n.x.* A pack saddle.
 i NQALUTYE, *n.x.* A ball or round stone, used for throwing to each other.
 NQAM, *v.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ngam* : To cut off suddenly. Bazite *ngam* izandla setu : They cut off our hands.
 i NQAM, *n.x.* The collar bone.
 i NQAMBÍ, *n.x.* An animal unclean for food, not eaten, as a horse; any person or animal separated from others on account of any uncleanness.
 i NQAMBÚ, *n.x.* A trap for game.
 um NQAMBULO, *n.x.* The lower jaw.
 u NQAMEKO, *n.x.* An overhanging projection.
 uku NQAMKA, *v.i.x.* To cease from an action. *Unqamkile ekufundiseni* : He has ceased from teaching.
 uku NQAMLA, *v.t.x.* 1. To cut off. *Inqamle apa* : Cut it off here.
 2. To shorten a discourse or narrative. *Nqamla ukutela kwako* : Cut short your discourse.
 3. To cross a place in walking. *Sanqamla itafa* : We crossed the plain. z. uku *Nqamula*.
 uku NQAMLANA, *v.t.x.* To cross each other, as two paths crossing each other. *Ekungamlaneni kwendlelazombini* : At the crossing of the two paths z. uku *Nqamulana*.
 uku NQAMLEZA, *v.i.* To lie across, as sticks or poles across each other.
 2. *v.t.* To make a short cut across a country in travelling. *Masingamleze apa* : Let us take a short cut here. To place things across a space diagonally. z. uku *Nqamleza*.
 uku NQAMLEZISA, *v.t.x.* To lay across each other. *Zinqamlezise izibonda* : Place the poles across each other.
 um NQAMLEZO, *n.x.* A cross; anything in the form of a cross, as two pieces of wood, fixed across each other.
 in NQANAWA, *n.x.* A ship.
 uku NQANDA, *v.t.x.z.* To drive back; to turn back a person or animal from a path which it is pursuing.
 uku NQANDEKA, *v.i.x.z.* To be turned back.
 uku NQANDELA, *v.t.x.z.* To turn back in a particular direction. *Inqandele ekaya, lonkomo* : Turn that beast towards home.
 NQANGI, } *adv.x.* First, in point of
 NQANGE, } time. *Ndayika nqangi* : I arrived first.
 i NQANQA, *n.z.* A passionate girl or woman.
 uku NQANQATEKA, *v.i.x.* 1. To have a longing desire for tobacco. This word denotes the strong longing desire of a smoker for his pipe when deprived of it for any length of time.
 2. To have a strong desire for an object.
 uku NQAPELA, *v.i.x.* To stop growing; to be stunted in growth.
 i NQAPELE, *n.x.* A dwarf; one who has been stunted in growth.
 uku NQAQLISÁ, *v.t.x.* To train; to discipline. A horse is *nqaqliswed* in being broken in.
 i NQATA, *n.x.* Hard fat of animals; suet.
 um NQATE, *n.x.* The wild carrot.
 i NQATUKA, *v.i.z.* To grow kindly, fine and fast, as a mealie plant.
 i NQATYA, *n.z.* The quarter evil in cattle. x. *Isidiya*.
 uku NQATYISWA, *v.p.x.* The passive of *Ukungabisa* : To secure; to make difficult of access; to fortify. *Izixeko ezingatyiisiweyo* : Fenced, fortified cities. For the change of *b* into *ty*, see the letter B.
 in NQAWA, *n.x.* A smoking pipe.
 um NQAWE, *n.z.* A description of mimosa tree.

- in NQAYI, n. x. A clay pot.
- um NQAYI, n. x. 1. A long stick without a knob, used by the Kaffirs as a weapon for single conflict. Also used in their dances by holding it on high above the head, which gives them the appearance at a distance of a company of soldiers with their bayonets fixed.
2. The name of a tree.
- in NQAYI, n. x. A bald-headed person.
- ubu NQAYI, n. x. Boldness.
- 1 NQE, n. z. A description of vulture of an ash colour. x. Ixalanga.
- ili NQE, n. x. 1. A misgiving; mistrust; want of confidence; fear of failure in an undertaking.
2. Nervousness of feeling from an apprehension of danger.
- isi NQE, n. x. z. The small of the back; the loins; the saddle of mutton.
- ama NQE, n. x. z. The extremities of the back, below the loins.
- uku NQEKEZELA, v. i. z. To toss the head in a significant manner, indicating a threat.
- uku NQEKUZA, v. i. z. To toss the head from side to side in walking.
- i NQELE, n. x. The lands adjacent to a city; the suburbs.
- uku NQEWA, v. i. x. z. 1. To be disinclined towards an undertaking or project; to feel indifference.
2. To idle; to be lazy. Ndiya wunqena umsebenzi: I am disinclined to work; I feel lazy. Ndi ngena ukuhamba: I have no disposition to proceed.
- ubu NQEWA, n. x. z. Laziness; idleness; indolence; listlessness.
- i NQEWEKA, n. x. z. A lazy person.
- ubu NQEWEKA, n. x. Laziness; indolence.
- uku NQEWA, v. i. z. To roll; to tumble over and over; to fall down, as from a height. x. uku Qengqa.
- uku NQEWA, v. i. x. To recline; to sit in a reclining posture, as on a couch.
- uku NQEWA, v. t. z. To roll away.
- uku NQEWA, v. t. x. To place, or cause to sit, in a reclining position.
- i NQEWEKI, n. x. The back part of the head.
- uku NQEWA, v. i. x. To stand afar off; to keep at a distance.
- uku NQEWA, v. t. x. z. 1. To cautiously pare or cut away the edge or side of any thing, as a loaf of bread.
2. To approach the boundaries of a place or enclosure with caution.
- Nqi, v. i. x. z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqi*: To become immovable; to become fast. z. To strike against an object, as a boat against a rock.
- uku NQIBA, v. i. x. z. To beg, as a common beggar; to sponge upon a person, by frequenting his house, and asking for food.
- i NQIBA, n. x. z. A beggar.
- uku NQIKA, v. t. x. 1. To remove the stone which covers the mouth of the pit used by the natives for storing their corn in.
2. To open a cavern or excavation, by removing the stones by which it is covered or closed. The general meaning is to open out to view that which was previously concealed. Ndambona enqika incwadi: I saw him open a book.
- uku NQIKEZA, v. t. x. 1. To make a feint of attacking an enemy, and then to retreat.
2. To purpose an enterprise and then draw back from it.
- u NQIMGQOSHE, n. x. A description of fowl which frequents ponds, and the still pools of water in a river, of a brown colour.
- uku NQINA, v. t. x. 1. To witness to, as one who testifies to a fact; to testify.
2. To question or examine a person; to test a statement.
3. Used also as a verbal noun. A record; an evidence. *Kukunqina kwake oku*: This is his evidence, or the record that he beareth.
- i NQINA, n. x. A witness; one who testifies to, or attests a fact.
- i NQINA, n. x. The foot of an animal; a hoof. z. The spoor, or mark, left by the foot in walking.
- in NQINA, n. z. A hunting party.
- uku NQINDA, v. t. x. To cut off the sharp points of any thing, as the horns of an ox or cow.
- i NQINDE, n. x. z. An ox whose horns have been shortened by cutting them off at the points.
- i NQINDEKAZI, n. x. z. A cow whose horns have been shortened.
- isi NQINDI, n. z. The remainder; fragment; that which is left of anything.

- i Nqindi, n. x. The fist of the hand.
 uku Nqinela, v. i. x. To witness for, or on behalf of, another.
 uku Nqindwa, v. i. x. To speak ambiguously and mistily.
 u Nqinisha, n. x. z. A poisonous kind of lizard.
 i Nqirri, n. x. A finger which has been amputated at the first joint. Some of the tribes of natives amputate the little finger thus as a tribal mark soon after the child is born.
 Nqo, v. x. z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqo*: 1. To stand upright; to assume an attitude of determination.
 2. To be very determined in carrying out a purpose; to refuse to listen to reasons for abandoning a course of conduct.
 i Nqo, n. x. A species of falcon.
 uku Nqoba, v. t. x. z. 1. To break in two, as a stick.
 2. To defeat; to conquer; to overcome; to bring under control; to subdue.
 isi Nqoba, n. x. z. Conquest; victory.
 uku Nqobela, v. t. x. z. To conquer for another.
 um Nqobi, n. x. z. A conqueror.
 i Nqobolo, n. x. A person of great endurance physically; one of very robust constitution, and of great strength.
 i Nqola, n. z. A wagon. x. *Inqwelo*.
 i Nqolobane, n. z. A small store-house built on poles, near the dwelling-house.
 isi Nqolomti, n. x. A woodpecker.
 i Nqolowa, n. x. Wheat corn.
 uku Nqoma, v. t. x. z. To lend for use to another. Applied almost exclusively to the loan of cows to a person that he might have the milk. 'Zundi *nqome inkomo ndiyisenge*: Lend me a cow to milk.
 i Nqoma, n. x. z. A cow, or cows, lent to milk to another person.
 i Nqombokai, n. x. A dark yellow cow.
 i Nqondo, n. z. Foot of fowl; leg of locust.
 uku Nqongqola, v. t. x. To knock, as with a small stone on another. Applied to the knocking of a broken bone on a stone to extract the marrow.
 uku Nqonomfa, v. t. x. To perform an action often and continuously, as digging with a hoe, or as gleaning.
- um Nqonqo, n. z. Spinal marrow.
 uku Nqonqozza, v. t. x. z. To knock, as at a door for admission.
 i Nqontsi, n. x. The hollow at the back of the head.
 uku Nqopisa, v. t. x. z. To make an engagement; to make an appointment; to enter into an agreement; to institute; to make a mutual agreement.
 uku Nqopisana, v. t. x. z. To make a mutual engagement or contract; to agree together to an undertaking; to enter into a covenant.
 um Nqopisano, n. x. A mutual engagement; a covenant entered into by two or more persons; a contract; an agreement.
 um Nqopiso, n. x. An engagement; an obligation; an institute.
 um Nqopiswana, n. x. A time fixed by two parties for the performance of an action.
 Nqu, v. z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqu*: To push about here and there, as a pig grubbing for food.
 in Nqu, n. x. The antelope called the Gnu. z. *Inkonkoni*.
 um Nquba, n. x. An encampment; a temporary erection on a journey.
 i Nqubi, n. z. A bend in a river.
 i Nqukumbelo, n. x. A seam; a hem on a garment. From uku *Qukumbela*: To seem; to hem.
 isi Nqukunkuku, n. z. Stump of a tree. Anything thick and stumpy, as a large, ill-shaped head.
 uku Nqubla, v. i. x. To worship; to pray; to ask blessings from God.
 uku Nqula, v. i. x. To give abundance of milk. Applied to cattle only.
 i Nqula, n. z. The upper part of the dewlap in cattle.
 in Nqulo, n. x. A small species of tortoise.
 i Nqulu, n. z. The thigh joint.
 um Nquma, n. x. The olive tree.
 uku Nquma, v. t. z. 1. To cut off; to lop off; to finish with a stroke. Used of killing an animal with a decisive blow.
 2. To fix a day for some particular business.
 3. To cut an affair short by settling it; to cut a discourse short. x. *Nqamla*.
 uku Nqumama, v. i. x. To stand still; to cease operations. Used also with

- Ukuti*, which see at No. 8 of its meanings. Abantu bate *nqumama* pezu kwentaba : The people stood still, or came to a stand still, on the mountain.
- in NQUMBA, x. A closely packed course of people; a crowd; or a drove of cattle closely packed together. z. A buffalo.
- isi NQUMELA, x. Tallow made from the fat of cattle.
- uku NQUMLA. See uku *Nqamla*.
- uku NQUMULÀ, v.t.z. To cut off entirely; to amputate.
- uku NQUNA, v.i.z. To expose the person; to be quite naked.
- uku NQUNDA, v.t.z. To break off or cut away any tender branch, or grass, as in reaping the Kaffir corn. z. To bend, as the point of a knife.
- ama NQUNDANQUNDA, n.z. Hesitation; reserve, as, when a person admits a fact unwillingly.
- ubu NQUNU, n. Exposure of the whole person.
- uku NQUNGÀ, v.t.x. To chop, or cut to pieces; to mince as meat for cooking, or as hay or forage when cut into chaff for feeding horses.
- uku NQUNQULUZA, n.x. To lie or fall down heavily; hence applied to a corpse. Ility *langunquluzza entabeni* : The stone fell heavily from the mountain.
- uku NQUSHÀ, v.t.z. To stamp, as stamping a thing with a pestle in a mortar. *Nqusha umbona* : Stamp the mealies, so as to remove the husks.
- uku NQUTULA, v.t.x. To pluck out hair from the person, or from an animal.
- NQWA, v.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqua* : 1. To lie down and slumber. 2. x.z. It sometimes denotes a strong resemblance or likeness, either in person or conduct. Elo 'hashe lite *nqua nelami kanye* : That horse resembles mine exactly. 3. x.z. To meet suddenly and unexpectedly with each other in a certain locality. Satena *nqua enkalweni* : We met on the neck of the mountain. The radical meaning in the last two significations is what our English word "Exactly" denotes. Satena *nqua endlwini* : We met at the house exactly, at the very spot.
- uku NQWABA, v.t.z. To heap up.
- in NQWABA, n.z. A heap.
- i NQWABEBA, n.x. A bulbous plant bearing a flower somewhat like a lily.
- uku NQWALA, v.i.z. To nod the head; to nod when dozing.
- NQWALE. n.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nqwale* : To bow the head. Bate *nqwale* : They bowed their heads.
- uku NQWALEKA, v.i.x. To be nodding.
- uku NQWAMBA, v.t.z. To wind anything round the neck.
- i NQWAMBA, n.x. Long strips of skin wound round the neck of an infant, as a charm against evil.
- i NQWAMBA, n.x. A cutting made on the nose of a calf, to prevent it from sucking.
- i NQWANQWA, n.x. A sort of net work, or trellis work.
- uku NQWANQWA, v.i.x. To hesitate; to manifest an indisposition to an undertaking or task; to hesitate in speaking. Ute wakukov' ukufika *akabasangwanqwa* ukulwa : On his arrival he immediately, without delay or hesitation, began the fight.
- ubu NQWANQWILÀ, n.x. Harsh conduct.
- um NGWAZI, n.x. A hat; a bonnet; a covering for the head; the name for the head dress of the Kaffir women, consisting of a high cap, made of skin, and covered with beads. Hence it denotes a bonnet or hat.
- uku NQWEMA, v.t.x. To cut meat into small pieces.
- uku NQWENA, } v.x. To have a strong desire for; to lust after a thing; to covet.
- uku NQWENA, v.i.z. 1. To growl, as a wild animal.
2. To grumble, as a man.
- uku NQWENELA, v.i.z. To desire strongly; to desire enviously; to covet what is another's.
- uku NQWENELEKA, v.n.x.z. To be desirable. Izinto *ezinqwenekayo* : Desirable things. *Zinokunqwenekela* pezu jwe golide : They are more desirable than gold.
- uku NQWENISA, v.t.x.z. To cause or excite strong desires in another.
- i NQWFNO, n.x.z. Strong desire.
- i NQWINIBA, n.x. The elbow joint.
- uku NSALA, or NTSALA, v.t.z. To pull strongly, as the string of a bow, or a rope. x. uku *Tsala*.

- i NSANSA, n.z. A small white and black bird.
 i NSELE, n.z. A small animal that eats honey.
 i NSELLO, n.z. The hoof of an animal.
 uku NSINYA, v.t.x. To pull or tie fast together.
 NSUNDU, adj. x.z. Dark coloured; dark brown; nearly black. Ihashe elisundu : A dark brown horse.
 NTAMBAMA, adv.z. In the afternoon.
 um NTANEZULU, n.x. A mantis. The name in Kaffir is, lit., "The child of heaven." The Hottentots worship the mantis; hence perhaps the name given to it, which most probably has been adopted by the Kaffirs from the Hottentots.
 uku NTANTA, v.i.z. To float; to swim.
 uku NTELA, v.t.z. To joke; to say in sport what is not true.
 uku NTELEMRA, v.t.z. To make rude or unkind jokes.
 isi NTELI, n.z. A jesting, droll, funny, jocular person.
 NTENSI, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ntensi* : To ache; to tingle. Ingalo zam, zite *ntensi* ngokubula : My arms ache and tingle with threshing.
 uku NTENTELEZA, v.t.x. To perform any bodily exercise dexterously or elegantly, as dancing, running, riding, &c.
 i NTENTEMISA, n.x. A petted, spoiled child.
 NTHLALE, v.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nthlale* : To throw to the ground in wrestling. Ndamte *nthlale* : I threw him to the ground.
 NTHLIKITI, v.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nthlikiti* : To strike a person heavily with the hand, so as to severely injure him.
 NTHLOYIXA, n.x.z. A hawk very destructive to chickens.
 i NTINTIYOTA, n.x. The curlew; peewit.
 i NTIYANI, n.z. A small brown bird.
 i NTLA, n.x. The highest part of an object, as the top of a mountain. Amanla entaba: The tops of mountains.
 ili NTLA, n.x. The part of the Kaffir hut which is situated on the farther side of the fire-place, which is in the middle of the hut. It is the part of the house at the back, directly

- opposite the door, and is always occupied by the master of the hut.
 uku NTLAKAZA, v.t.x. To make coarse work, as in sewing a garment, or in grinding corn.
 NTLAKANTLAKA, adj.x. Coarse, as meal, or as a coarse texture, as sackcloth. The prefix changes with the spec. of the noun qualified. Umgubo *ontlakantlaka*: Coarse meal. Ingubo *entlakantlaka* : A coarse garment; coarse cloth; sackcloth.
 uku NTLATLATA, v.t.x. To soften by chewing anything with the teeth, as a string or thong. Inkomo *intallata intambo* : The cow is chewing the rein or thong.
 ili NTLLE, n.z. An open uninhabited country; a wilderness.
 u NTLONGQWENI, n.z. A very long walking stick or staff.
 uku NTLONTLOZELA, v.i.x. To feel a tingling sensation, especially about the nose before sneezing.
 u NTLOYIYA, n.x. A species of hawk.
 ubu NTOMBII, n.x.z. Maidenhood, virginity.
 i NTSABO, n.x.z. A fright; that which frightens.
 i NTSASA, n.x. A description of bird.
 z. Small bushy pieces of firewood.
 i NTSASELA, n.x. Thatching grass.
 i NTSIELI, n.x. One who drinks much milk; a drinker.
 i NTSHIYANE, n.x. A bird; the roibeck.
 NTSHONTSHO, adj.x. Abominable; unclean.
 ubu NTSHONTSHO, n.x. Abomination; odiousness. Into ebuntshontsho : An abominable or odious thing. Lit. A thing which is an abomination.
 NTSHWIA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ntshwa* : 1. To contract or draw together, as the skin when burnt, or as leather when placed too near the fire.
 2. To contract the features in anger; to scowl.
 i NTSIKIZI, n.x.z. A large bird of the turkey buzzard species.
 uku NTSILA, v.t.x. To repeat the same action, or the same request, until the object in view is accomplished; as the waves of the sea repeatedly tossing a vessel until wrecked.
 i NTSO, n.x. A kidney. Plur. Izintso : Kidneys.

- isi NTSOKOTELO, n.x. An ambiguous sentence or utterance; a *double entendre*.
- uku NTULU, v.i.x. To bud; to put forth buds as a tree, or a plant, in the spring of the year. Ngalo ivumba lamanzi uya *kuntula*, wenze amasebe njengesaityo esitaha: Through the scent of water it will bud, and bring forth branches like a plant.
- i NTSUNDU. See i *Nsundu*.
- i NTSUNDUKAZI, n.x. A dun coloured cow.
- u NTWSAZI, n.x. A rod; a switch.
- i NTWELE, n.x. An onion; garlic.
- um NTU, n.x.z. A person; any human being.
- ubu NTU, n.x.z. Humanity; manhood; that which relates to mankind.
- ulu NTU, n.x.z. Humankind; mankind.
- i NTUBU, n.x. The white ant.
- uku NTULA, v.i.z. To be destitute; to need; to be in want.
- u NTULIKAZI, n.x.z. The month of June. Lit. The dusty month.
- u NTULO, n.x.z. A salamander.
- u NTUNTU, n.z. A person with weak eyes, so that from pain in looking at the light they are partially closed; one with dull sight.
- um NTWANA, n.x.z. A child, male or female. It is the dim. of *Umntu*: A person.
- ubu NTWANA, n.x.z. Childhood. Dim. of *Ubuntu*: Manhood; humanity.
- i NTYI, n.z. An ostrich. x. *Inciniba*.
- uku NTYINGA, v.t.z. To throw away.
- uku NTYONTYA, v.t.z. To cut off strips of meat from an ox which has been slaughtered without permission. It is not considered to be stealing, but is often found fault with by the owner of the ox.
- u NTYONTYOO, n.x. A long operation; a tedious but determined way of performing an undertaking. Lomntu *unonyontyo*, ngokuteta kwake: That man is tediously long in his discourse. Indoda *enonyontyo* ngokuhamba kwake: A man who holds on at a slow but enduring pace in running.
- i NTYONTYOLLO, n.x. A long garment; a long train to a dress.
- uku NTYONTYOLZA, v.i.x. To hold on steadily to a purpose; to continue long either in a discourse, or the performance of an undertaking.
- i NTYOKI, n.z. A wall-eyed person, having one eye useless.
- uku NTYUNTYA, v.x. The same as *Ukunyotyoloza*.
- uku NTYWILA, v.i.x. To dive; to plunge into water.
- uku NTYWILISA, v.t.x. To duck; to drown.
- uku NUKA, v.i.x.z. 1. To smell. *Kunuk Antoni*? What is smelling? Innyama uya *nuka*: The meat smells. 2. v.t. To smell or scent out or after. Inja *inuk Antoni*? What is the dog smelling at?
3. To accuse of the crime of witchcraft by the native custom of "*Ukunuka*." Thus, when the *Igira*, or witch doctor, uses enchantments to discover the witch or wizard who has bewitched the sick person, he is said to *nuka* the person whom he accuses, and the person accused is said to be, *Umntu onukiweyo*: The person smelt out.
- um NUKAMBIKA, n.z. A species of tree which has an offensive smell.
- uku NUKELA, v.t.x.z. To smell out, that is, to *discover*, by the process of *Ukunuka*, for a person who is sick, the person who has bewitched him.
- ubu NUKU, n.z. Dirty habits.
- i NUKU, n.z. A dirty person; one of dirty habits.
- uku NUKUBALA, v.i.z. To be sodden with rain, mud, &c.
- um NUMZANA, n.x. A respectable man; one of the higher ranks of society; a gentleman. z. The owner of several kraals, or villages, as distinguished from the place or town of the paramount chiefs, *Umzana* being the dim. of *Umzi*: A town. *Umnumzana* denotes a person of rank, a man of wealth, but inferior to the GREAT CHIEF.
- i NUNDU, n.x. A moth.
- u NUNGERDE, n.x. The large white ant found in the nests of white ants, named the queen of the ant heap.
- i NUNGO, n.z. A porcupine.
- isi NUNGU, n.x. A species of clover, (hare's foot,) whose roots are juicy and refreshing when eaten.
- i NUNU, n.x. 1. A generic term for insects.
2. A severe man. Often used to frighten children, as if saying, "There is an insect."
- uku NUNUSA, v.t.x.z. To frighten children by telling them that the bad man,

or an evil thing, will come to them.

u NWABU, n. x. 1. A chameleon.

2. *Figuratively*, an animal which is poor in condition. z. u *Nwaba*.

There is a curious native Zulu tradition respecting the Chameleon, which is an animal very slow in its movements; and the *Intulo*, the Salamander, which is much quicker in its movements. The tradition is, that NUKULUNKULU, the GREAT-GREAT ONE, sent *Unwabu*, after men were first made, to inform them that they should live for ever. But after *Unwabu* had been dismissed, NUKULUNKULU changed his mind, and sent *Intulo* to say that men should die. *Unwabu* being too slow in its movements, was outrun by *Intulo*, who delivered his message first, and when *Unwabu* arrived and delivered his message, men answered him, "We have already accepted the message of *Intulo*, and therefore can accept no other." And hence, says tradition, it is that men must die. We have here a dim shadowing forth of the original destination of man, as an immortal being, which was lost by the acceptance of a message of death.

aku NWABULUKA, v. i. x. To stretch out, as a bird its wings to commence its flight, or as a snake when it unfolds itself from its coil, or as any elastic substance. z. To go slowly, as a chameleon.

iku NWABULULA, v. t. x. To stretch out, as a garment. *Nwabulula* ingubo : Stretch out the cloak.

iku NWALA, v. t. z. To do a thing well.

um NWB, n. x. z. A finger.

iku NWEBA, v. t. x. z. To stretch out, as any thing elastic.

um NWEBA, n. x. A large forest tree.

ku NWEBA, v. t. x. To continue to annoy a person by irritating language; to seek to provoke a person to a quarrel; to refuse to make peace; to seek a quarrel.

in NWEBU, n. x. The cuticle; the thin outermost skin that covers the true skin of the body.

um NWEBU, n. x. A skin garment.

ku NWEBULA, v. t. z. To rend; to tear, as an old garment.

in NWELE, n. x. z. Hair of the head. The sing. is u *Nwele*.

Nxa, adv. x. z. When; at such a time. It is a contraction of *Ixesha*: Time. Nxa, used before verbs, to express "When," always takes the verbal prefixes of the subjunctive mood, (see Grammar,) and generally affixes the particle *yo* to the verb. *Nxa bahambayo*: When they proceed. *Nxa afikayo*: When he arrives. *Nxa bangatetiyo*: When they speak not. It sometimes has a conditional force. *Nxa ateta inyaniso uyakuviva*: When he speaks truth he will be heard. Nxa is sometimes used to express, "Seeing that." Ndizingatinina ukubeta umntwana, *nxa ndimtandayo kangaka?* How can I beat the child, seeing that I love him so much?

i Nxa, adv. z. On one side of. x. *Nxa manye*.

i NXAGU, n. x. A wild pig of the plains. uku NXAKAMA, n. x. A nominal verb used to describe the cry of animals. (See *Ukuxakama*.)

i NXAKEKO, n. x. A difficulty; a perplexity; an embarrassment.

i NXAKERWANA, n. x. Small difficulties; small embarrassments.

uku NXALA, v. i. x. To glutton.

i NXALA, n. z. A red reed buck.

i NXALENYE, adv. x. On the side of.

uku NXALISA, v. t. x. To cause a person to glutton, or cram himself with food.

uku NXAMA, v. i. x. To haste; to be quick in performing an action.

uku NXAMELA, v. i. x. To be in haste to perform an action. Ndiyekе *ndizamele* ukuhamba : Leave me alone, I am in haste to be gone.

uku NXAMISA, v. t. x. To hasten; to quicken in pace.

NXAMNYE, adv. x. On one side, as of a path or wood. z *Nxanye*.

uku NXAMO, n. x. Haste; impetuosity.

i NXANA, n. z. Desire.

uku NXANELA, v. i. z. To desire to possess; to long and languish for.

i NXANO, n. z. Thirst.

uku NXANWA, v. i. x. To thirst; to be thirsty. z To be dry from drought.

i NXANKADI, n. x. A butcher bird.

i NXANKASI, n. x. A waterfall.

in NXANKOSI, n. x. A secretary bird. This bird lives on small reptiles, and eating snakes and lizards.

uku NXAPA, v. i. z. To pronounce the x click, as a person expressing vexation, or dislike.

- i Nxarune, n.x. The name of a river between the Gqunube and the Buffalo rivers.
- uku Nxasha, v.t.x. To charge a gun. Umpu uxashive : The gun is charged.
- uku Nxata, v.i.x. To sit with the legs wide apart; to straddle.
- Nxatshike ! interj. x. Right ! Well said ! That is right ! Approved of !
- i Nxaxa, n.x. The name of a river on the west side of the Fish River.
- in Nxeba, n.x.z. A wound.
- um Nxeba, n.x.z. A band to tie with, made of the bark of trees.
- i Nxebu, n.x.z. 1. A left-handed person. 2. An ox with the left horn broken off.
- ubu Nxele, n.x.z. Left-handedness.
- uku Nxenkezela, x. To comfort; to sympathize with. z. Uku Nxepetela.
- i Nxenkezelo, n.x. Comfort; sympathy.
- i Nxenye, adv.z. On one side of a thing.
- i Nxenye, n.x. A part; a portion. Often used with *nga* prefixed; the final *a* coalesces with the initial *i* of *inxenye*, changing it into *e*. Bafika *ngenzenyé* : A part of them arrived. Wandiniaka immali *ngenzenyé* : He gave me part of the money.
- uku Nxiba, v.t.x. 1. To tie; to bind up. 2. To dress; to put on, or bind on, a person's clothes. Basanziba: They are still dressing. z. To place a piece of wood across the nose of an ox, by dividing the cartilage, to guide the ox by strings attached thereto so as to make it act like a bit in the mouth of a horse.
- i Nxibo, n.x. Bonds; fastenings. z. The piece of wood placed in the nose of a pack-ox to answer as a bit in guiding it.
- uku Nxila, v.i.x. To drink to excess; to become intoxicated.
- in Nxila, n.x. A drunkard.
- i Nxili, n.x. A side pocket, as worn by females.
- uku Nxilisa, v.t.x. To make drunk.
- i Nxina, n.x. The name of a shrub which is strongly scented, from which perfume is made; a wild mint.
- i Nxwa, n.x. The site of an old village or homestead.
- isi Nxobo, n.x. A covering, as a holster for a gun, or a leather case for a box.
- uku Nxoka, v.t.x. To poke with a stick; to thrust at.
- i Nxonxo, n.z. A small piece of meat, cut off from the flank of an animal.
- in Nxowa, n.x. A sack or bag.
- in Nxozi, n.x.z. The inner bark of the mimosa tree.
- uku Nxuba, v.t.x. 1. To intermix different ingredients. 2. To feel alarmed and uneasy on account of bad news. Nidixubile : I am uneasy; I am under painful apprehension; my thoughts are confused.
3. To be so occupied with painful thought, as to be unobservant of passing events; to muse; to be in a reverie. In these last two significations the original meaning of an intermixture of different ingredients is still maintained.
- i Nxuba, n.x. The Great Fish River. So named on account of the muddy state of its waters, from uku *Nzuba*: To intermix.
- uku Nxula, v.t.x. To lead a horse by the side of a ridden one.
- uku Nxuleka, v.n.x. To be leadable, or easily led, as a horse which runs well beside another when led by a rider.
- i Nxulumu, n.z. A large village or kraal.
- uku Nxulumanu, x. To be near each other; to be parallel to. Izindlu *zinkulumene*: The houses are near each other. Indlela *zinkulumene*: The paths run parallel to each other.
- isi Nxulumanu, n.x. That which stands by, or runs parallel with, another thing.
- uku Nxusa, v.t.z. To ask a favour; to entreat the goodwill of another.
- uku Nxwala, v.t.x. To defy; to call out to battle; to challenge to combat.
- uku Nxwalana, v.t.x. To defy each other; to challenge each other to combat.
- i Nxwaleko, n.x. An unruly person.
- uku Nxweleka, v.t.x. To wound, as in a fight or battle.
- i Nxweleka, n.x. A wounded person; one wounded in battle.
- uku Nxwemba, v.t.x. To avoid; to shun; to keep at a distance from.
- i Nxwembe, n.z. A large spoon used for mixing food.
- u Nxeme, n.x. The sea shore, or banks

- of a river. *Elunxwemene*: On the sea shore.
- NXENXA**, n.x. The name of the Kat River.
- NYA**, v.t.x.z. To void excrement.
- NYA**, n.z. Sternness; severity; wrath; harshness; unkindness; cruelty.
- NYABA**, v.i.x. To act foolishly, implying great carelessness. *Umntu onyabileyo*: A foolish, careless person. z. To handle roughly; to thrash; to duck; to drench a person.
- NYAFU**, v.t.z. To chew food with a vulgar noise in eating.
- i NYAKA**, n.z. The colon, or large intestine.
- NYAKA**, n.x. A year: the annual revolution of the earth round the sun.
- NYAKA**, } n.x.z. In the year; the **NYAKANA**, } year when. *Nyaka ukumkani wafa ngayo*: The year in which the king died. *Nyakana bafikayo*: The year in which they arrived.
- NYAKALELA**, v.i.x. To swarm; to be in abundance, as a multitude; to throng together.
- NYAKAMA**, v.i.x. To become moist; to contract moisture. z. To knit the brows in displeasure; to frown; to scowl; to look gloomy or morose. Applied also to the sky when it is gloomy and threatening in its aspect.
- NYAKAMILE**, adj.x. Moist; damp. z. Frowning, gloomy aspect.
- NYAKAMISA**, v.t.x. To moisten. z. To cause a frown.
- NYAKAMA**, n.x. Moisture; dampness.
- NYAKAMARA**, n.x. Slight dampness, or moisture.
- NYAKANYA**, n.z. A tuft of feathers, tied to a stick, forming the war plume of the Zulu warrior.
- NYAKANYA**, n.z. A crowd of people; a commotion; a concourse of people forming a confused mass; an uproar of people; a riot.
- i NYAKANYAKA**, n.x. A crowd of people waving to and fro; a concourse of people in commotion.
- NYAKANYAKA**, n.z. Confusion, as of a crowd of people hurrying to and fro.
- i NYAKATISA**, v.i.x. 1. To press onwards, as in a crowd.
2. To urge upon a person's notice.

3. To press a person annoyingly with conversation.
- i NYAKATO**, n.z. The north east wind.
- uku NYAKAZA**, v.i.z. 1. To be in an agitated, confused state, manifested by bustle and disorder of manner.
2. To wave about from side to side, as grass or corn agitated by the wind.
- NYAKENYE**, adv.x.z. Last year, about a year since.
- ama NYALA**, n.x. Shamelessness; that which is disgraceful; indecencies.
- in NYAMA**, n.x.z. Flesh; meat.
- isi NYAMA**, n.z. Darkish, blackish, as dark grained wood.
- um NYAMA**, n.x.z. A rainbow.
- ama NYAMA**, n.x. The scrapings or shavings of a hide, when dressed for leather.
- in NYAMAKAZI**, n.x. Game; wild animals fit for food. z. im *Nyamakazi*.
- uku NYAMALALA**, v.i.z. To disappear; to vanish; to become as nothing; to become obliterated, as the tracks of cattle.
- uku NYAMALAZA**, v.t.x. To obliterate; to cause to disappear.
- in NYAMAZANA**, n.x.z. A generic name for all kinds of game, whether animal or of the feathered tribes.
- uku NYAMEKA**, v.i.x. To give close attention to; to take a lively interest in; to give earnest heed to; to give constant and persevering attention to; to be indefatigable.
- uku NYAMEKELA**, v.i.x. To take an interest in specified things; to care for with tender affection; to give heed to; to be observant of; to tend towards in the affections; to savour of.
- in NYAMEKO**, n.x. Perseverance; enduring application to an undertaking.
- uku NYAMEZELA**, v.t.x. To endure; to bear patiently; to persevere amid difficulties.
- i NYAMEZELO**, n.x. Endurance; fortitude.
- i NYAMPUNYAMFU**, n.x. Food overcooked, and therefore unpleasantly soft.
- uku NYAMYEGA**, v.i.x. To be surfeited from eating to excess.
- u NYANA**, n.x. A son. Plur. o *Nyana*: Sons. z. A son or daughter, also the younger wife of a polygamist. Lit. A smaller one, or younger one.
- i NYANDA**, x. See in *Yanda*.
- i NYANDEZULU**, n.z. A slender green snake, which inhabits trees. x. *Nambezulu*.

- i NYANGA, n.x.z. 1. The moon. The changes of the moon are expressed thus:—*Inyanga etwaseleyo*: The new moon. *Inyanga ehangeneyo*: The full moon. *Inyanga eselwa*, or *seselwa* : (see *Ukuselwah*) The moon after the full. *Inyanga efleyo*: The old moon. Lit. The moon which is dead.
 2. A month, meaning the period of the moon.
 3. A doctor; a diviner; a professional person; one who has been instructed in the art of medicine, and also of using incantations and enchantments, without which no person is considered as a competent doctor among the Kaffirs. There are those who are called *Inyanga yamayeza*: Doctors of medicine; and others who are called *Inyanga zokubula*: Doctors of divination. The latter are the highest in rank.
- uku NYANGA, v.t.x.z. 1. To practise the art of healing, either by medicine or charms.
 2. To beguile; to deceive; to enchant; to charm.
- u NYANGATI, n.x. Paste; any adhesive substance.
- uku NYANGAZA, v.i.x. 1. To walk totteringly, as under a burden.
 2. To lurk about as with predatory intentions.
- ama NYANGE, n.x. Those of old times; elders.
- aba NYANGI, n.x.z. Those who practise as doctors, by using charms or incantations.
- i NYANGO, n.x. A store for corn, erected on poles in the form of a small hut.
 z. An arsenal. The store where the shields are stored when not in use in warfare.
- um NYANGO, v.x.z. The doorway; the entrance to a house.
- isi NYANGO, n.x.z. A charm; any substance worn on the body as a spell or enchantment to charm away evil or to secure some good.
- um NYANI, x. 1. The bushy ear of Kaffir corn, after the corn is threshed out, or the stalky blossom of maize.
 2. Figuratively, a sweeping brush; a broom.
- uku NYANISEKA, v.t.x. To be true; to be faithful.
- uba NYANISEKO, n.x. Faithfulness; sincerity.
- in NYANISO, n.x. Truth. *Innyaniso lonto*: That is the truth.
- uku NYANKA, v.t.z. To take a bait out of a trap, and go off with it without being caught. x. To draw in the foot or feet.
- uku NYANTA, v.i.x. To feel uncomfortable, or uneasy, as at hearing unpleasant news, or something offensive.
- uku NYANTSULA, v.t.x. To boast; to be haughty, supercilious, arrogant; to walk and strut in a defiant manner.
- um NYANYA, n.x. A ghost; a spirit of the departed.
- uku NYANTALAZA, v.i.z. To eat or drink without masticating; to guzzle.
- uku NYANYATEKA, v.t.z. To ooze out, as oil through the sides of a porous vessel.
- uku NYANZELA, v.t.x. 1. To press; to squeeze, as a sponge.
 2. To constrain; to urge to any course of action by continued argument; to bring the force of circumstances to bear on a person so as to induce him to a course of conduct.
- in NYAKINTI, n.x. A bird named the blue sparrow.
- uku NYASHA, v.t.x. To force into a tube. Hence, to load a gun, or to fill the bowl of a pipe for smoking.
- uku NYATELA, v.t.x.z. To tread on; to run over. *Wanyatela yinqwelo*: He was run over by a waggon. *N'dinyatelo lihashe*: I was trodden on by the horse. *Unganyateli apo*: You are not to tread there.
- um NYATELISO, n.z. An ox given by a chief to a person who is about to start on a journey, to be slaughtered for food on the way.
- in NYATI, n.x.z. A buffalo.
- i NYATUKO, n.z. A foot path. This word has been substituted for that in use among the Xosa Kaffirs, viz., *Indlela*, from the custom of never using as a common word that which has been adopted as the name of a great chief. *Undlela* was the name of a famous Zulu *Induna*, or counsellor of the chief; for this reason, it was laid aside, and *Inyatuko* used.
- u NYAWO, n.x. The human foot. z. A footstep or mark of the foot on the ground.
- uku NYAZA, v.t.z. To speak disparagingly of a person, or his doings.

- um Nyazi, n.x. A fan. Umnyazi wok-wela: A winnowing fan. z. A flexible basket made of rushes.
- u Nyazi, n.z. A flash of lightning.
- uku Nyazima, v.t.z. To lighten. Applied especially to fog, or sheet lightning.
- Nye, adj.x.z. One. The prefix varies with that of the noun qualified.
- Umntu omnye: One person.
- Ihashe linye: One horse.
- isi Nye, x. Another. Spec. 4 sing.
- Isinye isitya: Another vessel.
- isi Nye, n.x.z. The bladder.
- ubu Nye, n.x.z. Oneness; unity. Ubunye babo: Their unity.
- uku Nyebela, v.t.x. To wish evil to another; to endeavour to bring calamities on another; to curse; to imprecate.
- uku Nyebrella, v.i.x. To move stealthily, so as to avoid observation. z. To slip away; to disappear stealthily.
- uku Nyebula, v.i.x. To pout out the lips; to make faces, as a child.
- uku Nyefusa, v.t.z. To humble; to degrade. Wangiyefusa pambi kwa-bantu: He put me down, or humbled me, before the people.
- uku Nyeka, v.i.x. 1. To lust after; to have secret desires after either a person or a thing. Generally applied to lustful desires after a woman.
2. To look over the shoulder, so as to observe what is taking place behind a person.
- uku Nyekana, v.i.x. To have secret thoughts towards each other, manifested by expressive looks at each other.
- in Nyekke, n.x. A person with a double lip, or hare lip.
- uku Nyela, v.t.x.z. To water; to sprinkle, as water from a watering pot.
- ama Nyela, n.z. The dross of metal, thrown off in clinkers, in smelting or heating for welding. Lit. The excrement of metals.
- u Nyele, n.x. The outer edge or side of a forest.
- um Nyele, n.x. Any thing in a line or stripe, as the bristles of an animal when raised in anger, or the milky way in the heavens. z. A row; a line; a stripe, as a stain in wood; or a line of grass which is sometimes left on the land after the country has been burnt by the grass being fired.
- uku Nyelila, v.i.x. To depart silently

- and quietly, so as to avoid observation; to slip away from company without taking leave. z. uku Nyenya.
- uku Nyelizela, v.t.z. To bear young, as a pig, or a bitch; to litter, or pup.
- uku Nyelisa, v.t.x.z. To make odious; to abuse; to rail at a person; to slander; to defame.
- i Nyembezi, n.x.z. Tears.
- uku Nyenganyengisa, v.t.x. To loosen any fixture by shaking, or by pulling backwards and forwards, as a pole fixed in the ground.
- um Nyeni, n.x. A bridegroom.
- i Nyenkelezi, n.z. 1. A snake which moves as if blind.
2. A species of weasel which moves as if blind.
- uku Nyenyeza, v.i.z. To whisper slyly; to speak to a person in an undertone.
- in Nyenzani, n.x.z. A cricket.
- i Nyevu, n.x. A species of caterpillar.
- uku Nyevza, v.t.z. To mutter and murmur, as when in anger.
- i Nyewe, n.z. Moderation: calmness.
- i Nyenza, n.z. A kind of sweet potato.
- um Nyezani, n.z. A willow tree.
- u Nyeki, n.z. Moonlight.
- i Nyewana, n.x. A small cricket.
- Nyi, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nyi*: To proceed on farther. Kwafika abantu bebabini, omnye ngokuba ediniwe nje ute pefu, kanti esenamandlana kuye omnye ute nyi yena: There arrived two persons, one of whom being tired rested awhile, but the other being stronger proceeded further.
- i Nyiba, n.x. A narrow way or pass.
- uku Nyiba, v.i.z. To go off, as if ashamed; to slink away.
- i Nyibiba, n.x. A fountain lily. *Arum*.
- uku Nyibilika, v.i.x. To melt away.
- z. To glide; to slide away, as on a slippery path; to become loosened, as a knot.
- uku Nyibilikisa, v.t.x. To cause to melt.
- z. To cause to slide, or slip away; to loosen, as a knot in a string.
- i Nyiki, n.x. A species of caterpillar.
- z. An incision made in the flesh to relieve pain.
- uku Nyikila, v.t.x. To pinch.
- uku Nyikima, v.t.x.z. To shake; to tremble; applied to a body (inanimate) which is capable of tremulous motion, as the earth when shaken by thunder, or an earthquake.

- i NYIKIMO, n.x. A shaking; a tremulous, vibratory motion. The shaking of the earth by an earthquake would be called *Inyikimo yomkhala*.
- uku NYIKINTA, v.t.x.z. To shake or move a thing backwards and forwards, so as to loosen it, as a pole which has been placed in the ground.
- u NYIKINYANE, adj.x. Fine, not coarse.
- u NYILEYO, n.x. A Cape canary.
- u NYILINGO, n.x. A tight girdle; from *Ukunyinga*: To bind tight. Used specially to denote a kind of thong worn round the loins by heathen Kaffirs.
- uku NYINGA, v.t.x. To gird or tie so tight round a thing as to cause a depression in the part girded, as a thong round a wool sack.
- i NYINGERI, n.x. A hyena.
- uku NYINGEKA, v.i.x. To be tied round so as to be indented or depressed at the part where bound.
- uku NYINYA, v.t.x. To pull tightly, as a thong when tied. z. To compress; to abbreviate, as words in writing; to speak ambiguously by keeping back words, as when a stranger is present.
- uku NYINYISA, v.t.x. To allow a rope held in the hand to lengthen slowly, or a little at a time.
- NYINYITEKA, v.i.x. To ooze out; to percolate, as liquid through the pores of a substance, or through small openings.
- uku NYINYITEKISA, v.t.x. To cause to ooze.
- u NYIWA, n.x. A description of red beads.
- uku NYOBA, v.i.x. To be elated; to feel pleasant and joyous. *Unyobile*: He is enjoying himself.
- um NYOBK, n.x. An antiquated dress.
- uku NYOBIA, v.t.x. To give joy; to make happy.
- um NYOBO, n.x. A gift from a young man to his intended; as a ring or a brooch.
- uku NYOBZA, v.i.z. To act as one ashamed.
- i NYOKA n.x.z. A serpent; a snake.
- i NYOKANA, n.x.z. A small snake.
- u NYOKO, n.x.z. Thy mother.
- u NYOKOKAZI, n.x. Thy aunt.
- u NYOKOKULU, n.x. Thy grandmother.
- uku NYOLZA, v.i.x. To move quickly towards an object.
- um NYOMBO, n.z. The tendrils of any creeping plant, as of a cucumber.
- uku NYOMLA, v.i.x. To grin; to smile, ~~as~~ if grinning.
- uku NYONA, v.t.x. To point in anger towards the nose of another, so as to annoy and irritate him.
- uku NYONDA, v.i.x. To look out sharply; to look narrowly, or closely, after ~~a~~ thing, or object.
- i NYONGA, n.x. The flank. z. The hip joint; *tr chanter major*.
- u NYONGA, n.z. A cripple, one who is lame in the hip joint.
- uku NYONGAZA, v.t.z. To limp, as a cripple on one leg.
- i NYONGO, n.x.z. Bile; gall.
- uku NYONGOBA, v.i.x. To act slyly; to do a thing with dexterous secrecy.
- i NYOMI, n.z. A generic term for birds and fowls. x. *Intaka*.
- uku NYONGOBA, v.t.z. To go very softly towards an object, so as to capture it.
- i NYOSI, n.x.z. A bee. z. Honey.
- uku NYOTULA, v.t.x. To pluck, or pull up, as a plant; to pluck off hair by violence.
- u NYOVU, n.x. A Kaffir hash, made of meat and corn.
- um NYOVU, n.z. A wasp.
- uku NYOVULA, v.t.x. To perseveringly abuse and annoy.
- uku NYUKA, v.t.x. To ascend, as in ascending a mountain; to climb, as when climbing a tree.
- uku NYUKELA, v.t.x.z. To ascend or climb towards a certain place. *Nyukela emtini*: Climb the tree.
- isi NYUKO, n.x.z. An ascent; an acclivity.
- i NYUKUNUKU, n.x. A very dirty or soiled thing, or person.
- uku NYUKUNYA, v.t.z. To shake to and fro, as a post to loosen it in the ground.
- uku NYULA, v.t.x.z. To choose; to select.
- uku NYULELA, v.t.x.z. To choose for.
- i NYUMBA, n.z. A barren person or animal.
- i NYUNDU, n.z. A moth, the species that eats clothes.
- um NYUNDU, n.z. A leech.
- uku NYUSA, v.t.x.z. To raise higher; to cause to ascend.
- in NYUSHU, n.z. A large dangerous snake that has its habitation in trees. The "Boomslang" of the Dutch.
- uku NYWALAZA, v.t.x. To act deceptively; to pretend to be what a person is not, as to pretend great zeal where the heart is not engaged.
- uku NYWEBA, v.t.x. To pinch.

- uku NyWEBELELA, v.t.x. To predict or wish evil to another.
 uku NyWELEZA, v.t.x. To flatter; to coax. in NyWELEZO, n.x. Flattery; adulation; the art of putting things so as to bring over a person to the views of the speaker.
 i NZEMBENZEMBE, n.x. Looseness of flesh arising from corpulence. Lenkabi iyenzembenzembi: This ox is very fat, its fat hangs loose upon it.
 ama Nzi, n.x. Water.
 Nzi, x Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nzi*: To strike hard in beating a person or animal. Wandibeta, wada wati nzienthlokweni: He beat me until he struck me a heavy blow on the head.
 ubu Nzi, n.z. Brow; forehead.
 NzIMA, adj.x.z. Heavy. The prefix varies with that of the noun it qualifies. Umntwana omzima: A heavy child. Into enzima: A heavy thing.
 ubu NzIMA, n.x.z. Weight; heaviness. Ndinobunzima: I am in heaviness.
 i NzIMA, n.z. A black ox.
 i NzIMAKAZI, n.z. A black cow.
 NzO, v.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti nzo*: To fix the attention, or to fix the eye, steadily upon a person or thing. Iiso lake walite nzo pezu kwam: He fixed his eye steadily upon me.
 uku NzONZA, v.i.x. To waste away, as a person in ill health, or water in a leaky vessel.
 NzULU, adj.x. Deep. The prefix changes with that of the noun qualified. Umlambo onzulu: A deep river. Ulwandle olunzulu: A deep sea.
 i NzULU, n.x. A depth; a deep.
 u NzULU, n.x. Depth; deepness.
- O.
- The letter O in Kaffir has the full open sound of o in go and eo in English.
1. O is the relative pronoun of nouns, the initial vowel of which is u. Unntu osebenzayo: A person who works. Umlambo oyinzulu: A river which is deep.
 2. When followed by an active verb, before which the pronominal verbal medials which denote the accusative of the pronoun, (see Grammar,) are placed, o is the accusative of the relative pronouns who and which, when the pronoun refers to nouns commencing with u. Unyanawako omfandayo: Thy son whom thou lovest. Umutu ondiintandayo: The man whom I love. Uluti ondaluthisayo: The rod which I burnt.
3. Prefixed to nouns which are preceded by a noun of spec. 1 and 6 sing., o constitutes the genitive of the per. pro. whose. When thus used, the noun to which o is prefixed is followed either by an adjective or verb. Umntu onkosi inkulu: A person whose chief is great. Umntwana oyise efile: A child whose father is dead. Umlambo omanzi maninizi: A river whose waters are many.
- is Oba, n.z. A plantation of the sugar cane, *Umoba*.
- um Oba, n.x.z. The sugar cane.
 Obo, x.dem.pro.spec. 7. That; those. Obo buso: That face. Obo bumnyama: That darkness.
 Osu, x.dem.pro.spec. 7. This; these. Obu bulumko: This wisdom.
- ukw ObUKA, v.i.x. To fall off, as the skin in patches from the body, or an animal, or as bark from a tree. z. *Ukwebuka*.
- ukw ObULA, v.t.x. To flay; to strip off the skin, or bark from a tree. z. *Ukwebula*.
- ObUNYE, adv.x. Another; others. Obunye ubuso: Another face.
- ObUYA, x.z.dem.pro.spec. 7. That there. Ubuhlanti obuya: That cattle fold there.
- OdWA, adj.x.z. Alone; only; nothing more. Referring to nouns of spec. 2 plur. *Amahashe abe odwa*: The horses were alone. *Abeko amafu odwa*: There was nothing but clouds, or, there were clouds only. Odwa is the root word to which the euphonious letters of nouns are prefixed to express the above meaning according to the species of the noun referred to, with the exception of the 1st and 2nd per. sing. and 1st spec. sing., which take *Edwa*. Ngabantu bodwa: People only. Tina sodwa: We alone, &c.
- ukw OhlWAYA, v.t.x. To reprove with anger; to express displeasure towards another.
- ukw Oja, v.t.x. To bake or roast meat.
 um Oji, n.x. One who bakes or roasts meats.

ukw OKA, *v.t.z.* 1. To scorch by fire.

2. To inflame; to stir up passion, as in an angry man.

OKANYE, *x.* A disjunctive particle. Otherwise; else; once more; or. *Okanye aninamvuzo kuyihlo ose-zulwini*: Otherwise ye have no reward of your Father who is heaven. *Aniyangana oko kutetiweyo yinkosi, okanye, anifundanga na oko kubalwa yiyo emtetweni?* Have ye not heard that which the chief has spoken? or have ye not read what he has written in the law? *Sakubona ninina ke usifa, okanye, unsentolongweni, seza kuwe?* Or when saw we thee sick or in prison, and came unto thee?

Oko, *x.z. dem.pro. spec. 8.* That. *Oko kulunga*: That goodness.

OKOKUBA, *x.* An intensitative form of *Ukuba*. It denotes a reference to some action expressed or understood, expressing, *That I should, or, that we or they should*; as, *Ungubanina u YHOVAN, okokuba ndipulapule ilizwi lake?* Who is the Lord, that I should obey His voice?

Oku, *x.z. dem.pro. spec. 8.* This. *Oku kutya*: This food. *Oku* is also used as a prefix to adjectives and verbs when the relative pronoun is used referring to nouns of spec. 8. *Uku-tya okumhandi*: Delicious food. *Ukulunga okubonakalayo*: Goodness that is manifest.

OKUNENE, } *adv.x.* In truth; of a **OKWENENE**, } truth; verily; surely, **OKUNGENDAWO**, *adv.x.* That which is aimless, worthless, idle, vain. Lit. "That which has no place." (See *Ngendawo*.)

OKUNJE, *adv.x.* Like to this. This word is compounded of *Oku*, This, and a contraction of *Njalo*, Like; and often answers to the English words, so, that, such, and such as. *Akuzanga kubonwe okunje kwa-Sirayeli*: It was never so, or thus, seen in Israel.

OKUNINZI, *adv.x.* Abundance. *Ndi-nokuninzi mhlobo wam*: I have abundance, my friend.

OKUYA, *x.z. 1. Dem. pro. spec. 8.* That there.

2. Then; when. *Okuya ndafikayo*: When I arrived.

OKWAKO, *adj.x.* That which is thine.

Nanku unako okwako: There thou hast that is thine.

um OLAKAZANA, *n.x.* A daughter-in-law.

Olu, *x.z. dem.pro. spec. 5 sing.* That. *Olu 'luti*: That rod.

uku OLULA, *v.i.z.* To stretch out. *Yolula isandla sako*: Stretch out thy hand. *Yolula intambo*: Stretch out the thong.

ukw OMA, *v.i.x.z.* To dry up.

OMABINI, *adj.x.* Both. Spec. 2 plu. *Amahashe omabini*: Both horses.

OMAHLANU, *adj.x.* All five. Spec. 2 plu. *Amazwi omahlanu*: All five words.

OMAMBOZO, *adj.x.* All eight. Spec. 2 plur. *Omambozo amatye*: All eight stones.

OMANE, *adj.x.* All four. Spec. 2 plu. *Sawabona 'mane amahashe*: We saw all four of the horses.

OMASIXENXE, *adj.x.* All seven. Spec. 2 plu. *Siya tetu nani makwenkoe ndini omasicenze*: We are speaking to you boys, all seven of you.

OMATANDATU, *adj.x.* All six. Spec. 2 plu. *Afika amadoda lawo omatandatu*: All those six men arrived.

OMATATU, *adj.x.* All three. Spec. 2 plu. *Amakosazana omatatu*: All three princesses.

ukw OMBELA, *n.x.* 1. A night dance in the house, accompanied by the beating of a hide and the clapping of hands, to give the time of the dance.

2. A day dance got up to accompany the incantations of a doctor in case of sickness, also accompanied by beating of hides and clapping of hands.

is OMBU, *n.z.* A rhinoceros.

ukw OMELEZA, *v.t.x.* To strengthen; to invigorate.

ukw OMELEZEKA, *v.i.x.* To be strengthened; to be refreshed in spirit; to feel fresh courage in an enterprise or undertaking.

OMNYE, *adj.x.* Another. Spec. 1 and 6. *Umlambo omnye*: Another river. *Omnye umntu*: Another person.

OMNYE-KWOMNYE, *adv.x.* One towards another, or one from another. *Nize nivumelene omnye-kwomnye*: Submit yourselves one to another. After an active verb it often means reciprocal action. *Bahlukana omnye-kwomnye*: They departed from each other. *Babebala omnye-kwomnye*:

They wrote one to another; they corresponded. Ningaxoki *omnyekwomnye*: Lie not one to another.

ukw OMULA, v.t.x. To commence to drink milk, after abstaining from it for a long time, either on account of the observance of any superstitious custom, or because in the winter season milk has been scarce.

ukw OMA, v.t.x.z. 1. To spoil.

2. To injure; to wrong.

3. To act unjustly towards another; to maltreat; to violate; hence,

4. To sin; to transgress a law. This word, when used for sinning against God, embraces all the above meanings, and is very expressive. When the action of the verb terminates upon another than the actor, the verbal medial of the species of the noun, or of the pronoun referring to the noun constituting the object of the verb, is inserted between the verbal prefix, or the tense form of the verb, and the root of the verb, thus: *Bayamona lomntu*: They are injuring, or maltreating, that man. *Uyan-donela nina?* Why are you injuring me? *Ihashe lako liyona intsими Yam*: Your horse is destroying my garden.

ukw ÖNA, v.i.x. To snore in sleep.

2. To snort as a horse.

ukw ONAKALA, v.n.x. To become injured; to be destroyed. z. To be depraved, corrupt; to be bent on mischief; to be wanton.

ukw ONAKALISA, v.t.x.z. To injure; to damage; to deprave; to ruin.

is ONAKALISO, n.x. Injury; damage inflicted by another.

is ONAKALO, n.x.z. Damage; injury; harm.

ukw ONDA, v.i.x. To go straight ahead, or right on without turning. z. To become lank, slim, slender, meagre.

ukw ONDELA, v.i.x. To look steadfastly at a person or thing.

ukw ONDLA, v.t.x.z. To rear; to nurse; to provide for; to bring up a child.

ukw ONDILLA, v.t.x.z.1. To nurse or bring up a child for another.

2. To bring up a child to or for any particular calling or object.

Ukwondella abantwana ekwoyikeni u Yehovah: To bring children up in the fear of the Lord.

um ONDLI, n.x.z. A guardian of a child; one who provides for and brings up a child.

um ONDLIKAZI, n.x.z. A female nurse or guardian of a child.

is ONDLO, n.x.z. Remuneration for rearing the child of another.

ukw ONGA, v.t.x. To provide for, and take care of, a sick person; to show hospitality to the sick, by administering food to them. z. To be frugal in the use of food; to use economy in household affairs.

ukw ONGAMA, v.i.x.1. To stand above, or overhead.

2. To overlook; to superintend; to rule over.

um ONGAMA, n.x. A ruler; a governor; one who supervises.

ukw ONGAMILA, v.i.x.1. To overhang, as an overhanging precipice or mountain. *Intaba tyongamela indlela, ngati iza kuyi wela*: The mountain overhangs the path, as if it would fall on it.

2. To rule over; to exercise authority over.

ONGAYI, x. Tense form of the verb, specs. 1 and 6 sing. Prefixed to the infinitive of the verb. Who, or that, will not. *Umfazi ongayi kuteta*: A woman who will not speak. *Umlambo ongayi kutsha*: A river which will not dry up.

ukw ONGULA, v.t.x. To skim off scum; to skim milk.

is ONGULO, n.x. A skimmer.

ukw ONGULULA, v.t.x. To restore to health; or to restore a person to vigour who has been reduced in flesh by giving him nourishing food.

is ONI, n.x.z. A common sinner; one addicted to sinning; a bad man.

um ONI, n.x.z. A sinner; one who sins.

ub ONI, n.x.z. Injustice; sinfulness.

ukw ONISA, v.t.x.z. To spoil; to wrong.

ukw ONIWA, x. The passive of *Ukwona*. It is used to denote wrong or injustice being practised towards a person. *Lowo umntu woniwe kanye ngokuteta kwabantu ngaye*: That person is much wronged, or has an injustice perpetrated on him, by the things spoken respecting him.

is ONKA, n.x. Bread; a loaf of bread. Plu. *iz Onka*.

ONKE, x. Every one. Spec. 2 plur. *Onke amazwi ako*: All thy words.

- Onke* is the root word to which the euphonic letter of each species of noun is prefixed to express, All. *Zonke inkomo*: All the cattle. *Bonke abantu*: All the people, etc. is **ONKWANA**, *n. x.* A small piece, or loaf, of bread.
- is *Ono*, *n. x. z.* Sin; wickedness; wrong; injustice.
- ukw ONWABA**, *n. x. z.* To be the subject of pleasurable sensations; to be in comfortable circumstances in life; to be delighted. *Ndonwabile*: I am delighted; I am happy. When *Ukwonwaba* follows the negative verbal prefixes, with the conjunctive particle *na* inserted between the prefix and the verb, it denotes the reverse of the above senses. *Andina kwonwaba*: I have no comfort; I am miserable. *Abantu aba hleli ezonweni, abana kwonwaba*: The people who remain in sin have no happiness.
- ukw ONWABA**, *verbal n. x. z.* Happiness; comfort. *Ndinokwonwaba*: I have comfort; I have happiness.
- ukw ONWABELANA**, *v.t.x.z.* To be happy together. *Bahleli ngokwonwabelana*: They live happily together; they pronounce each other's happiness.
- ukw ONWABISA**, *v.t.x.z.* To give comfort; to delight.
- um ONWABISI**, *n. x. z.* A comforter; one who sympathizes with, and gives comfort to another; one who gives happiness.
- ulw ONWABISO**, *n. x. z.* Comfort; consolation.
- ukw ONWAYA**, *v.i.x.* To scratch the person.
- ukw OPA**, *v.i.x.* To drop, as blood from a wound; to bleed.
- ukw OPULA**, *v.t.x.z.* To remove a vessel from the fire. *Yopula imbiza*: Take the pot from the fire.
- ukw OSA**, *v.t.x.z.* To roast. *Yosa inyama*: Roast the meat.
- ukw OSELA**, *x.* 1. To roast for another person. *Ndamosela inyama*: I roasted meat for him.
2. To die; to expire, as from a deadly wound.
- OSUKUBA**, *adv. x.* Whosoever; whomsoever. See *Sukuba*.
- ukw OSULA**, *v.t.x.* To wipe away. *Yosula inyembezi zako*: Wipe away your tears.
- ukw OTA**, *v.i.x.z.* To warm the person at the fire.
- ukw OTUKA**, *v.i.x.* To be startled from fear.
- ukw OTUSA**, *v.t.x.* To startle; to cause alarm.
- OVENEYO**, *adv. x.* Applied to ground which is firm to tread upon, as contrasted with miry or boggy ground. *Umhlaba oveneyo*: Firm ground. It is derived from *Ukuvana*, the reciprocal form of the verb *Ukwa*: To feel. Lit. Ground which can be felt.
- ukw OVUYA**, *v.t.x.* To clean corn, rice, &c., by washing it in water.
- OWAMAZIBULO**, *x.* See *ama Zibulo*.
- OYENA**, *pro. x.* That is he, he that, or that is he whom. *Owenza ngen-kohliso, oyena ndiya kumkupa endl-wini Yam* He that worketh deceit, he it is whom I will remove from my habitation.
- ukw OYIKA**, *v.i.x.* To fear; to be alarmed.
- ukw OYIKKA**, *v.n.x.* To have the quality of exciting fear or dread. It is used as an adjective for Fearful. *Igama eloyikekayo*: A fearful name. *Umntu owoyikekayo*: A fearful man.
- ukw OYIKISA**, *v.t.x.* To alarm; to frighten.
- ulw OYIKO**, *n.x.* Fear; dread; apprehension.
- ukw OYIKWA**, *x.* The passive of the verb *ukw oyika*: To fear. Used as a verbal noun for Fear. *Ukwoyikwa kwabo kwabamkulu*: Their fear was great.
- ukw OYISA**, *v.t.x.z.* 1. To conquer; to overcome; to prevail against. *Ndi-moyisile*: I have conquered him.
2. To be beyond one's strength or ability. *Lonto indoyisile*: That masters me; it is beyond my strength or ability.
- ulw OYISA**, *n.x.z.* Victory; conquest.
- ukw OYISKA**, *v.i.x.z.* To yield; to give up a contest; to submit; to give way.
- is *OYISO*, *n.x.z.* A conquest; a victory.
- ukw OZELA**, *v.i.x.z.* To be drowsy; to doze.

P has the same sound in Kaffir as in the English words Pit, Pass, &c. This consonant undergoes a mutation in the inflection of nouns, adjectives and verbal roots, whereby, when it precedes the final vowel of words which are not monosyllables, it changes into *tsh*. *Usapo*: Children. *Elushatsheni*: Among the children. *Ukukupa*: To turn out. *Ukukutshwa*: To be turned out.

- uku PA, v.t.x.z. To give; to confer; to bestow; to make a present; to give a gratuity.
- um PA, n.x. A mealie cob when stripped of the corn.
- isi PA, n.x.z. A sheaf, as of wheat or any other grain.
- um PAPA, n.x.z. A species of thorny bush.
- PAPU, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pafu*: To stand aghast; to be greatly astonished.
- uku PAPUKA, v.i.z. To burst out, as blood from the nostrils when struck.
- uku PAPUZA, v.i.z. To blurt out lies.
- uku PAHLA, v.t.x.z. 1. To compass about; to surround. *Otembelayo ku Yehovah, nya kupaahlwa bububele*. He that trusteth in the LORD, mercy shall compass him about.
2. To beset; to hem in; to press on all sides, so as to perplex. *Sipahlwa lutshaba*: We are beset by enemies. *Obubomil bapahlwa bububi*: This life is beset with evil.
3. To accompany a bride or bridegroom to a wedding. Applied to both groomsmen and bridesmaids.
- im PAHLA, n.x.z. Goods; effects; tools; any movable property.
- u PAHLA, n.x.z. The frame of a native house. In the houses of brick and stone it denotes the roof.
- uku PAKA, v.t.x. To take food from a dish with a spoon or ladle. z. To serve out food.
- uku PAKAMA, v.i.x.z. 1. To stand in an upright posture. *Pakama*: Stand upright.
2. To be elevated. *Intaba epakamileyo*: A high mountain.
- uku PAKAMISA, v.t.x.z. To raise up; to elevate.
- uku PAKAMISELA, v.t.x.z. To raise; to lift up for another, or for some particular purpose.
- uku PAKAMO, n.x.z. Height.
- uku PAKATO, v.i.x. To put forth fine and beautiful ears, as a mealie garden.
- PAKATI, adv.x.z. Among; between; inside. *Pakati kwempahla*: Among the goods. *Pakati kwobuhlanti*: In the kraal.
- um PAKATI, n.x.z. A counsellor of the chief; a head man; a civil officer.
- uku PAKATI, n.x.z. Office; authority.
- i PAKATO, n.x. The groin.
- uku PAKAZA, v.t.x. To slap or strike the face with the flat of the hand.
- uku PAKELA, v.t.x. To pour out food from a vessel; to serve out food.
- um PAKO, n.x.z. Food for a journey; commissariat stores for an army.
- isi PAKO, n.x. A blemish.
- uku PAKULA, v.t.x.z. To take honey from a bee's hive, or from a bee's nest.
- uba PAKUPAKU, n.z. Timidity; nervousness. *Umntu onobupakupaku*: A nervous, timid person.
- uku PALA, v.t.x.z. 1. To shave off the rough parts of a hide or skin; to prepare a hide for tanning.
2. To go about in search of an individual. *Ndapala ilizwe lonke, ndingamfumananga*: I searched the whole country, and could not find him.
3. To race or gallop, as a horse.
- uku PALAKA, v.i.z. To spill; to overflow, as water from a vessel.
- uku PALALA, v.i.x.z. To spill; to run over, as water from a vessel.
- im PALALA, } n.x. A vagabond; a wan-
- im PALALANA, } derer.
- im PALANGA, n.x. An ell.
- uku PALAZA, v.t.x.z. To spill; to cause to run over; to throw away water from a vessel.
- uku PALAZELA, v.t.x.z. To pour out for, or upon. *Amanzi apalazelwa bona*: The water is poured out upon them.
- im PALL, n.x.z. The scrapings of a hide; the shavings produced in scraping a hide.
- um PALI, n.x.z. A dresser of hides. The word *Isikumba* is generally added to *Umpali*. *Umpali weikumba*: A dresser of hides.
- i PALO, n.x. The name of a worm in the intestines; a tape-worm. z. The scrapings or shavings of a hide which has been prepared for a karosse or garment.
- im PALO, n.z. Anything which has been scraped or scooped out, so as to form a hollow; hence, a hollow in an old tree.
- isi PALUKANA, n.x. A small valley or stream that branches off from a larger one.
- isi PALUKO, n.x. A valley or stream that branches off from another.
- i PAMBA, n.x. 1. A parcel or bundle of things which can be carried in the hand.
2. One who turns aside; a renegade; a turncoat; one who abandons his party.

uku PAMBA, v.t.x.z. To turn from ; to turn away from ; to turn back on a journey. *Ngapanjoa yindaba*: I was turned, or called back, by information received.

uku PAMBANA, v.t.x.z. 1. To pass each other on the way without the knowledge of doing so ; to thus miss each other on the road.

2. To contend or argue a point ; to have different opinions on a matter ; to differ ; to quarrel.

3. To lie across each other, as two paths crossing each other.

uku PAMBANISA, v.t.x.z. 1. To cause to differ ; to mislead ; to misdirect.

2. To lay one thing across another.

im PAMBANISO, n.x.z. Perversion ; discord ; contradiction.

im PAMBANO, n.x.z. A missing of each other on a road ; an error ; a mistake.

uku PAMBEGA, v.i.x.z. To err ; to blunder ; to misapprehend a statement ; to start aside from rectitude of conduct.

isi PAMBEKO, n.x.z. An error ; a mistake ; a blunder.

PAMBI. See *Ngapambi*.

PAMBILE, adv. Before ; in advance of. *Bangapamble* : They are in advance ; they are before.

uku PAMBO, n.x.z. A handle attached to both sides of a pot or vessel. *Umpambo wembiza* : The handle of a pot ; also a hoop for a cask.

uku PAMBUKA, v.i.x.z. To deviate from ; to leave the path in which a person is walking ; to deviate or depart from right conduct. *Upambukile kukulunga* : He has deviated from right conduct.

uku PAMBUKELA, v.t.x.z. To turn aside towards a person or thing ; to turn aside for or on account of a person or thing.

uku PAMBUKISA, v.t.x.z. To cause to turn aside ; to cause to err.

isi PAMBUSA, n.x.z. A bye-path ; a lane ; a path which leads out of or away from another path.

im PAMLA, n.z. The flat or palm of the hand. *Wandibeta ngempamla* : He beat me with the palm of the hand.

uku PAMLA, v.i.x. To wander about a country.

isi PAMPAM, n.x. A wanderer ; one who wanders about, not knowing where he is going.

uku PANDA, v.t.x.z. To penetrate the earth ; as the roots of trees : hence, to scratch up the earth, as fowls for food. *Inkuku t'gapanda emhlbeni* : The hen is scratching up the earth.

um PANDA, n.x.z. An earthen pot or vessel ; a pitcher.

im PANDI, n.z. A root.

uku PANDLE, v.t.x.z. To scratch up or remove the earth in any particular place ; to scratch or remove the earth for some purpose. *Inja ipandela stonina apa?* What is the dog scratching for here ?

PANDLE, adv.x. Without. See *Ngapandle*.

um PANDLE, adv.x. The outside of a thing. *Umpandle wendlu* : The outside of the house.

isi PANE, n.z. A liberal person : one who gives freely.

uku PANGA, v.t.x.z. To take by violence and force from another. *Bapanga impahla Yam* : They took by force my goods.

im PANGA, n.z. Plunder ; that which has been taken by violence.

isi PANGA, n.z. The shoulder blade.

uku PANGALALA, v.t.x.z. 1. To scatter abroad ; to separate ; to remove to a distance from each other.

2. Used adjectively, it denotes a broad, wide thing. *Indela epangale* : A broad, wide path.

uku PANGALALISA, v.t.x.z. To scatter ; to cause to be scattered abroad.

uku PANGANA, v.t.x.z. To plunder, or take by violence from each other. *Nankuya abantu aba panganayo* : Yonder are persons who are plundering each other. This word is applied especially to denote a scramble, such as sometimes takes place among native children, for food. *Abantwana bapangana ukutya* : The children are snatching the food from each other.

uku PANGELE, v.t.x.z. 1. To take from another by violence. *Bandipangele impahla zam* : They took violently from me my goods.

2. To arrive at a place before another person ; to be earlier in attendance. *Ndimpangele kusasa* : I was beforehand with him, or arrived before him, in the morning.

im PANGELE, n.x.z. A guinea-fowl.

uku PANGISA, v.t.x.z. To cause to be plun-

dered ; to snatch with violence, or to wrest a thing from another.

isi PANGO, n. x. A violent thunderstorm. It is so-called because the rain often falls in such quantity as to sweep away many things by the violence of the torrents formed.

i PANGO, n. x. A feeling of hunger, or an empty stomach ; hence, the hollow between the ribs of a beast and the hips, when hungry.

uku PANHLA, v.t.x. To injure the eye, by causing any substance to enter it.

PANTS, adv. x. z. Underneath. See *ngapantsi*. *PANTS* is often used to express *near to, almost*. *Upantsi kwokufa* : He is almost dead. *Wau-pantsi kwo kubulawa* : He was almost killed.

uku PANYAZA, v.i.x. 1. To blink.

2. To obscure the vision ; to injure the eye, so that the sight is injured. *Upanyazile lakuwaliyé* : He blinked when the stone fell.

im PANZA, n. x. A scattering, as that of a defeated army. z. A person who asks for food in time of scarcity.

uku PANZA, v.i.x. To become scattered, as an army when defeated. z. To ask food as a favour in time of scarcity or of famine.

uku PANZISA, v.t.x. To scatter ; to disperse, as by defeat in war.

isi PANZISO, n. x. A scattering ; a dispersion, as of a people driven and scattered by war from their homes.

uku PAPA, v.i.x. z. To fly ; to be active and diligent ; to give heed to ; to be attentive.

isi PAPA, n. z. A species of euphorbia ; a mushroom.

um PAPA, n. z. A large species of euphorbia, with thorns.

uku PAPAMA, v.i.x. z. To wake up from sleep.

uku PAPATKA, v.i.x. z. To be in a nervous timid state of feeling ; hence, to bolt ; to run suddenly and violently from the course, as a race horse ; to run away, as in a panic, and refuse to be controlled, as a horse when it suddenly bolts.

uku PAPAZELA, v.i.x. z. 1. To fly towards a certain place ; to flutter over a place. *Intaka yapapazela pezulu* : The bird flew upwards.

2. To be agitated ; to feel confused ; to be nervously timid. In-

tliziyo Yam ipapazela : My heart flutters, or palpitates ; I am agitated.

i PAPU, n. x. The heart of an animal. z. The lunga.

um PAPU, n. z. The lung disease in cattle. *uku PASA, v.i.x.* To trippe as a horse. z.

To prop up, or support, as a house by a pillar.

uku PASULUKA, v.i.x. To struggle with difficulties so as to overcome them ; to resist so as to escape from arrest. The primary meaning is, To so contend as to effectually resist efforts made to subdue or conquer. Hence if a roll of leather or any other substance constantly flies back to its open condition and resists the attempts to reduce it to a roll, it is said to *pasuluka*. It is therefore applied to a long-contended combat with an enemy, who has obtained a temporary advantage, when by renewed effort the advantage lost is regained by rising again to combat, and either escaping the danger or overcoming at last. *Ute ke wapasuluka ngakumbi wenza ngokwendoda wada woyisa* : Again he took courage, and contended manfully, until he gained the victory. z. *uku Pasalaza*.

uku PATA, v.t.x. z. 1. To touch ; to handle.

2. To take charge of. *Umntwana upatwa ngu John* : The child is in the charge of John.

3. To undertake a charge, or to transact a business. *Lomsebenzi upetwe ngu James* : That affair is undertaken by James.

4. To rule ; to be in authority over others ; to be the general officer in command. *Umkosi upetwe ngu Faku* : The army is commanded by Faku. In all these senses it retains its original signification of being in immediate and direct contact with the object or undertaking spoken of, so that it is presided over and carried into effect by the person who is said to *pata* it, thus always embodying the first signification given, viz., To touch ; to feel.

5. To carry in the hand, as a stick or weapon of war. *Wapete umpu* : He carried a gun. *Abapete amakaka* : Those who carry shields.

isi PATAMANDLA, *n. x.* A person in authority. It applies to any office which is less than that of the *supreme power*, or chief magistrate, or ruler, or king of a people. A judge, a magistrate, a governor of a colony, in civil administration, or any officer inferior to the General commanding in military affairs, would be denominated an *isi Patamandla*.

uku PATANA, *v.t.x.z.* To touch each other.

uku PATAPATA, *v.t.x.z.* To feel by touching with the hands.

uku PATAZA, *v.t.z.* To pat softly with the hand in a playful way; press softly.

uku PATELA, *v.i.x.z.* To carry for another.

uku PATELELA, *v.t.x.z.* 1. To join company with another in a journey.

2. To hold on on a journey amid difficulties of the way, as on a slippery path. Ite indlela imtyibilize *wapatelela* *noko*: The path was slippery, but he held on his way nevertheless.

uku PATSA, *v.i.x.* To amble.

u PAU, *n.x.z.* A distinguishing mark; a sign; applied to any mark placed on cattle, to distinguish them from others.

uku PAULA, *v.t.x.* To mark or brand cattle.

uku PAULELA, *v.t.x.z.* To brand or mark cattle for another.

uku PAULELISA, *v.t.x.z.* To cause cattle to be branded or marked for another.

PAYA, *adv.x.z.* Yonder, at a distance. Applied to any object or locality in the distance, but within the range of vision. See *Ngapaya*.

uku PAZAMA, *v.i.x.z.* To be confused; to be unsteady, thoughtless, inconsiderate.

uku PAZAMISA, *v.i.x.z.* 1. To hinder the sight of a person; to cause to see indistinctly.

2. To confuse a person.

3. To prevent the progress of an undertaking; to hinder the accomplishment of a purpose.

4. To perplex; to puzzle; to distract.

PAZI, *v.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pazi*: To get a glance of; to have or obtain a momentary view of a thing. *z.* To make a feint as if to strike a person

uku PAZIMA, *v.i.z.* 1. To wink rapidly with the eye.

2. To glimmer or quiver with rapid coruscations, as the sky sometimes does with sheet lightning in a storm, or with an *aurora borealis*.

uku PAZUKA, *v.i.z.* To blurt out a matter without due consideration.

uku PECA, *v.t.z.* To fold up as paper; to turn down, as a leaf of a book; to fold back, as wristbands, or the collar of a coat; to dress the hair in rolls.

i PECEPECANA, *n.z.* A plausible, lying person. Lit. Folding one thing back upon another.

uku PECEPERZA, *v.i.z.* To speak plausibly.

PEFU, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pefu*: To take breath; to rest awhile. *Bati pefu kona*: They rested awhile there to breathe a little.

uku PEFUMA, *v.i.x.z.* To breathe; to inspire breath.

um PEFUMO, *n.x.z.* 1. Breath.

2. The soul of man.

uku PEHLA, *v.i.x.z.* 1. To churn.

2. To rub two pieces of wood together so as to produce fire, which the natives of Africa often do.

3. To bore a hole in wood as the worm *Impehlia* does, from which circumstance it has its name.

im PEHLA, *n.x.* An insect which bores in trees, or in wood. From *uku Pehla*: To bore a hole in wood.

im PEHLI, *n.x.z.* One who agitates or churns the milk for butter.

um PEHLO, *n.x.z.* The pithy kind of wood produced in boring a hole in wood.

um PEHLU, *n.x.* The milk procured from the cow from a second milking, after the calf has been permitted to suck a second time. *Ukwenz' umpehlu*: To milk a cow the second time.

i PEJANE, *n.z.* A rhinoceros.

uku PEKA, *v.i.x.z.* To boil food; to cook by boiling.

uku PEKELA, *v.i.x.z.* To cook food by boiling for another person, or for a particular purpose. *Ndiyapekela nhambo lwetu*: I am preparing food for our journey.

um PEKI, *n.x.z.* A cook.

im PEKO, *n.x.z.* 1. A pipe bowl, so called because the tobacco is placed there a

food in a pot to be prepared for use by fire.

2. A cooking; that which is cooked.

uku PEKUZA, *v.i.x.* 1. To drive away a person with the motion of the hand; to refuse to have any intercourse with a person, and expressing that refusal by motioning him away.

2. To turn away an animal from the direction in which it is proceeding. *z.* To rout; to drive away.

uku PELA, *v.i.x.z.* To come to an end; to terminate; to cease. *Ndipela apa ukuteta kwam*: Here I finish my speech.

uku PELA, *n.x.z.* Nominal verb. 1. The end; the finish of a thing.

2. When used with a noun following in the genitive case it means, "The only one." *Ukupela kwonyana wako*: Thy only son.

3. PELA is used to denote the whole of a thing, circumstance, or event. *Bahlala kona umnyaka upela*: They stayed there a whole year. *Watabata ixwane wayinikela ipela*, ibelidini lokutsha ku-YEHOVAH: He took a lamb, and offered it wholly, a burnt offering to the LORD.

4. PELA is sometimes used adjectively, to express *whole*, *only*, *wholly so*, &c. *Oku kupela itemba letu*: This is our only hope. *Imali zam ipela*: The whole of my money. See *Kupela*. *Lonto ingcwele ipela*: That is a holy thing, *wholly so*.

i PELA, *n.x.z.* An insect which abounds in Kaffir houses, much resembling the cockroach, but smaller and of a brown colour.

i PELAMEHLO, *n.x.* A black insect, found in houses, much resembling the cockroach.

uku PELEKA, } *v.i.x.z.* To accompany a person a small distance

uku PELEKELA, } on a journey.

uku PELEKELELA, *v.i.x.z.* To accompany a person on the whole of his journey.

uku PELEKEZELA, *v.i.x.z.* To accompany a person on a journey, and return with him again to the place of starting.

uku PELELA, *v.i.x.* 1. To come to a final re-

sult; to entirely finish; the *finale* of a thing or discussion.

2. To come together to a certain place; to flock to a locality. Abantu *bapelela entaben*: The people are flocking, gathering together, on the mountain.

uku PELELELA, *v.i.x.z.* The same as uku *Pelela* at No. 2 of its meanings.

uku PELELISA, *v.t.x.z.* To fully finish or complete an enterprise or a thing.

uku PELELISHKA, *v.n.x.z.* To be complete; to be in a finished state; the ending; *finis*.

uku PELELISELA, *v.i.x.z.* To use up, or appropriate the whole; to finish entirely. *Ute wapelelisela ubusuku bonke ngenyembezi*: He spent the whole night in tears.

uku PELELWA, *x.z.* The passive of uku *Pelela*. When used with a noun following of the causal form (see Grammar) it means, To be left destitute of. *Upelelwa ngamandla*: His strength has failed him. *Wa-pelelwa yingondo yake*: His understanding forsook him; he was bereft of his reason.

im PELESH, *n.x.* A companion of a young wife who accompanies her when she leaves her father's house for the residence of her husband, and who remains with her for a season.

uku PELISA, *v.i.x.z.* To bring to an end; to terminate.

im PELO, *n.x.z.* The end of a thing or matter.

uku PEMBA, *v.i.x.z.* To light a fire.

uku PEMBELE, *v.t.x.z.* To kindle a fire for another person.

i PEMPE, *n.x.* A temporary hut, erected in a garden to afford protection to those employed there during the summer months.

im PEMVU, *n.x.z.* An animal with a white stripe on the front of the head.

i PEMVUKAZI, *n.x.z.* A cow with a white stripe in front of the head.

uku PENDELULULA, *v.t.x.* To open as a sack.

uku PENDLA, *v.i.x.* 1. To search the head for vermin.

2. To thoroughly investigate, or search into a matter. *Masiyipendle lendawo uteta ngayo*: Let us discuss, and search into this matter of which you speak.

- uku PENDUKA, *v.i.x.z.* To turn off from a direct line in walking. *Penduka apo*: Turn aside, or take another direction there.
- uku PENDULA, *v.i.x.z.* 1. To turn a thing over.
2. To reply to a question or argument. *z.* To turn round, as a wheel.
- uku PENDULANA, *v.i.x.z.* To answer each other.
- uku PENDULELA, *v.i.x.z.* 1. To answer for another; to answer for, or to explain a matter.
2. To turn a garment inside out. *Pendula ibatyi yako*: Turn your jacket inside out.
- um PENDULI, *n.x.* One who answers.
- um PENDULO, *n.x.* An answer; a replication.
- isi PENDUPENDU, *n.x.* A tumult; an uproar. Lit. That which is upside down.
- uku PENGULA, *v.t.x.* To search for, so as to find; to find that which is sought for; to discover; to bring to light that which was hidden, or lost; to search out. *z.* To release from bondage; to liberate from prison; to deliver from an enemy.
- uku PENGULULA, *v.i.x.* To search for; to search out; to investigate. *z.* To make entirely free; to release; hence, to dissolve or set aside an engagement.
- uku PENGUEPENGULULELA, *v.t.x.* To search for with intense diligence; to search out; to investigate. The same as uku *Pengula*, but intensified in meaning.
- i PENI, *n.x.z.* A penny. Kaffirized from the English.
- uku PENUKA, *v.i.x.z.* To fall, from losing your balance; to fall backwards. *Ndipenukile*: Ioverbalanced myself.
- uku PENULA, *v.t.x.z.* To throw a thing or person over, as in wrestling, or by tripping a person up.
- uku PENYA, *v.t.z.* To open out to view, as a book, or a cloth. *Penya incwadi*: Open the book.
- uku PEPA, *v.i.x.z.* To dodge; to escape a danger by suddenly starting aside.
- i PEPA, *n.x.* A letter; a paper; a manuscript. Kaffirized from the English.
- uku PEPELA, *v.i.x.* To escape from seizure by a contortion or twisting of the body.
- uku PEPETA, *v.t.x.z.* To blow away, as dust by the mouth, or any light substance by the wind.
- uku PEPETKA, *v.p.x.z.* To be blown away. The difference of signification between *Ukupepuka* and *Ukupepetka* is, that the former refers to the first movement when blown away; the latter to the continued blowing away of the substance. *z.* uku *Pepezelza*.
- im PEPO, *n.x.* Light air; a soft, light, gentle breeze.
- uku PEPUKA, *v.p.x.z.* To be blown away, as dust or leaves by the wind.
- PESHEYA, *adv.x.z.* Beyond; on the other side of a stream or river. *Pesheyza kwolwandle*: On the other side of the sea.
- uku PETA, *v.t.x.z.* To bind the border of a mat; to hem, as a hem on a garment; to finish off by giving an edge or border to a thing, as a mat.
- isi PETA, *n.x.* A bow to shoot arrows with.
- um PETO, *n.x.z.* The edge of a garment; the rim of a cup or basin. From uku *Peta*: To edge.
- uku PETSHAKETISWA, *v.p.x.* To be blown away, as by the wind. The difference between this word and uku *Petshetwa* is, that the latter denotes that the thing spoken of is being blown away; the former, that it is already blown away.
- uku PETSHETWA, *v.p.x.* The passive of uku *Pepeta*: To be blown away, as by the wind. *Jeng' umququ ope-tshetwayo ngumoya*: Like chaff which is driven away by the wind. For the change of the *p* in the active form of the verb into *tsh* in the passive, see under the letter P.
- un PETTU, *n.x.z.* A maggot.
- uku PETUZA, *v.i.z.* To produce maggots, as putrid meat. *Iseipteze inyama*: The meat has already produced maggots.
- uku PETUZLA, *v.i.z.* To be alive with maggots, as putrid meat.
- i PEWULA, *n.x.* The name of a tree.
- uku PEZA, *v.i.x.z.* To cease an action; to leave off.
- uku PEZISA, *v.t.x.z.* To cause to cease; to terminate an action; to cause the cessation of any operation.
- PEZOLO, *adv.x.z.* Yesterday evening; last night. *Safika pezolo*: We arrived last night.

- Pezu**, *adv. x. z.* Upon. *Pezu kuentaba*: Upon the mountain. See *Ngapezu*.
- Pezulu**, *adv. x. z.* Upwards; above. *Kangela pezulu*: Look upwards. *Pezulu ezulwini*: Above, in the heavens. *Izinto zapezulu*: Things which are above. See *Ngapezu*.
- Pi**, *adv. x. z.* A contraction of *Pina*: Where? whereabouts? *Indoda ipi?* Where is the man? The prefix varies with the noun referred to. *Inkomo zipi?* Where are the cattle? *Amahashe api?* Where are the horses?
- im **Pi**, *n. x. z.* 1. An army. A military post. *Impi ipina?* Where is the army? 2. An enemy; a foe. *Uyimpikumi*: You are an enemy to me.
- uku **Pica**, *v. t. z.* To wattle.
- uku **Piciza**, *v. t. z.* To put out of joint, as the ankle or wrist.
- uku **Pihlika**, *v. i. z.* To spurt out, as water from a compressible vessel, by pressure.
- uku **Pihliza**, *v. t. z.* To cause a liquid to spurt out by pressure.
- uku **Pika**, *v. i. x. z.* To contradict; to contend; to strive; to dispute; to obstinately object.
- i **Pika**, *n. x.* A sharp pain in the chest or side, occasioned by over-exertion, as in running; a stitch.
- isi **Pika**, *n. x.* The breast of a man.
- uku **Pikana**, *v. t. x. z.* To contend with each other.
- uku **Pikela**, *v. i. x.* To contend on account of, or for a certain purpose. *Upikela ntonina?* For what are you contending?
- i **Piki**, *n. x. z.* A quarrel; the ground or cause of strife.
- um **Piki**, *n. x. z.* A lover of contention.
- uku **Pikisa**, *v. i. x. z.* To cause another to dispute; to pick a quarrel with a person. *Lendoda iman' ukundipikisa*: This man is continually contending with me.
- uku **Pikisana**, *v. t. x. z.* To contend with, or to contradict each other.
- im **Pikisano**, *n. x. z.* That which is contended about; the matter in dispute. *Uyazenza siyimpikisano kubamelwana betu*: Thou makest us to be a strife to our neighbours. *Impikisano yabo inkulu*: Their subject of dispute is great.
- u **Pikisano**, *n. x.* Contention; strife; disputation.
- i **Piko**, *n. x. z.* The wing of a bird.
- uku **Pila**, *v. i.* To live; to prosper; to be in health. *Usapilile na?* Are you in health? To recover from sickness; to become convalescent.
- uku **Pilisa**, *v. t. x. z.* To restore to health; to invigorate.
- um **Pilisi**, *n. x. z.* One who gives health.
- im **Piliso**, *n. x. z.* Health; vigour.
- im **Pilo**, *n. x. z.* Active life; health; vigour.
- uku **Pimisa**, *v. t. x.* To have carnal commerce with women.
- uku **Pimisela**, *v. i. x.* To speak out; to give clear utterance. Used with *Amaziwi*: Words. *Pimisela ukuteta*: Speak out clearly.
- isi **Pimiselo**, *n. x.* Utterance; emphatic speaking.
- i **Pimp**, *n. x. z.* A serpent of the *Cobra di capello* species. The *Renkhaals* of the Dutch. z. *Imfazi*.
- Pina**, *adv. x. z.* Where? in which place? whither? *Inja ipina?* Where is the dog? *Nisinga pina?* Whither are ye going?
- uku **Pinda**, *v. i. x. z.* To repeat an action; to do it again. U Kristu uya *kupinda ukuzo ebuqaqaulini bake*: Christ will come again in His glory.
- uku **Pindezelia**, *v. i. x. z.* To retribute. Used in the sense of bringing evil upon a person as a retribution for bad conduct.
- um **Pindezelii**, *n. x. z.* An avenger.
- im **Pindezelo**, *n. x. z.* A recompence; a retribution for evil conduct.
- uku **Pindla**, *v. i. x.* To force young girls; to violate a virgin.
- uku **Pindisa**, *v. i. x. z.* To cause to return.
- uku **Pinga**, *v. t. z.* 1. To intertwine; hence, to wattle; to make a basket by intertwining the twigs of which it is composed.
2. To copulate. Applied only to the coition of dogs. z. To commit adultery, or fornication.
- uku **Pingela**, *v. i. x. z.* To wattle; to intertwine twigs and sticks.
- uku **Pingelelana**, *v. i. x.* To entangle.
- im **Pingelelano**, *n. x.* An entanglement.
- um **Pingeli**, *n. x. z.* A person who wattles.
- im **Pingelo**, *n. x.* Wattles; sticks or laths for wattling.
- um **Pingi**, *n. z.* An adulterer; a fornicator.
- um **Pingikazi**, *n. z.* An adulteress; a whore.
- i **Pingo**, *n. x.* Hurdle work; wattling.
- isi **Pingo**, *n. x. z.* 1. A wild fruit, like the juniper berry.

2. The name of a wild thorn tree, bearing thorns of a hooked character. *z.* An act of adultery or fornication.
- i* PINI, *n.x.z.* A stick used for stirring porridge.
- um PINI, *n.x.* A handle, as of an axe or hoe.
- uku PINYAZA, *v.i.z.* To twist or sprain a joint.
- uku PINYELA, *v.t.x.* 1. To entwine or twist. 2. To twist about in speech when endeavouring to speak so as to mislead.
- um PINYISWA, *n.x.z.* A harlot; a prostitute.
- PINZI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pinzi:* To make a quick motion, like the twinkling of an eye.
- uku PIQILIKI, *v.i.z.* To twist the body in dancing.
- im PISA, *n.x.* A wolf which is found on the sea coast; a strand wolf.
- uku PISELA, *v.t.x.z.* To put a handle to an axe, or pick, or hoe.
- isi PISI, *n.z.* 1. A devourer; a great eater. 2. The name for the hyena. 3. A thief who comes in the night to steal.
- im PISO, *n.x.* A large clay pot for holding beer.
- PITI, *n.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti piti:* 1. To be lost or hidden among other things. *Ite piti igusha emhlambeni:* The sheep was lost among the flock. 2. The passive form of *Ukuti* is often used with *Piti*. *Ukutwa piti:* To be in a state of confusion. *Kwatwa piti:* There was a great confusion, a great uproar, or a state of amazement.
- im PITI, *n.z.* A woman's top knot or head dress of hair.
- uku PITIKIZA, *v.i.x.z.* To mix together; to denote a state of confusion.
- im PITIMPIKI, *n.x.z.* An uproar; a tumult.
- im PITIPITI, *n.x.z.* A state of confusion or panic.
- uku PITIZA, *v.t.z.* To make confusion, as a number of people moving about.
- um PITIZA, *n.z.* A disturber; an exciter; an agitator.
- uku PITIZELA, *v.i.x.z.* 1. To mix up together. 2. To agitate; to stir up strife or division.
- uku PITIZELISA, *v.i.x.z.* To cause confu-
- sion; to create a panic; to cause disorder.
- im PITIZELO, *n.x.z.* Strife; confusion.
- uku PIZA, *v.i.z.* To concern one's self about a matter.
- isi PO, *n.x.* A gift or present.
- Po, *x.* A contraction of *Pofu*, which see.
- um POKE, *n.x.* A mixture of boiled corn and thick milk, much prized by the natives of Africa for food. (*A Fingoe word.*)
- im POBELE, *n.x.* A head dress made from the bushy part of the jackal's tail.
- POFU, *interj. x.z.* Why then?
1. Used to point out the absurdity or contrary nature of a proposition or action. *Ute ungumnta olungileyo nje, ungatinina pofu ukwenjenjalo?* You say you are a righteous man, *how then* can you act thus? *Utsho ukuti, utanda umasebenzi, pofu ungatinina ukunqena kangaka?* You say you like work, *how then* can you manifest such laziness?
2. Sometimes *pofu* asks a reason for a thing which appears in itself absurd. *Wenze ukukohlkala kuhina pofu?* Why, what evil hath he done? *Usitaho nganina pofu?* Why then do you make that assertion? *Yinina pofu ukuba usitaho?* Why then do you say so?
- im POFU, *n.x.z.* Yellow. See *Mpofu.*
- z.* Poor; beggarly.
- im POFU, *n.x.* A large species of antelope; an eland.
- im POFUKAZI, *n.x.z.* A yellow or cream coloured cow.
- im POHLOLOKAZI, *n.x.* Applied to denote a cow with horns which stand straight up, also to a woman with a long face.
- isi POHLONGO, *x.* The eighth. See *Lipohlongo.*
- uku POHLOZA, *v.t.z.* To strike with violence.
- u POKO, *n.x.z.* A kind of millet of an intoxicating quality when infused in native beer.
- isi POKOLO, *n.x.* Anything which is stumpy.
- uku POKOZA, *v.t.x.* To pour out in part a liquid from a vessel, or grain or any other substance, as from a sack.
- uku POKOZELA, *v.i.x.* To pour out in part for another.
- uku POLA, *v.i.x.z.* 1. To cool. 2. To heal, as a wound.

- POLISA, v.i.x.z. 1. To make cool.
 2. To cause a wound to heal.
- i POLISI, n.x.z. The police; a policeman. The English word Kaffirized.
- u POLOZA, x. See uku Poloza.
- u POLOZA, v.t.x.z. To reveal a secret; to blab about a matter. Lit. To let it out.
- um POLOZI, n.x.z. One who reveals secrets; a blab.
- i POMPO, n.z. An absolute, overbearing person.
- u PONDO, n.x.z. A horn of a living beast.
- um PONDO, n.x.z. A person of the Amampondo tribe of Kaffira.
- isi PONDO, n.z. A small side entrance to a cattle fold or kraal.
- im PONDO, n.z. A contagious disease; pestilence.
- um PONDOPONDO, n.z. A species of beetle of a blue colour with black stripes, with long horns bent on both sides.
- um PONDWA, n.z. The pound sterling. Zuluized from the English.
- u PONDWANA, n.x.z. A small horn.
- isi Pongo, n.x.z. A large prominent forehead.
- im PONGO, n.z. A he-goat.
- um PONGOLO, n.x.z. A quiver for arrows.
 z. A cask; a barrel; any receptacle of a large bulk, as a box; a chest.
- uku PONGOLA, v.i.z. To manifest indifference to what is being said, by looking away from the speaker.
- uku PONGOMA, v.i.x. 1. To sit in an uncomfortable position, as a person leaning on his arms and knees.
 2. To desert from one chief to another.
- um PONOSHOMC, n.x. That side of a river which is nearest to the speaker, and directly opposite to another person on the other side, to whom he is speaking.
- i PONTI, n.z. A pound sterling. Kaffirized from the English word Pound.
- uku PONXO, v.t.z. To throw with violence through the air; to hurl, as a spear, or assegai, thrown by the hand. x. *Ukuposa*.
- PONTO, z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ponyo*: To slip or fall away from; to go off from, as anything flying out of the hand. Izembe lite *ponyo*: The axe flew or slipped out of the hand.
- uku PONYOA, v.i.z. The same as *Ukuti ponyo*.
- um POPIRA, n.x. A sack in a state of tension from the pressure of its contents; a very full sack.
- uku POPOZA, v.t.z. To gush, as water out of a rock, or as blood from a vein. x. *Ukumpompoza*.
- uku POQA, v.i.x. To slip off, as a saddle from a horse.
- uku POQA, v.i.x. To speak hurriedly, so as to confuse others by interrupting them.
- uku POQELA, v.i.x. To slip out, as one thing slipping out from another, as an axle of a vehicle slipping out from the wheel.
- uku POQELELA, v.t.z. To make a vigorous attempt to do a thing; to put force or pressure on a person or thing.
- um POROFETI, n.x.z. A prophet.
- um POSA, n.z. The seraglio of the Zulu king.
- uku POSA, v.t.x. To throw; to fling; to hurl. x. *Ukuponza*.
 2. To miss an object aimed at, in throwing or firing at it.
- uku POSEKA, v.t.x. To rush upon; to throw one's self upon. Wati *ukuposeka kubo, wanga anga babulala*: He rushed upon, seeking to kill them.
- uku POSELA, v.t.x. To throw into a certain place. *Yiposele lonto emnxunyenzi*: Throw that thing into the hole.
- uku POSISA, v.i.x.z. 1. To miss; to err in conduct.
 2. To make a mistake; to be wrong in a conclusion arrived at.
- isi Poso, | n.x.z. A mistake; an error;
 i Posiso, | a transgression. Lit. That which misses the mark.
- uku POTA, v.i.x.z. To twist, as string; to spin; to plat.
- uku POTEKA, v.i.x.z. To have the quality of being twisted or spun.
- uku POTELA, v.t.x.z. To twist or spin for another, or for a certain purpose.
- im POTO, n.z. A long, slender stalk as of Kaffir corn.
- im POTSHANE, n.x. A young and tender mealie cob.
- uku POTULA, v.t.z. To release from constraint. It is used to denote the final action of a Zulu *Inyanga*, or witch-doctor, in releasing a person or persons from some restraints imposed upon them during the continuance of his incantations in any case of sickness, &c., on which he has been called to exercise his art.

i POTWE, n.x. The name of a small brown bird; a bird which has a chattering note. Applied figuratively to a chattering person.

POTYO, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti potyo*: To throw out any thick or viscous liquor, as honey or treacle.

uku POTYOA, v.i.z. 1. To pour out a thick stream of any liquid.

2. Figuratively applied to a stream of words when a person talks at random, uttering things true or false, so that a stream of words is maintained.

uku POZA, v.t.z. To cool, as liquid, or as porridge. x. uku *Pola*.

uku POZIA, v.t.x. To cool down in prosecuting an enterprise, so as to draw back from or fail in prosecuting it, arising from unexpected difficulties. z. To cool hot water by adding that which is cold.

Pt, z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti piu*: To blow or puff with the breath, as an ox or a calf from pain, applied also to meat when puffed up from putridity.

uku PUSUKA, v.t.x. To misbehave in word or deed; to be rude and boisterous.

uku PUSUZA, v.t.z. To slap the face or head of a person with the open hand; to be violent in conduct.

PUCU, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pucu*: To slip off, as hair from a skin when partly decomposed.

uku PUOKA, v.i.x.z. To have the outer skin taken off by a bruise. *Ndi-pucukile yinqwelo*: I am bruised by the wagon.

uku PUOLA, v.t.x.z. To abrade the skin; to remove the outer skin by coming in contact with some object; to gall. Isihlalo *silipuculile ihashe*: The saddle has galled the horse.

uku PUOLA, v.i.z. To grow fast, so as to stand straight up, as a healthy plant. Applied also to a person who stands straight up, like a soldier on parade.

PULU, z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pulu*: To act determinately, so as to manifest conduct bordering on self-will. Waye *kuluma nomnye waza watu pulu ngeyake endlela*:

He spoke with the other, and then insisted upon having his own way.

isi PUHLUPUHLU, n.x. A person in a very excitable state of mind; one who is agitated by some event or events.

uku PUHLUPUHLU, n.x. A wild, over-excited state.

im PUKANE, n.x.z. A fly.

im PUKOMTI, n.x. A species of mouse, which lives in hollow trees. Lit., The tree mouse.

im PUKU, n.x.z. A mouse.

i PUKUPU, n.z. Foam; froth. Applied to foam formed on the surface of water by violent agitation, as the foam of the sea. Ulwandle *luhlazisa ipukupu*: The sea is making foam.

isi PUKUPUKU, n.z. An empty, silly person; one who is *frothy*, and senseless in his conversation.

uku PUKULA, v.i.z. To ferment; to be excited in conduct; to act foolishly.

uku PUKUZLA, v.i.x. 1. To overflow, as dough when fermented, or as yeast from fermented beer.

2. To be hasty in the prosecution of any enterprise. z. To act as a silly, senseless person.

uku PULAPULU, v.i.x. To listen attentively; to obey a command.

uku PULAPULU, v.t.x. To rub gently on any part of the body, so as to give relief from pain; to soothe; to smooth down as fur on a garment. x. uku *Pulula*.

im PULO, n.x. The wax of the ear.

uku PULUKA, v.i.x.z. To slide or slip out of the hand, as an eel. Intambo *ipulukile esandleni sam*: The thong has slipped through my hand.

uku PULUKANA, v.i.x.z. To slip away as one thing from another. *Uku-pulukana nento*, is to allow a thing to slip away, so as to lose it from the grasp.

uku PULULA, v.t.x. To rub gently with the hand any part of the body suffering pain, so as to soothe it. z. To coax, to flatter, by patting gently with the hand.

PULULU, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti pululu*: The same meaning as *Uku-puluka*.

uku PUMA, v.i.x. To go out from a place.

- Puma* endlwini : Go out of the house.
- im PUMALANGA, n. x. z. The rising of the sun ; the east.
- uku PUMELA, v.t. x. z. 1. To go out for a purpose. Ba *pumela* ntonina ? For what purpose, or why have they gone out ?
2. To come out ; to appear to view, as on the opposite side of a river. *Sebepumele* emlanjeni : They have appeared, or emerged from the river. *Abakapumele* entabeni : They have not yet come out on the top of the mountain.
- uku PUMELLA, v.t. x. z. To come out fully to view ; to be in full sight, as a person or object on an eminence.
- isi PUMELO, n. x. z. Outgoings ; issues ; results.
- uku PUMESA, v.t. z. 1. To bring out ; to set out ; to fit out ; to qualify for reception or use ; as an ox which is set apart for part of the outfit of a bride, or as dowry.
2. To speak out distinctly and deliberately.
3. To make a full confession ; to "make a clean breast of it."
- uku PUMISA, v.t. x. z. To take out ; to force out ; to eject.
- uku PUMLA, v.i. x. To rest ; to be quiet.
z. uku *Pumula*.
- uku PUMLISA, v.t. x. To help to give rest. *Pumlisa inkabi apa* : Rest the oxen here.
- im PUMLO, n. x. z. The nose.
- um PUMO, n. z. Monday. Lit., The going out day, because on the Sabbath natives who are hired as daily labourers do not go out, or leave their homes, to work.
- isi PUMO, n. x. Outlets ; places of egress, or escape.
- i PUMPULO, n. z. Anything active in mischief, either man, or beast, or reptile.
- uku PUMPUTA, v.i. x. See uku *Mpumputa*.
- uku PUMZA, v.t. x. To give rest ; to relieve from toil ; to give rest of mind. z. uku *Pumuza*.
- uku PUNOKUA, v.i. x. To slip off.
- uku PUNDLA, v.t. x. To use violence in forcing a virgin. z. To uncover, to denude, to strip off the tender leaves from a plant, or the side leaves of thatching grass, so as to prepare it for use.
- im PUNDU, n. x. The privates of man.
- im PUNDU, n. z. The poles erected on each side of a cattle fold or kraal.
- uku PUNDULA, v.i. z. To change a purpose, in consequence of having commenced it on deficient information, or from miscalculation.
- uku PUNGA, v.t. x. To sip, to taste a liquid ; to take a slight draught.
z. 1. To drive away ; to repel ; to ward off ; to drive away anything troublesome, as flies.
2. To command attention and silence, as a chief when about to speak.
- i PUNGA, n. z. An odour ; a smell.
- imi PUNGA, n. x. The lungs of either a person or an animal.
- uku PUNGULA, v.t. x. z. To take a part from a whole, as to take corn from a sack, or sugar from a bag. *Pungula apa* : Take a little here. z. To lighten a load by removing a part.
- isi PUNGULEKO, n. x. z. A portion taken from the whole, as a measure of corn from a sack.
- u PUNGUPUNGU, n. x. A chrysalis.
- im PUNGUTYE, n. x. z. A fox ; a silver jackal.
- uku PUNGUZA, v.i. x. To look on one side ; to look back as over the shoulder.
- uku PUNFISWE, v.p.x.z. The passive of uku *Pumisa* : To take out ; to force out ; to eject. For the change of *m* into *ny*, see the letter M.
- uku PUNYUKA, v.i. x. 1. To slip out of its place, as anything slipping from the hand ; or the handle of an axe slipping from the axe-head.
2. To fall off, as hair in an unsound place, in cattle.
- uku PUNYULA, v.t. x. z. To cause to slip out of its place. The same as *Uku punyuka*, but the active form, to slip out of the grasp of another person by using force to effect the escape.
- uku PUNYUZWA, v.i. x. To be made easy, or to be made to rest. It is the passive of *Ukupumla* : To rest. For the mutation of the *m* into *ny*, see the letter M.
- uku PUNZA, v.t. x. z. To cast the young before the proper time of birth. Applied to animals only.
- im PUNZI, n. x. z. A small antelope ; the *Dieuker*.
- isi PUNZI, n. x. z. The stump of a tree remaining in the ground after the tree is felled.

- im PUNZO, n.x.z. An abortion. Applied to animals only.
- ku PUPA, v.i.x.z. To dream.
- i PUPA, n.x.z. A dream.
- ubu PUPARA, n.x.z. A dreamy state of mind.
- i PUPARA, n.x.z. A kind of dream; a trance; a reverie; a waking dream.
- um PUPI, n.x. A dreamer; one who is in the habit of dreaming.
- u PUPU, n.x.z. The hoof of an animal whose foot is not cloven, as the horse.
- i PUPU, n.x.z. A hairy caterpillar.
- im PUPU, n.z. Meal; fine flour.
- uku PUPUMA, v.t.x.z. To overflow; to bubble up; to boil over; to gush forth, as a bubbling fountain. n. An overflowing, a gushing forth.
- uku PUTEPTEKA, v.i.x. To fly away in a passion; to bolt, as a horse from the course; to run about wildly.
- uku PUTA, v.i.x.z. To die away, as vegetation when destroyed by heat, or other cause. Thus when a crop fails, or ground is unfertile, it is said to be "putile." Amazimba a *putile*: The corn has failed.
- uku PUTAPUTA, v.t.x.z. To grope; to feel about with the hands, as a person blindfolded; to search for a thing by feeling after it with the hands.
- uku PUTAPUTELA, v.t.x.z. To feel after a thing, like a person in the dark.
- i PURI, n.x.z. A beautiful little antelope, called the blue buck.
- uku PUTUKA, v.i.z. To be heated or galled by irritation or chaffing; to be rubbed, grazed.
- uku PUTULA, v.t.z. To rub off or away with the hand.
- uku PUTUMA, v.t.x. To go after or in search of a thing that has strayed, or has been stolen, or has run away. Used colloquially to express the familiar phrase in English, "What are you after now?" *Uputuma ntonina kaloku?* What are you after now?
- uku PUTUMELA, v.t.x. To go after, for, or in search of, for another. *Ndiputumele ihasha lam:* Go after my horse for me.
- uku PUTUMISA, v.i.x. To cause pursuit of a person or thing which has been lost or strayed.
- uku PUZA, v.t.x.z. To sip; to drink in small quantities.

- im PUZA, n.z. A cutaneous eruption; a watery eruption.
- i PUZI, n.x.z. A description of pumpkin.
- uku PUZISA, v.t.x. To give to drink; to drench, as with medicine.
- im PUZWANA, n.x. A slight cutaneous, watery eruption in the skin.

Q.

Q is a palatal click in Kaffir. It is pronounced by bringing the upper part of the tongue flat against the palate of the mouth, and suddenly withdrawing it, thus causing a loud click or smacking sound. It is varied in its pronunciation by combining with *n*, *g*, and *ng*, which often precede it. *Nqamla*: Cut off. *Nggonga*: Surround. *Gqabuka*: Burst.

- QA**, adv. z. A strong denial, expressing, No; no, never; decidedly not.
- isi QA, n.z. A lump of any substance. Applied in derision, or contempt, to a short person; a small mongrel dog.
- isi QI, n.z. Any good and shapely piece of the productions of nature, as a piece of honeycomb with the honey in it, a piece of beef, &c., but not applied to anything manufactured, as bread, &c.

ubu QA, n.z. Vanity; pride; conceit; fastidiousness. When a man is too nice about his food, or when a girl rejects her lovers, they are said to have *Ubriga*.

um QA, n.x. Stiff porridge.

uku QABA, v.t.x.z. To paint; to colour; to cover with any coloured wash, with pitch, paint, or any colouring liquid. This word is especially applied to a custom of the uncivilized Kaffirs of covering their bodies with a description of red clay, called *imbola*. They use it thus ground up with fat, and cover the whole body with it. Hence the heathen who universally adopt this custom are distinguished from those who have embraced Christianity by being called, *Amaqabambola*: Those who colour themselves with *imbola*, red clay.

um QABA, n.z. A decoration of the person consisting of balls and large beads worn around the neck.

um QABALANDA, n. z. A copper bangle, or a ring of ivory worn around the arm.
 ama QABAMBOLA, n. x. See the concluding part of the meaning of uku *Qaba*.
 uku QABANA, v.t.x. To form companionships; to fraternize with; to hold frequent converse with each other; to make friends of each other.
 i QABANI, n. x. A companion; a mate.
 uku QABANISA, v.t.x. To assist each other in anointing the body with red clay.
 uku QABELA, v.t.x.z. To paint or colour for another.
 isi QABAku, n. z. A wide path.
 isi QABERO, n. z. A large kind of basket.
 uku QABUKA, v.t.x. 1. To clear away. *Liyakugabuka ninina isipango?* When will the thunderstorm clear away?
 2. Hence it denotes, to be alert; to be watchful; to be active in mind; to be refreshed by the removal of dulness from the mind, or heaviness from the spirit. *Wasela emtonjeni wagabuka*: He drank at the fountain, and was refreshed.
 z. 1. To burst, as a sack or an abscess from internal pressure; to break, as a thong.
 2. To get a glimpse of an object; to notice; to begin to apprehend a subject.
 uku QABUKISA, v.t.z. 1. To help to comprehend a matter.
 2 To refresh; to quicken the apprehension of a person.
 isi QABUKO, n. z. 1. Fear; apprehension; expectancy of danger; apprehension of evil.
 2. Recognition; perception of an object; surprise caused by suddenly beholding an object.
 uku QABULA, v.t.x. To refresh; to revive; to cheer; to invigorate; to enliven. *Waya emtonjeni wasela, eziqabula kona*: He went to the fountain and drank, and refreshed himself. This word is the active voice of *Qabuka*: To clear away. Thus, applied to the mental feelings, it denotes the clearing away of that which oppresses, that which casts down the spirit, so that the mind becomes clear and vigorous. It means, literally, to cause freshness of mind or body. *Qabula ubutongo*: Clear away the sleepy feeling; arouse yourself from slumber. *'Zuyenze lonto ngokugabuka*: Do the thing carefully and intelligently; under-

stand it before you undertake it.
 z. 1. To quicken a person's apprehension; to refresh the spirit.

2. To open; to lay open; to expose to view, as the removing of saplings in a plantation, that the remaining trees may obtain more space to grow in; or the thinning out of plants, as maize, that the crop may obtain more air.

ama QABUQABU, n. z. Curiosities; novelties; things looked upon for the first time.

i QABUTULI, n. x. A species of lark.

uku QADAZA, v.t.x. To run about in a staggering or playful manner as one in sport.

um QADI, n.x.z. The principal beam of a house, or a roof; the principal of a roof.

uku QAGAMUSHELA, v.t.x. To fix or attach one thing to another; to join together.

QAKA, v. x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qaka*; To stand alone, as a tree or a house on a plain, or on a ridge.

z. To become white; hence,—to paint the face white; to whitewash a house. Applied also to grey hairs.

uku QAKATA, v.t.x. 1. To spring up; to bound as a ball; to skip; to be lively and sprightly in action.

2. To chaff; to jest.

i QAKA, n. x. Any small box or case which is carried on the person; hence, a snuff box, a small tin box in which the Kaffirs living under British rule carry their deeds of citizenship whereby they are distinguished from foreigners. z. A small calabash in which milk is agitated to promote fermentation to prepare it for food.

uku QAKA, v.t.z. To watch for; to lie in wait for, as a cat or a hunter for prey.

i QAKALA, n. z. The ankle bone.

uku QAKAQ, v.t.z. To dot or mark the face by tattooing.

uku QAKAZA, v.t.z. 1. To grind coarsely or to crush grain.

2. To show the teeth, as a dog in snarling. The meaning is to cause that which is *white* in any thing to appear; from *Ukugaka*: To become white. Hence, to crush corn, that the mealy part might appear, and to show the *white* teeth.

um QAKO, n. z. White clay; lime; chalk.

- uku QAKUNA, *v.t.z.* To catch at, as when endeavouring to catch by overhearing what is said.
 i QAKUYA, *n.x.* A pimple on the skin.
 uku QALA, *v.t.x.z. l.* To commence an operation. *Uyakuqala niwina ukusebenza?* When will you commence work?
 2. To perform one thing before another. *Qala ngalonto, unyekeyanzenyi leyo:* Begin with that thing before you do this.
 3. To first commence a quarrel or contention. *Nguye owandigalyo:* It was he who first began to quarrel with me.
 uku QALANA, *v.t.x.z.* To begin together; to commence an operation or enterprise simultaneously.
 i QALAQALA, *n.z.* A sharp impetuous person; one always ready with his word; one always ready for contention.
 uku QALAZA, *v.i.z.* To be looking about in all directions; to be observant.
 uku QALEKA, *v.n.x.z.* To begin to be. *n.*
 The beginning. *Ekgalekeni:* In the beginning.
 isi QALEKO, *n.x.z.* The origin; the beginning of a thing. *Isiqaleko, somhlaba:* The beginning of the world.
 uku QALEKISA, *v.t.x.z.* To curse; to doom to punishment; to denounce; to imprecate.
 uku QALISA, *v.t.x.* To originate; to cause the commencement of a thing.
 isi QALO, *n.x.z.* The beginning; the commencement.
 u QALO, *n.x.* A field mouse.
 i QAM, *n.x.* The splash of the feet in swimming. *Yenza iqam:* Make a splash with your feet.
 uku QAMA, *v.t.x.* To be fruitful, applied to fruit-bearing trees, or to wool-bearing animals, as sheep. *z. l.* To appear distinctly; to come out to view, as a path or road.
 2. Applied to animal life; to have a healthy appearance; to be in good condition. *Inkabi yakeiqamile:* His ox is in splendid condition.
 isi QAMA, *n.z.* A small cloak made of a calf's skin.
 uku QAMANGELA, *v.i.x.* To tie fast.
 uku QAMBA, *v.i.x.* To dance a night dance.
 z. To invent; to devise; to plan, as a piece of work; to compose, as a

- song or story; to settle terms of any business transaction.
 uku QAMBAKA, *v.i.x.* To burst open, as a sack or tube from internal pressure, or as an abscess or boil. *z. uku Qabuka.*
 uku QAMBALALA, *v.i.z.* To lie at full length on the ground; to lie in a careless manner, in a sort of dreamy indifference. *x. uku Cambalala.*
 uku QAMBASA, *v.t.x.* To burst open; to cause to burst. *z. uku Qabula*
 uku QAMBELA, *v.i.x.* To dance a night dance in a certain place. *Qambelani endlwini:* Dance ye in the house.
 z. To invent for or on account of another; hence, to accuse falsely by inventing a falsehood of another.
 uku QAMBUZA, *v.t.x.* To pierce through.
 i QAMBI, *n.z.* A group or collection of animals or things; hence, a drove of cattle; a constellation of stars; a division, as of an army.
 uku QAMELA, *v.t.x.* To lay the head on a pillow, or any thing for rest and repose.
 um QAMELO, *n.x.* A pillow. The word originally is applied to the block of wood, or to a small stool used by the natives as a rest for the head when they sleep.
 i QAMESI, *n.x.* A strong long thong or reim.
 uku QAMISA, *v.t.x.* To cause fruit to be brought forth; to fructify. *z. To make plain; to bring forth to view.*
 uku QAMNGQULULA, *v.t.x.* To cut open.
 isi QAMO, *n.x.* Fruit of a tree; produce; crop.
 u QAMPU, *n.x.* A neck of land over a ridge or a mountain.
 i QAMPU, *n.x.* An awl for piercing with.
 uku QAMUNDA, *v.i.z.* To speak out freely, without hesitancy or reserve, in a random, reckless manner.
 ama QANABA, *n.x.* Steps to ascend by.
 i QANDA, *n.x.z.* An egg; also the name of a large description of bead.
 uku QANDA, *v.t.z.* To split; cleave; cut into pieces; to break as stones. *x. uku Canda.*
 isi QANDALISO, *n.x.* A riddle; a thing to be guessed at; a subject for guessing at.
 uku QANDEKA, *v.i.x.* To split or burst open. *Ilitye ligandekile:* The stone has split.
 uku QANDELA, or QANDELELA, *v.i.z.* To guess; surmise; conjecture; divine,

- as a native Inyanga, or doctor, by divination.
- i **QANDANA**, n.x.z. A small egg.
- um **QANDELI**, n.z. A diviner; one who guesses well.
- uku **QANDULA**, v.t.x.z. To dress a stone for grinding corn on, by the native process of picking it with a pick.
- uku **QANDUSELA**, v.t.x.z. To hatch, as a bird hatches its young. Inkuku *iqandusele*: The hen has hatched the chicken. This meaning comes from *u'u Qandula*: To pick at a stone, and refers to the hen pecking the egg with her beak to allow the escape of the chick.
- uk **QANGA**, v.t.z. To jest; to speak ironically; to be facetious.
- um **QANGABOWA**, n.x. A stalk of Kaffir corn which has degenerated into a sort of reed, and no longer bears corn.
- um **QANGALA**, n.z. A stringed musical instrument.
- i **QANGANE**, n.z. Flatulence of the bowels.
- um **QANGI**, n.z. A jester; a facetious individual.
- isi **QANGO**, n.z. Jesting; irony.
- uku **QANGULALA**, v.t.x. To cut open an abscess; to lance; to rip open with a knife.
- uku **QANJAQANJA**, v.i.z. To wallow on the ground as a drunkard or maniac.
- uku **QANZALAZA**, v.i.x. To be haughty; to be contemptuous; to manifest haughty indifference to another, or towards any subject.
- uku **QAPULA**, v.t.x.z. To let blood; to bleed a person.
- um **QAPU**, n.x. The cotton plant; cotton.
- isi **QAPU**, n.z. A small piece of meat.
- uba **QAPUQAPU**, n.x. Any downy or feathery thing; any thing soft and downy.
- u **QAQA**, n.x. A ridge of stones.
- i **QAQA**, n.x.z. A musk cat. The Dutch call it the *muir cat*.
- uku **QAQA**, v.t.x.z. To cut open, as a sack at its mouth.
- uku **QAQADEKA**, v.i.x. To become hardened, as ground which is hardened by the sun.
- uku **QAQAMBA**, v.i.x.z. To smart with a throbbing sensation, as a painful swelling.
- uku **QAQAMBELA**, v.i.x. To smart intensely with a throbbing pain, as a swelling which is beginning to suppurate.
- uku **QAQAMBISA**, v.t.x. To cause pain by the infliction of punishment; to punish.
- uku **QAQAMELA**, v.i.x.z. To shiver; to tremble.
- i **QAQANI**, n.z. Couch or quick grass. x. *Uqaqaza*.
- uba **QAQULA**, n.x. 1. A bright whiteness, such as that of the sun in its strength and glory, or iron in a furnace when at a white heat.
2. Visible glory; intense brightness. Xeshikweni ayakufika unyanwa wesintu *esebuqaqauleni* bake: When the Son of Man shall come in His glory.
- u **QAQADA**, n.x. Couch or quick grass. z. *Iqagani*.
- uku **QAQATEKA**, v.i.z. To make a crackling sound, as the sharp ring of a musket, or a crackling sound of thunder, when very near.
- uku **QAQAZA**, v.i.x.z. To make a chattering noise with the teeth.
- uku **QAQAZELA**, v.i.x.z. To gnash or grind the teeth, as from rage or suffering.
- uku **QAQAZELISA**, v.t.x.z. To cause the teeth to chatter or grind together.
- uku **QAQEKA**, v.i.x. To become ripped or open; to unravel or open, as a garment badly sewn.
- um **QAQOBA**, n.x. The name of a species of thorn tree.
- i **QAQOBA**, n.x. A small gathering of any thing.
- um **QAQORGO**, n.z. A shrub, the stalks of which die away every year, and furnish a material much used by the natives for kindling their fires.
- i **QAQO**, n.x. A small tin vessel.
- uku **QAQLUKA**, v.i.z. To become loose, as a knot.
- uku **QAQLULUA**, v.t.x. To strip off, as when the leaves of a green switch are stripped off by drawing it through the hand. z. To untie; to unloose; to unbind; to unrip.
- uku **QASHA**, v.t.x. To hire, as a servant; thus applied, but properly the word signifies, To choose; to take a lot.
- uku **QASHISA**, v.t.x. To cast lots; to decide a matter by casting lots.
- i **QASHISO**, n.x. A lot; that which falls to a person by the casting of lots. The plural is used with the verb *Ukvenza*: To do; for casting lots. Masenze *amagashiso*: Let us cast lots.
- ama **QASHU**, n.x. Parched corn. It denotes the corn of the maize placed on the fire until it bursts open from the

- action of heat, which is then eaten.
- QATA**, *v.* Used with *Ukuti*, which see at No. 8 of its meanings. It is used in reference to another verb, expressed or understood, in the sense of, "Just as," or, "Just now." *Kekaloku kuti qata enkumbulweni* into eyandibilelayo kulendawo: It just occurs to me what happened to me at this place. *Safika, kute qata imvula*: We arrived just as it began to rain.
- uku QATA**, *v.t.z.* To break or crush hard substances. Hence,
1. To break up new ground, which is always more difficult to pulverize than old ploughed land.
 2. To eat hard mealies, to break or crush them with the teeth.
- isi QATA**, *n.z.* Stoutness; strength.
- i QATA**, *n.x.* The ankle bone. *z.* A slice or small piece of meat.
- um QATANA**, *n.x.* A hard biscuit, such as a ship biscuit.
- uku QATAZA**, *v.i.z.* To be very angry.
- um QATO**, *n.z.* A newly prepared piece of ground, when broken up for the first time for sowing.
- um QATONGO**, *n.x.* The name of a plant.
- um QATU**, *n.x.* A stubborn, unmanageable person or animal.
- uku QATYA**, *v.t.z.* To jerk or spring about. Hence, To emit sparks, as from fire; to fly off, as corn when being threshed.
- i QATYANA**, *n.x.z.* A small leaf.
- uku QATYULA**, *v.t.z.* To break, as a string or cord.
- uku QATYULWA**, *v.i.x.* To be refreshed. It is the passive of *Ukugabula*. For the mutation of the *b* into *ty*, see under the letter *B*.
- ubu QATYULWANA**, *n.x.* A slight refreshing. The diminutive of *uku Qabula*, which see.
- uku QAUKA**, *v.i.x.z.* 1. To break, as a thong or rope.
2. *Figuratively*, To die; to expire. In this latter sense it is usually followed by *Umxelo*. Ewe, umntu *uyaqaka umxelo, upinake?* Yea, man giveth up the ghost, and where is he? See *uku Xela* and *um Xelo*.
- uku QAULA**, *v.t.x.z.* To break asunder, as a string, or strap, or band.
- i QAWE**, *n.z.* A brave man; an ostentatious person; a swell.
- ubu QAWE**, *n.z.* Bravery; Ostentation.
- i QAYI**, *n.x.* A proud, haughty person.
- uku QAYIRA**, *v.i.x.* To exult; to boast. See *uku Zigayisa*.
- uku QAYISELA**, *v.t.x.* To boast of, or on account of; to make ostentatious display; to boast against another. *Wandiqayisela ngehashe lake*: He boasted against me on account of his horse.
- i QAYIYA**, *n.x.* Bravery; courage; heroism; fearlessness of danger. Used with the relative pronoun of the noun referred to and the conjunctive *n*. *Umntu oneqayiya*: A brave person. *Indoda oneqayiya*: A brave man. *Lit.* A man who has bravery.
- uku QAZA**, *v.i.z.* To look attentively at things; to look over attentively; to examine.
- isi QAZI**, *n.x.* An attentive observer; one who looks into and observes matters.
- i QEBA**, *n.x.* The space under the chin, reaching to the neck.
- i QEBEYA**, *n.x.* A fabulous reptile, of which the natives speak with great dread and fear.
- uku QEDA**, *v.t.x.z.* To finish; to bring to a termination. This is properly a *Zulu* word, and is used principally by the Fingoe tribes who migrated to the Xosa territory from the Zulu country.
- um QEDA**, *n.z.* A species of finch, white and black striped.
- um QEDAZINDUKWANA**, *n.x.* The same bird as *Umgeda*. Compounded of *Qeda*: To finish, and *Izindukoana*: Small throwing sticks; because the *Umgeda* is a bird that hides itself in the bushes, so that the boys' sticks are often all thrown or finished up before they can hit it.
- i QEDLANA**, *n.x.* A small company or gathering of people, or of children.
- i QEGU**, *n.x.* A pack ox.
- um QEGU**, *n.x.* A lot of young cattle, set apart to be trained for labour as pack oxen. *z.* All the young cattle of a herd, except the sucking calves.
- QEKE**, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti geke*: To go out on the opposite side from where the person speaking is standing, as on the opposite side of a river. *Ndayibona inyamakazi ite geke apaya*: I saw the

- buck go out of the river, there, on the opposite side.
- uku QEKEKA, v.i.x.z.** To crack, so as to fall to pieces.
- uku QEKEZA, v.t.x.z.** To break to pieces; to cause to break, as a vessel.
- uku QELA, v.i.x.1.** To be accustomed to a person or thing; to be lovingly acquainted with.
2. To form a habit, so as to accustom one's self to a course of conduct. *Sendiligelile* elosiko : I am accustomed to that habit of conduct. *Ndimqelile* lomntu : I am acquainted with, or accustomed to the company of, that person.
- z.** To stand manfully to fight or dance.
- um QELA, n.x.** A scratch or mark with a pen or pin.
- i QELA, n.x.** A company or gathering. Generally followed by the noun descriptive of the company or gatherings spoken of. *Iqela labantu* : A company of people. *Iqela lamasodati* : A company of soldiers.
- uku QELANA, v.i.x.** To be accustomed to each other; to form a companion ship.
- i QELAZANA, n.x.** a Kaffir pumpkin.
- i QELLE, n.x.** A habit; that which is habitually performed by an individual as contrasted with occasional acts, as by impulse.
- um QELLE, n.z.** A circlet made of the skin of the otter, worn round the head with feathers attached to it, as an ornament for the dance or for war.
- i QELE, n.z.** A bracelet, with shells, as ornaments, on it.
- uku QELISA, v.t.x.** To train; to accustom another to a certain line of conduct; to assist another to form habits.
- uku QEMBULA, v.t.z.** To divide a whole into two parts. *Qembula izinkomo* : Divide the cattle into two parts.
- isi QENDU, n.x.** A part of a whole. *Isegendu* sentsimi : A part of a field or a garden.
z. 1. A vessel partially full.
2. A person with a retiring forehead.
- um QENGELLE, n.z.** Name of a stringed musical instrument.
- isi QENGELLE, n.z.** A disrespectful ironical appellation, applied to old women of a kraal who have become bare-headed from the falling off of the hair. *Isigengelle* masihlale ekaya : Let the old women remain at home.
- uku QENGQA, v.i.x.z.** To roll over, as a large stone; to roll from one place to another. **z.** To carve in wood.
- uku QENGQELA, v.t.x.z.** To roll towards a place. *Ligenggele* ilitye ebuhlanti : Roll the stonetowards the cattle fold.
- uku QENGQELEKA, v.i.x.z.** To roll over and over, as a stone rolling down a declivity.
- uku QENGQELEKELA, v.i.x.z.** To roll over and over towards a certain place. *Waenggelekela* kwelecalal lenduli : He rolled over on the other side of the hill.
- um QENGQELEZI, n.x.** A steep place, as on the side of a mountain; a steep descent. From *uku Qenggela* : To roll towards a place. Lit. A place of rolling.
- i QENQA, n.x.** The leprosy.
- uku QENYA, v.t.x.** To gnaw, as a dog at a bone. **z.** To strut; to walk with affected dignity. See *uku Ziqenya*.
- isi QERU, n.z.** A portion or part of a whole which has been torn or cut from the other part; a remainder; a fragment. Hence, applied to a short, strong, thick-set person of small stature.=The fragment of a man.
- uku QE-UZA, v.t.z.** To rave; to be furious, or raving, as a mad bull tearing up the ground with his horns; to rant; to rage; to throw dust into the air as a token of wild anger.
- QEZE, v.x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti geze* : To lose heart; to be disheartened; to be dismayed.
- uku QEQEBA, v.t.z.** To conceal of set purpose from one's observation; to overlook purposely, as in refusing to recognise, so as to ignore, the evidence of a witness in a suit at law, or the claims of an heir to the property belonging to him.
- i QEQEBA, n.z.** One who is overlooked; one who is not recognized.
- uku QEQRSHA, v.t.x.** To train an ox or a horse for draught.
- uku QEQETA, v.i.z.** To leap; to jump forward; to run by leaps or jumps like a kangaroo, or an Oreb antelope.
- i QEQU, n.x.** A hook.
- uku QESHA, v.t.x.** To hire; to employ, as a servant.
- uku QETA, v.i.z.** To sit at ease.

- ama QETSU, n.x. Artifice; fraud; stratagem.
 uku QETUKA, v.i.x.z. 1. To lean over, as if about to fall; to lose the balance. Inqwelo *iqetukile*: The wagon is falling over.
 2. Used figuratively for indecision of mind; a person is said to *Qetuka* when he often changes his mind as to a purpose.
 uku QETUKLA, v.i.x.z. 1. To lean out of the perpendicular towards another object. Inqwelo *iqetukile eweni*: The wagon leans over towards the precipice.
 uku QEZULA, v.t. To break off a portion; applied especially to the breaking of bread. z. To chip off from a log of wood.
 i QEZU, n.x. A morsel. Ndipe *iqezu lesonka*: Give me a morsel of bread.
 z. Anything chipped off from another, as a chip, lump, &c.
 i QIBIKA, n.x. A left tributary of the Keiskama river.
 uku QIBULA, v.t.z. To stretch out, so as to snap, as the string of a bow; to stretch out, so as to lengthen; to extend, as a line of people, or a fence, &c.
 uku QIKAZA, v.t.z. To understand; to comprehend; to apprehend a subject; to discriminate; to distinguish. x. *Ukuqiga*.
 uku QIRAKIKEKA, v.i.x. To tumble about; to roll over and over.
 uku QIRELA, v.t.z. To thoroughly understand a thing; to understand a thing: to comprehend a matter. x. *Ukuqigela*.
 isi QIKI, n.z. A small wooden stool or support for the head; a wooden pillow. x. *Umgamelo*.
 uku QIKISA, v.t.z. To assist another to comprehend, or understand; to instruct on any subject. x. *Ukuqigisa*.
 uku QIKIZA, v.t.z. To dress the *isifoce*, or red topknot, of a woman's hair.
 i QIKIZI, n.z. A young woman eligible from age to have the hair dressed into the red topknot, but upon whom the ceremony has not yet been performed.
 i QILA, n.z. A tastefully-made dress for females, worn at weddings, &c.
 uku QILA, v.t.z. To outwit; to over-reach; to surpass in stratagem.
 i QILAZANA, n.x.z. A clever, sharp, industrious woman.
 i QILI, n.x.z. A clever person in making

- a bargain; a sharp man in business; an industrious person.
 ubu QILI, n.x. Sharp practice in business transactions. z. Craftiness; cunning.
 uku QILICA, v.i.z. To give forth foam, as beer when fermenting.
 i QILICA, n.x.z. Beer made of honey.
 u QILIMA, n.x. A stockade, or close line formed of poles, so that nothing can pass, or when persons stand in line.
 uku QILINGA, v.t.z. To tie very tight.
 u QIMIQOSHKE, n.x. A bird of the heron species; the hammerhead.
 uku QINA, v.i.x. 1. To become solid; to become compact.
 2. To melt the fat from the inward parts of an animal, as that about the kidneys and the caud.
 z. To be fixed, steady, unshaken; to stand firm, as a pole in the ground; to be sharp, smart, clever.
 i QINA, n.x. 1. A sharp and difficult ascent on a road.
 2. A knot in a string. Generally it means a difficulty.
 z. The antelope, called a stein-bok.
 um QINDI, n.x. The human fist; the clenched hand.
 i QINDIVA, n.x. Anything of an oval shape. A person with prominent cheeks would be called an *Iqindiva*.
 i QINGA, n.x. An excuse; a subterfuge; a mean device. Umtu *oneginga*: A person who practises subterfuges; a person wanting in honesty.
 uku QINGA, v.i.x.z. To plot; to intrigue; to devise; to baffle another by intrigues; to bring into a dilemma, or difficulty.
 isi QINGATA, n.x.z. A part of the whole; the half.
 uku QINGATISA, v.t.x.z. 1. To half fill a vessel, or any measure, or a sack.
 2. To divide a whole into two equal parts.
 uku QINGELA, v.t.x.z. To plot for a certain purpose; to plot against another.
 uku QINGELANA, v.t.x.z. To entangle, or plot against each other.
 um QINGO, n.z. A pass between mountains and rocks.
 uku QINGQA, v.t.x. To carve a figure.
 uku QINISA, v.t.x. To persevere; to act with decision and energy in the performance of any enterprise.
 uku QINISEKA, v.i.z. To become strong, confirmed.

- u** **QINISI**, *n.z.* One who makes sure work; one who gives confirmation; a witness.
i **QINISO**, *n.z.* Full confirmation; the whole truth; the certainty of a matter.
u **QINISO**, *n.x.* Certainty; correct judgment of a matter. Lomntu *una-maqiniso*: That person has the truth, or certainty.
i **QINO**, *n.z.* A resolve; a resolution; a purpose to perform a thing.
QIPU, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qipu*: To suddenly open, or break apart. Amafu *ale qipu kubini*: The clouds suddenly broke in two. Used to describe the break of day. Kwa *kuqala ukuti qipu ukusa*: When the day began to break. Kwada *kwafunu ukuzza kuti qipu ukusa*: Until almost break of day, or until the dawn.
uku **QIPUKA**, *v.x.* To break asunder; to break in two.
uku **QIPUQPULA**, *v.t.x.* To snatch a thing from another person.
uku **QIPUZA**, *v.t.x.* To attempt to seize a thing, but miss it by falling short of it, as a dog attempting to seize a buck in hunting, but failing to do so.
uku **QIQQA**, *v.i.x.* To comprehend, to apprehend; to take hold of an idea or subject, so as to contain it in the mind. *z.* To trot; to run in a trot.
um **QREINGO**, *n.z.* A large bundle of things.
uku **QIQISA**, *v.t.x.* To assist to comprehend; to impart instruction on any subject, so as to make it easy of comprehension. *z.* *Ukugikisa*.
uku **QIQIZILLA**, *v.i.z.* To trot quickly; to run at a trot; to haste; to run hastily, so as to accomplish an object.
isi **QIRI**, *n.x.* An island. *z.* A site to settle on, as a village.
uku **QIWULA**, *v.t.x.1.* To draw out one thing from among many of the same sort, as an assegai or spear from a bundle, for the purpose of attacking afoe.
 2. To make a detour, so as to cut off the retreat of an enemy.
uku **QIWULELA**, *v.t.x.* To draw out one thing from among many of the same sort for some special purpose, as to make ready for battle, to prepare for attack by drawing a sword from its sheath, or an assegai from

- the bundle, or by fixing a bayonet on the gun.
i **QIYA**, *n.x.* A covering for the head; a handkerchief, so called because a handkerchief is used to cover the heads by the Kafirs.
i **QIYANA**, *n.x.* A small handkerchief.
uku **QOBA**, *v.t.x.* 1. To beat, so as to break or crush stones, or clods of earth.
 2. To journey in the dark. *z.* To cut up, chop, slice into small pieces.
uku **QOBISA**, *v.t.z.* To cause to be cut up, chopped, or sliced up. Figuratively, to annoy; to worry; to bother, &c.
u **QOBO**, *n.z.* The real substance of a thing or person; self; person; reality.
uku **QOBOLA**, *v.t.z.* To strike on the head with a stick.
i **QOBQOSO**, *n.x.z.* Anything soft and brittle. Umti *ogobqobo*: A soft, brittle tree.
uku **QOBONO**, *n.x.z.* Brittleness; softness, as of a tree.
uku **QOBOSHA**, *v.t.x.* To hobble-halter; to hobble, or to button.
uku **QOBOSZA**, *v.t.x.* 1. To beat, or crush, as by a heavy blow.
 2. To tear, as flesh is torn by birds of prey.
uku **QOGELA**, *v.t.z.* To filch mealies, sweet cane, (*imfe*) &c., out of a garden, like the picking of ears of corn in a field. It is not considered as stealing, but is found fault with as a wrong doing.
uku **QOJIMA**, *v.i.z.* To sit on the haunches as a dog.
uku **QOKELA**, *v.t.x.* To add to. Generally used to denote repeated action or addition of words in conversation. Ndabets inyamakazi yawa. yabuya yavuka kodwa ndabuya *ndaqokela* yafa ke: I hit the buck, and it fell, but it rose again, until I repeated, or added to the blow, and it died. Ndiyalivuma elolaku kodwa *mandigokela* ngeliti: I agree with what you say, but allow me to add a word thereto.
uku **QOKELELA**, *v.t.x.* To collect together. *Baqokelele impahla zabo*: They gathered together their goods.
uku **QOKELELANA**, *v.t.x.* To add to each other's store or possessions.
uku **QOKELELANISA**, *v.t.x.* To cause to be added to each other's store or possessions; to assist each other in adding to their possessions.

- um QOKOLO, n.x.z. A wild fruit of the appearance of an apricot found in abundance on the Kie river. Hence called the Kie apple.
 i QOKOLO, n.x.z. The fruit of the *Um-gokolo*.
 ama QOKOLO, n.x. Craft; that which partakes of guilt. *Ulwimi labanamagokolo*: The tongue of the crafty.
 ubu QOKOLO, n.x. Guile; wiliness; fraud; skill or dexterity employed to effect purposes of deceit.
 i QOKOLO, n.x. A cunning, crafty man.
 uku QOKOMISA, v.i.x. To endure to the end; to allow no difficulties to cause an enterprise to be abandoned; to make sacrifices in order to accomplish an object.
 uku QOKOTA, v.t.z. To twist, as a string.
 i QOLA, n.x. A drunkard.
 uku QOLA, v.t.x.z. To perfume the body.
 2. To present presents to a young chief when instated in the chieftainship.
 i QOLA, n.z. The name of a bird of the size of the large finch, with white and black feathers.
 i QOLAKAZI, n.z. A cow, or any animal of the feminine gender marked with white and black spots like the bird called the *Iqola*.
 QOLE, x. 1. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti gole*: To be overcome, as by sleep. *Ubutongo*: Sleep; is usually added. *Ndite gole bubutongo*: I was overcome of sleep.
 2. To be depressed, dejected, dispirited by trouble, embarrassment, or affliction. *Batiwe gole sisifo*: They are depressed, cast down by sickness.
 uku QOLISA, v.t.x.z. To perfume; to scent; to fill or impregnate with a grateful odour.
 um QOLISO, n.z. A beast given to a bride's mother.
 isi QOLO, n.z. Insolence; haughtiness; impudence.
 u QOLO, n.x. A very narrow path or ridge on the top of a mountain with precipices on each side. z. The ridge of a hill.
 um QOLO, n.x.z. 1. The backbone.
 2. The lintel of a doorway.
 i QOLO, n.z. The rump of a living animal.
 u QOLOKOTYO, n.z. Anything stiff, but yet flexible, as a tall man; a stiff dress.
- um QOLOMBA, n.x. A cave in a rock.
 in QOLOMTI, n.x. A woodpecker.
 uku QOLOSELA, v.t. To look attentively at an object; to wait for with expectation, as a person looking for and expecting the arrival of his friend.
 z uku Qolozela.
 uku QOLOTYA, v.t.z. To act in a violent, overbearing, insolent manner.
 uku Qoloza, v.i.z. To stare at a person or thing.
 uku QOMA, v.t.x. To serve up meat in the native manner, by cutting off a small piece and eating it before the company, to assure the guests that it is not poisoned. z. To choose; to select; to prefer one thing to another.
 i QOMA, n.z. A large basket used for harvesting corn, and also for conveying it to market. x. *Iggoboza*.
 um QOMBOTI, n.x. One of the names of Kaffir beer, but usually called *Utyalwa*.
 uku QOMPA, v.t.x. To abort; to procure abortion.
 2. To fillip with the finger.
 z. 1. To bend forward from pain in the back, so as to obtain relief.
 2. To travail with birth pains; to suffer the pains of parturition.
 uku QOMFISA, v.t.x. To cause, or help to procure abortion. z. To bring on labour pains.
 isi QOMRO, n.x. An abortion, applied to women only, and not to animals. *Impunzo* is used for animals.
 i QONCI, n.x. The name of a tree which bears large flat pods of beans.
 2. The Kaffir name for King William's Town; the Buffaloe river, on the banks of which the town is built, being called the *Igonci* river.
 uku QONDA, v.i.x. To understand; to know the meaning intended by the speaker or writer.
 z. 1. To consider attentively; to go straightforward towards an object.
 2. To net; to knot; to crochet; to embroider; to knit.
 uku QONDAKALA, v.n.x. To be understood. *Sekuqondakele* uku kaloku: Now that is understood.
 uku QONDAKALIS, v.t.x. To make plain to make understandable; to cause to be understood.
 uku QONDELA, v.t.x. To fix the attention steadfastly upon an object or sub-

- ject. *Wagondela pantsi emhlabeni amehlo aka*: He fixed his eyes attentively on the ground.
- z. 1. To fasten tightly, as by bolts and screws; to splice.
2. To understand a subject as the result of attentive consideration.
- uku QONDISA, v.t.x.z.** To instruct; to make another understand a subject; to unravel a difficult subject to another; to inform; to direct.
- uku QONDISA, n.x.z.** An instructor; one who gives information on any subject to another.
- uku QONDISO, n.x.z.** A sign; a token; that which conveys instruction.
- ku QONDO, n.z.** A single stitch, or loop, or knot in net work, or in plaiting a native basket.
- uku QONDO, n.z.** A netted or knotted border; a piece of basket work with stiches.
- u Qondo, n.z.** The seam or stitches wherewith the head ring of a Zulu is sewn into his hair.
- uku QONELA, v.i.z.** To be overcome by superior influence or authority.
- uku QONGA, v.t.z.** To heap up to overflowing, as corn in a measure.
- i **QONGA, n.z.** The summit of a heap; that which is elevated, as a shelf to put things upon.
- um **Qongo, n.z.** A mass heaped up, as thunder clouds. *Umqongo wamafu*: A heap of clouds.
- uku QONGOBEZA, v.t.z.** To lay up with foresight; to store up provisions; to lay up in store.
- uku QONGOLOZA, v.t.z.** To lay up in large stores.
- QONGOLOLO, v.t.x.** Used with *Ukuti*, which see at No. 8 of its meanings.
- Ukuti qongqololo*: To lavish; to expend profusely; to live a rollicking sort of life; to waste; to squander. *Wayiti gongqololo ngokuyicita yonke imali yake, wada akaba nantu eseleyo*: He recklessly squandered away his money until he had nothing left.
- uku QONGOLOZA, v.t.z.** To make an echoing sound; to call out loud, as in the open country.
- uku QONGQOTA, v.t.x.z.** To knock with a rapping sound, as when knocking for admission at a door.
- i **Qonegori, n.x.z.** A bird which pecks at trees; a woodpecker.
- u **QONGOTWANE, n.x.** A large black

- beetle, which makes a knocking noise to call its mate. The name is derived from *Ukgonggota*: To knock; from this habit of the insect.
- uku QONDISA, v.t.x.** To direct attention towards an object; to point out an object to another.
- i **QONQA, n.x.** A hook; a crook.
- um **Qonqa, n.x.** The spinal marrow.
- i **QONQONYA, n.x.** Procrastination, or delay in acting. *Yasinda inyamakazi ngokuba bendi negoqonya ukuyibinza*: The buck escaped because I hesitated to strike it.
- uku Qonqoza, v.t.x.** To knock, as at a door; to make a knocking sound.
- i **QONYA, n.x.** A caterpillar which is found in the mimosa bush. It has a beautiful metallic appearance, like silver.
- uku QOPA, v.t.z.** 1. To notch, as a stick; to cut into strips, as a hide into thongs; to carve; to cut out in wood or stone.
2. To treat roughly; to irritate; to pick a quarrel.
- isi **QOPAMUTI, n.z.** A woodpecker. Lit. One who *gopas* or notches trees.
- i **Qopo, n.z.** A notch; a nick, as in a stick or tally.
- isi **Qopo, n.z.** The tail-like girdle worn round the loins by the Zulu men.
- uku QOPOLOZA, v.t.x.** To perseveringly struggle against difficulties in the performance of an enterprise although seemingly without avail.
- uku Qoqa, v.t.x.** 1. To slightly carve a walking stick, so as to beautify it.
2. To notch, as a tally stick.
- z. **uku Qopa.**
- uku Qoqa, v.t.z.** To collect together in one place, as cattle, &c.
- i **Qoqa, n.x.** A description of spear or assegai, carved ornamentally.
- u **Qoqoqo, n.x.z.** The windpipe. z. Cane sticks, or rattan. From its joints resembling those of the windpipe.
- uku Qoqoza, v.t.z.** 1. To overpower; to overcome.
2. To make a rapping noise, like a blind man with a stick in feeling his way.
- uku QOSHA, v.t.x.** To button up, as a coat or garment.
- uku QOSHELA, v.t.x.** 1. To gather up; to gather an army into close compact, so as to form one body or mass of men; to bring the different divisions of an army into one body, or

a regiment, when forming a square to receive cavalry.

2. To gather up the tools at the close of day, so as to leave off work.

i QOSHA, n.x. A flat button, about the size of a shilling. Hence used also to denote a piece of money. z. i Qotya.

uku QOSHELISA, v.t.x. To cause to gather up.

uku Qora, v.t.z. 1. To grind fine, as crushing a stone or cement to powder.
2. To work a thing perfectly round, as the knob of a stick.

uku QOTAMA, v.i.z. To sit in a cowering posture, as the African natives when they sit over a fire kindled on the ground to warm themselves.

QOTE, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qote*: To die in numbers, as people in battle, or as in a plague, or cattle during a fatal epidemic.

izi Qoto, n.z. Hail. x. *Izicoto*.

u Qoto, n.z. A thong made from the skin of an animal which has not been properly dressed, and is stiff and difficult to use.

uku QOTUKA, v.i.x. To cause abrasion of the skin.

uku QOTULA, v.t.x. To chafe; to abrade the skin.

i QOTYA, n.z. A flat button. x. i Qosha.

uku QOTYAMA, v.i.z. To crouch in sitting; to squat, as a person sitting with his knees drawn up, so that he is supported on his feet, and does not reach the ground in sitting.

isi Qova, n.z. A crest of feathers on a bird; a plume of feathers on a person's head, as a war plume.

isi Qu, or, in Qu, x. Used with the genitive of the per. pro. for *myself*, *herself*, &c. *Isigu sami*: Myself. *Isigu suko*: Himself. *Isigu sako*, *nomzinba*, *nompefumlo*: Thyself, thy soul and body. *Inqu yake*: Himself.

2. The very personification of a thing, as, *Inqu yenkolakalo*: The personification of wickedness; wickedness itself. z. isi Qu: The stump of a tree; the lower or thick end, as of a bundle of grass; the substance or the individuality of a thing.

abu Qu, n.x. The personality, substance, or individuality, of a person or thing.

i QUBA, n.z. Old, rotten manure. x. *Gquba*.

um QUBA, n.z. Dry, dusty manure, which has been trodden into dust in the kraal or fold. x. um *Gquba*.

uku QUBA, v.i.x. To bathe; to plunge into water.

uku QUBA, v.t.x.z. To urge forward. *Quba inkomo*: Drive on the cattle. *Quba lomsebenzi*: Urge on that work. *Qutynoa* is the passive form. See the letter B, for the change of b into ty.

uku QUBELA, v.t.x.z. 1. To drive for another.
2. To drive towards a certain place. *Ndiqubele inkomo zami*: Just drive my cattle for me. *Ziqu-bele emanzini inkomo*: Drive the cattle to the water.

uku QUBISA, v.t.x.z. To help to cause to drive.

uku QUBISANA, v.t.x.z. To meet with; to come in contact with. *Uku qubisana nento*: To meet with a thing.

i QUBU, n.x.z. A protuberance; a prominence or tumour on the body; any swelling forth on the body, hence, applied to the downy feathers on the breast of bird or fowl.

isi QUBU, n.z. Speed; swiftness.

uku QUBUDA, v.i.x. To bow down; to bend the head forward in a posture of reverence or respect to another.

uku QUBUKA, v.i.z. 1. To break out on the body, as an eruption or rash.

2. To break forth, as a fountain; to burst forth, as a buck or fox from its cover when hunted.

uku QUBULA, v.t.x. To lay hold of; to seize suddenly; to surprise a person by coming upon him suddenly. z. To drive away with violence.

i QUBUQUBU, n.z. A small tumour, or pustule.

uku QUBUTA, v.t.z. To cover the head, as with a shawl, or with the blanket worn by the natives as a karosse, so as to prevent the face from being seen. x. *Uku Gqubutela*.

uku QUBUTYA, v.t.x. To elbow; to jostle, as in pushing with the elbows in a crowd.

i QUDE, n.z. A domestic cock. x. *In-kunzi yenkuo*: Lit. The male of fowls.

i QUDU, n.x. A large antelope, the koodoo.

i QUGANE, n.x. A description of beetle.

- uku **QUKANISA**, *v.t.x.* To gather up, as crumbs when swept from a table.
- isi **QUKAQA**, *n.z.* A log of wood.
- i **QUKULUBODO**, *n.x.* A somersault. To turn a somersault is expressed thus, *Yenza ugukulubodo*: Make a somersault.
- uku **QUKUMBELA**, *v.t.x.* To hem a garment.
- um **QUKUMBELO**, *n.x.* The hem of a garment.
- uku **QUKUQLA**, *v.i.x.* To proceed in a line along a road or path, as oxen or people following each other.
- isi **QUKUVANA**, *n.x.* A short thick thing or person.
- uku **QUKUZA**, *v.t.z.* To strike gently; to touch gently.
- i **QULÀ**, *n.x.* A small round button.
- uku **QULA**, *v.t.z.* To strike so as to rebound, as a stick thrown against a wall, or as shields are often struck together by the different warriors when going to battle for the purpose of causing excitement.
- i **QULA**, *n.x.* A well of water.
- isi **QULA**, *n.x.* The calf of the leg.
- i **QULAQOSHA**, *n.x.* A small button with a flat base, and round or conical top; from *Iqula*: a round button; and *Iqosha*: a flat button.
- uku **QUELEKA**, *v.i.z.* To faint.
- uku **QUELELA**, *v.t.z.* 1. To pour out freely, especially any slowly flowing liquid, as honey.
2. To pour out a volume of sound, as in singing; to pour a volley, as a regiment in firing.
- i **QULO**, *n.z.* A cluster of living things, as a swarm of bees when they cluster on the branch of a tree, or a crowd of people when seen at a distance in motion, so as to present the appearance of surging to and fro. *x. Isiqweque*.
- um **QULU**, *n.z.z.* A heap of things; a mass; a package; a bundle or bale of things.
- isi **QULUBA**, *n.x.* The calf of the leg.
- uku **QUMA**, *v.t.x.* To hide on the person, as under a garment.
- uku **QUMA**, *v.i.x.z.* To rise in columns or masses, as smoke or dust. *z.* To explode from heat; to burst forth, as crackling sparks from a fire.
- isi **QUMA**, *n.x.* 1. A heap of grain. *Isi-quma senqolowa*: A heap of wheat.
2. A bunch of grass, or herbs, or flowers, so named because it spreads out like a small heap at the top.
- uku **QUMBA**, *v.i.x.* To be angry.
- z.* 1. To swell up; to swell from flatulence.
2. To swell with anger; to be displeased, so as to be sulky or grumpy.
3. To swell out, as a bud on a tree.
- uku **QUMBELA**, *v.t.x.* To be angry with; to be angry on account of.
- um **QUMBI**, *n.z.* The first swelling out of the Kaffir corn, previous to its full development; a bud on a plant, specially the swelling protuberance of a plant, as that of the rhubarb plant.
- uku **QUMBISA**, *v.t.x.* To affront; to make angry. *z.* To cause to swell; to displease; to cause flatulence.
- i **QUMBU**, *n.z.* The large white ant when swollen with eggs; the Queen ant. From *uku Qumba*: To swell out.
- uku **QUMBUSA**, *v.t.z.* To stab; to pierce.
- i **QUME**, *n.z.* The wild hemp plant.
- uku **QUMISA**, *v.t.x.* To raise in columns of smoke or vapour.
- u **QUMQUMU**, *n.z.* The Cape gooseberry.
- uku **QUMUKA**, *v.i.z.* To start away wildly as cattle when they start off from the pasture lands for home, or for water to the river. Hence, To burst out into a fit of laughter.
- isi **QUMUZA**, *n.z.* Grubs of young bees while still in the comb, before being winged.
- uku **QUMZA**, *v.t.x.* To crush any hard substance.
- uku **QUNDA**, *v.t.z.* To blunt the edge or the point of an instrument, as a knife or assegai.
- isi **QUNDU**, *n.z.* A heap or mound of grass or weeds growing in the bed of a river.
- isi **QUNGA**, *n.z.* A long description of grass used for thatching.
- uku **QUNGA**, *v.t.z.* To pour from on high into a vessel, so as to mix the contents; to milk from the cow into a vessel containing a portion of coagulated milk, that the new milk may at once curdle. In this state it is very delicious.
- isi **QUNGE**, *n.x.* A state of confusion, used especially to denote confused talk; an uproar.
- um **QUNGE**, *n.z.* An animal with black stripes, as a zebra, or a cat, when thus marked.
- i **QUNGEQU**, *n.x.* A large grass lizard.

- i QUNGO, n.z. A disease supposed to attack one who has killed a chief.
 isi QUNQU, n.z. A large round basket.
 uku QUNQULUZA, v.i.z. To be stark naked.
 uku QUNQUTA, v.i.z. To run with a steady gait.
 uku QUNQUTEKA, v.i.z. To go as one heavily laden; to move painfully.
 uku QUNTSULA, v.t.z. To twist out of joint, as a limb.
 i QUNUBE, n.x. A kind of wild raspberry.
 isi QUNYANA, n.x. 1. A small heap.
 2. A small bunch of flowers or herbs. The diminutive of *isi Quma*.
 uku QUPA, v.t.x. To shorten a narrative or speech.
 isi QURK, n.x. A small portion of time.
 uku QUQA, v.i.x. To trot, as a horse.
 uku QUQELA, v.t.x.z. To go often to the same place; to frequent a place.
 Lit. To be trotting towards a place.
 uku QUQISA, v.t.x.z. To trot; to cause to trot.
 um QUQU, n.x.z. Chaff; any husk or capsule of plant or grain.
 i QUQU, n.z. A stench; foetor coming from a putrid carcase.
 uku QUQUEBALA, v.t.x. To lie down indolently or carelessly, as one indifferent to danger, although near at hand; to gather the person up, as for sleep, as if indifferent to passing events.
 z. 1. To sit huddled up, as from cold or indolence, or one shirking work.
 2. A state of indecision which prevents action, in which a person is always *intending* to perform something, but never does it; to be undecided and uncertain in action.
 i QUQULURANA, n.x. A very poor destitute person.
 i QUQULURAZANA, n.x. A very poor destitute woman.
 i QUQULUSANA, n.x. A small, short, stumpy person or animal; a little ugly man; one of the commonalty.
 uku QUQUZA, v.t.x. To move about quickly, as a dog or kitten in play. z. To importune; to annoy by importunity.
 uku QUSHUA, v.t.x. To efface; to remove any marks from the surface of a book or table; to rub out, so as to render illegible.
 uku QUSHIKA, v.t.x. To cover, so as to hide from observation. *Yigusheke*

- enceeni: Thrust it under the grass.
 uku QUTA, v.i.x. To blow, as a wind steadily from one point of the compass, as a steady breeze.
 uku QUTA, v.i.x. To hold out the hand to receive punishment, as a boy at school. z. To pull out hair from the person.
 uku QUTISA, v.t.x. To cause a boy to hold out his hand for punishment.
 uku QUTYUDWA, v.p.x. The passive of *Ukuqubuda*: To bow the head. For the mutation of *b* in the active form into *ty* in the passive, see under the letter B.
 uku QUVA, v.i.x. To bud as buds of leaves before bursting. *Seigala ukuquva imiti*: The trees have begun to bud. Used as an adjective thus: Into *equvileyo*: Any thing with a convex or rounded surface, like a bud.
 i QUVA, n.x. A bud; also a stiff curl of the hair; any small protuberance.
 uku QUZA, v.t.z. To fly about wildly, as a dog barking and snapping, without actually attacking.
 i QUZU, n.z. A leaflet of the wild hemp.
 uku QUZULA, v.t.z. To wrench; to twist off, as a branch from a tree.
 ili QWA, n.x. Ice; sleet. z. Snow.
 in QWABA, n.z. A separate heap, as of grass.
 uku QWABAQWABA, v.i.z. To shrug the shoulders.
 uku QWABAZA, v.t.x. To tap lightly with a stick; to filip with the finger.
 i QWABE, n.z. A musical instrument which is beaten like a drum.
 u QWABI, n.z. One who plays the *igwabe*.
 um QWABULO, n.x. The name of a sea urchin. It is used figuratively to denote a person without eyebrows.
 um QWAIBA, n.z. A strip of meat dried in the sun. Named by the South African colonists *biltong*.
 QWAKA, v.t.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukutti qwaka*: To strike a sudden effectual blow, so as to produce the purpose intended, whether it be that of felling to the ground, or of killing. *Ndamti qwaka ndamkahlela pantsi emhlabeni*: I struck him down to the ground.
 isi QWAKA, n.z. A person of brute violence in appetite, strength, habits,

- &c.; an unfeeling man; one of brutal conduct.
 ubu QWAKA, n.z. Brutality; inhumanity.
 uku QWAKANISA, v.t.x. To harrow cultivated land.
 isi QWAKANISO, n.x. A harrow; a gardenrake.
 isi QWALA, n.x. A lame person.
 uku QWALELA, v.t.x. To become lame; to be lame; to go lame.
 u QWAMBA, n.z. Cream. x. u Camba.
 isi QWANGA, n.z. The diaphragm.
 i QWANGE, n.x. A castrated animal.
 i QWANINGI, n.z. A tree with many thorns of the shape of a fish hook. It is called by the Dutch colonists *Wach een beetje*: that is, "Wait a little;" from its taking hold of the clothes of a person, and detaining him in passing it.
 i QWAKA, n.x.z. A zebra.
 um QWASHU, n.x. A kind of tree; a sort of milk wood.
 uku QWATA, v.t.z. To clear all off, as grass from a field, or as fire devouring, or an army destroying all before it.
 isi QWATO, n.z. A clearing; a place like a desert.
 u QWATO, n.z. A place from which all animal and vegetable life has disappeared; a desolation; a desert.
 uku QWEBEA, v.t.x. To accumulate property; to lay up in store. Ezizinto *oziquebileyo* kanti zola zezikabanina? Whose then shall these things be which thou hast laid up? z. To make a sign to a person by a motion of either head, hand, or feet; to wink with the eye.
 uku QWEBELA, v.t.x. To provide for or lay up for a special purpose.
 uku QWELA, v.t.x. To fully accomplish any purpose or undertaking, usually applied to the taking away cattle so that none are left. Inkomo *ndizi-queline* zonke: I have taken all the cattle. Or applied to the complete emptying of a vessel or measure of its contents so that nothing remains.
 in QWELE, n.z. A vigilant herdsman, who is jealously suspicious of danger to his flock or herd.
 um QWELE, n.z. A walking stick.
 um QWEMESHA, n.x. A girdle made of small rings of brass strung on a string or small thong, worn round the loins by the uncivilized Kaffirs.
 uku QWENGA, v.t.x. To rend in pieces; to tear, like a beast of prey. z. To protect from danger or violence.

- isi QWEQWE, n.x. 1. An ornamental bead worn on the forehead; a frontlet between the eyes.
 2. Any dense mass either of living things or inanimate objects, as a swarm of locusts, or a dense forest. z. *Iqulo*.
 u QWEQWE, n.x. An outer shell or crust, as the cover of a book, or a crust of bread.
 uku QWESHA, v.t.x. To abscond; to elope; to go away clandestinely. Applied to cattle or horses when they run away to the place from whence they have come.
 Qwi, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qui*: To fall suddenly so that life appears to be extinct. *Watiqui siduli*: He swooned as in a fit.
 i QWIQWI, n.x. A peculiar smell.
 uku QWITA, v.t.x. To strike fire with flint and steel.
 u QWITELA, n.x. A very tempestuous wind; a hurricane; a whirlwind.
 QWITI, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti qwiti*: To fall suddenly to the ground, as a person in a fit.

R.

R in Kaffir is a guttural to which there is no corresponding sound in English. It has two sounds: one is comparatively a soft guttural which corresponds to the *g* in the Dutch language, as in the word *Goedheid*: Goodness; and occurs in the Kaffir words *Razula*: To tear; *Rana*: To suspect. The other sound of R is a guttural which has no corresponding sound in any European language, being peculiarly deep and harsh; it is pronounced by contracting the aperture of the throat, and forcibly expelling the breath, so as to produce a harsh rustling of the epiglottis; it is always followed by an aspirated vowel, and is pronounced with a strong aspiration: it occurs in the words *Iratshi*: Pride; and *Irara*: Bitter.

Ra, x. A particle of comparison affixed to nouns and adjectives. It usually denotes diminution of quality, but sometimes only that of a general resemblance or likeness. *Ubukosi*: Chieftainship. *Ubukosiira*: That

- which partakes of the nature of chieftainship, or a sort of chieftainship. *Ubutongo*: Sleep. *Ubutongora*: A little sleep; drowsiness. *Itongora*: A sleepy sort of person.
- i **RABULA**, n.x. A left tributary of the Keiskama River.
- uku **RABULA**, v.t.x. To sip at any thing. z. To gulp down; to swallow greedily.
- uku **RADULA**, v.i.x. To kick up as a horse. z. To speak or pronounce a language incorrectly.
- i **RÄFU**, n.x. Tribute; taxes.
- u **RÄFU**, n.x. A five-shilling piece.
- uku **RÄLA**, v.i.x. To be angry.
- RALAGAQA**, v.t.z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ralagaga*: To come together in conflict.
- i **RALAKAZI**, n.x. A cow with a white throat.
- i **RALAKAZI-BLIBOMVU**, n.x. A red cow with a white throat.
- i **RALAKAZI-ELIMNYAMA**, n.x. A black cow with a white throat.
- uku **RALAKUMA**, v.i.x. To be fierce; to rage with anger.
- isi **RALAKUME**, n.x. A fierce wrathful man. z. i. *Ralijani*.
- ubu **RALAKUME**, n.x. Fierceness; rage.
- uku **RALELA**, n.x. To be angry on account of.
- i **RALASI**, n.x. Barley.
- ubu **RALUTYA**, n.x. Indecorous conduct.
- i **RAMBA**, n.x. A puff-adder.
- uku **RAMNCELA**, v.t.x. To eat or drink in a slovenly manner.
- i **RAMNCWA**, n.x. A beast of prey.
- uku **RAMUKA**, v.i.z. To dry up, from being scorched from the sun, as a garden where vegetation is dried up.
- uku **RAMULA**, v.t.z. To scorch; to singe; as *Ramula inkuku*: Singe the fowl. x. *Rauka*.
- i **RAMUNWA**, n.z. A fierce ravenous beast.
- uku **RAMZELA**, v.t.x. To make a noise like a pig in eating. *Onomatopoeic*.
- uku **RANA**, v.t.x. To suspect; to have suspicion of guilt. z. To hear a slight sound.
- i **RANANA**, n.z. A person with large bushy whiskers, or a large beard.
- uku **RANELA**, v.t.x. To suspect a certain person. *Ndiyamiranelu James*: I suspect James.
- uku **RANELEKA**, v.n.x. To be suspected; to be in such circumstances, or to act so as to cause suspicion.
- i **RANISI**, n.x. A domestic goose.
- isi **RANO**, n.x. A suspicion; a surmise — evil. z. A conjecture.
- uku **RANUKA**, v.t.x. To go on the tramp — seek work.
- i **RANUKA**, n.x. A servant who comes from a distance; a foreign servant.
- uku **RANUKELA**, n.x. To arrive at a certain place in search of employment.
- uku **RAPUNA**, v.t.z. To do a thing hurriedly and imperfectly.
- uku **RAQA**, v.t.x.z. 1. To surround, as in apprehending a thief; to encircle.
- RÄHL**, adj. Bitter. The prefix changes with the spec. of the noun qualified. *Ukutya okurärä*: Bitter food. *Amazini ärärä*: Bitter words. *ি. erärä*: A bitter thing.
- i **RASIDE**, n.x. The name of a water fowl resembling the stork.
- i **RÄTSHA**, n.x. A proud, vain person.
- uku **RÄTSHA**, v.i.x. To be proud; to be haughty and supercilious.
- i **RÄTSHI**, n.x. Pride; haughtiness.
- RÄTYA**, Used with *Ukuti*, which see at No. 8 of its meanings. 1. *Ukuti rätaya*: To splash against, as the dashing of water against the side of a ship.
2. The dusk at evening tide. Lit. The first splashing of the darkness.
- i **RÄTYÄRÄTYA**, n.z. One who walks with a quick and vigorous step, rushing roughly by.
- RÄTYÄRÄTYA**, v.i.z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti rätyärätya*: To make a rough hoarse sound, as small stones when rattled inside a box.
- uku **RÄTYELA**, v.t.x. To make preparatory arrangements for marriage.
- uku **RÄTYAZA**, v.t.x. 1. To splash water in throwing it from a vessel.
2. To be restless so as not to remain long in one place; to wander about from place to place, or from house to house. z. To rustle; to make a rustling sound, as corn or trees when agitated by wind.
- i **RAU**, n.x. A monkey, the brown species. z. A small shield used more as an ornament in travelling, than for warlike purposes.
- ama **RAU**, n.x. A description of ear-bead worn by the Kaffirs.
- isi **RAU**, n.z. A strong feeling or emotion, whether of grief, compassion, indignation, or ill-will, &c.
- uku **RAULA**, v.i.x. To surround; to encir-

cle, as a place surrounded or besieged in war.

RAUKA, v.t.x. To singe with fire. z.
'Ramula.

RAULA, v.t.x. To compass; to surround. Yate impi yama-Mpondo *yaraula aba-Tembu*: The army of the ama-Mpondo surrounded the aba-Tembu. z. To excite emotions, as of pity, indignation, &c.

u RAULELA, v.t.x. To surround; to encompass for; to encompass a place named. Hambani, *niraulele isi-reko*: Go ye, and surround, or encompass, the city.

uku RAUZA, v.i.z. To feel ambitious; to seek after praise. v.t. To commend; to praise; to applaud; to extol in words; to magnify.

uku RAUZELA, v.i.x. To itch, to smart with a burning sensation. v.t. To sting; to cause a burning sensation, as the stinging of a nettle.

uku RAXA, v.t.x. To be stifled or choked by water, as a person when drowned.

uku RAXA, v.t.x. To choke or suffocate by any liquid, as by water.

uku RAYA, v.t.x. To parch, as peas on the fire. z. To be rough in speech.

uku RAYIYA, v.t.z. To sing and leap vehemently in the native dances; to surpass others in violence of gesture and loud singing in a dance.

uku RAZULA, v.t.x.z. To tear; to rend, as a garment. *Wayirazula inguboyam*: He tore my garment.

ama RE, n.x. Rumours. The word usually denotes some misconduct on the part of the individual respecting whom the rumours are afloat. *Ndive amaire ngaye*: I have heard rumours respecting him. Implying some misconduct on his part. The singular is *Ulure*.

u REBE, n.x. A shark. z. A hawk. The original idea is that of a devourer.

isi REBI, n.z. A noisy person; one boisterous in speech. Hence, one who often tells untruths; a liar.

uku REDEBA, v.t.x. To scratch the back of the head.

i RELE, } n.x. A sword. Properly a
isi RELE, } short handled assegai, which
is never thrown, but reserved for hand-to-hand conflict as a stabbing spear. The sword is not used in native warfare, but this word for a

short stabbing assegai has been adopted to denote the sword as used by civilized nations. z. A line or row of people, when walking in single file.

RELEKEQE, v.t.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti relekege*: To appear suddenly on the opposite side of a river, or at some open space in a thicket.

isi RELEKELE, n.z. A large *umkonto*, or spear, used for stabbing in war. x.
isi Rele.

i RELEKELE, n.x. A flimsy texture, through which the light can be seen. Gauze or muslin would be called, *Intu elirelele*: A thing which is *elirelele*.

uku RELETYA, n.x. Shameful, indecorous conduct.

uku REMA, v.i.z. To speak hastily and facetiously, so as to provoke laughter; to speak jocosely.

i REMA, n.z. One who utters words for the sole purpose of exciting merriment; a wit-maker.

uku RENGGA, v.t.x. To make public a private matter.

i RENGQA, n.x. A sickle; a reaping hook.

uku RENQA, v.t.z. To surround with mats an open fire, such as is made in the open air when travelling, so as to keep off the wind.

uku RENYA, v.t.x. 1. To gnaw like a dog.

2. Applied frequently to the gnawing of hunger. *Lamirenyi ipango*: He was gnawed with a feeling of hunger.

uku REQQA, v.t.x. To saw; to hack with a knife.

ama REBEKI, n.x. Flying reports; indistinct intimations of an occurrence.

uku RESHA, v.i.x. 1. To insinuate; to impugn evil conduct to another.

2. To attempt to seize, or strike a person or thing, but to miss your aim.

izi RESHU, n.x. Insinuations; imputations.

uku REXENGA, v.t.z. To go stealthily about in a person's hut when the owner is away, for the purpose of pilfering.

uku REZEZA, v.t.x. To commit adultery. z. uku *Pinga*.

um REXEZI, n.x. An adulterer. z. um *Pingi*.

um REXEZIKAZI, n.x. An adulteress.

- u REXEZO, n. x. Adultery.
 i REZA, n. x. The name of a bird.
 uku REZA, v.t. z. 1. To milk into the mouth, as Kaffir boys are in the habit of doing, sitting under the cow, and milking into the mouth.
 2. To rain softly, as when rain falls in soft showers.
 um REZO, n.x. 1. The last drain of milk from the cow in milking.
 2. Fine, small rain.
 3. A train, as of a garment.
 4. The plural *Imirezo* denotes the tails of the monkey or other small animals worn on the neck and breast of the Zulu men.
 uku RILA, v.t. z. 1. To entangle so as to hook a person or thing; to take in a noose.
 2. To button.
 uku RILELA, v.t. z. To button up; to fasten with a button.
 uku RINA, v.t. x. To dress so as to give uku RINELA, a finished appearance to any thing; as hair when dressed, or a horse when well rubbed down. When a Kaffir has rubbed himself over with red clay and fat so that his body presents a red glossy appearance, he is said to *rina*, or dress himself *Lomtu seleinile*: That man has dressed his skin with red clay.
 uku RINCISA, v.t. x. To snare, as a bird in a trap.
 uku RINTVELA, v.t. x. z. To catch in a thong or lasso.
 uku RIQIZA, v.i. z. To hesitate; to prevaricate, as a person detected in a falsehood.
 i Rixikixi, n. x. A slovenly or dirty place or person.
 i Riwa, n. x. A green rich pasturage.
 um Ro, n. x. A yellow spew.
 uku Roba, v.i. x. To look through an opening; to peep.
 i Roba, n. x. An orifice; an opening or aperture, as through a wall.
 isi ROBA, n. x. A rent; a hole in a garment. z. A crevice, or an opening in a roof or wall through which light enters.
 i Robotya, n. x. A very poisonous adder. x. i Bululu.
 uku Roboza, v.t. x. To burst in, as a cask by a person standing on its end.
 uku Rocozisa, v.i. x. To sound like a bell on oxen or houses. Its original meaning denotes the rattling sound made by the chains or other ornaments worn by the heathens in their dances. *Onomatopoetic*.
 Rodo, x. Adieu; farewell.
 uku RONOMISHA, v.t. x. To kill by cutting the throat.
 iai Rogolo, n. x. Redness. The heavens are said to be *isirogolo* when very red, or the face when burnt by the sun. z. A burning.
 uku ROLA, v.t. x. z. 1. To drag along on the ground.
 2. To bring out to view; to draw out. *Rola imali yako*: Bring out your money.
 uku BOLELA, v.t. x. To drag towards a certain place. *Yirulele emlanjeni*: Drag it to the river. z. To draw another on, by going before him.
 um ROLELI, n. x. A leader of others. x. um Kokeli.
 iai Roli, n. x. A person or animal which lags behind.
 um Rolo, n. x. A long stick which is usually carried bound up with the bundle of assegais which the Kaffirs carry with them for defence. The name is derived from *Ukurola*: To draw out; as the Kaffir instinctively draws out this stick for defence or attack on every occurrence of apprehended danger, when not of a serious character, so as to require the assegai or spear. z. A cave; a hollow tree.
 i Rolo, n. x. The cork tree, so named because of the rough appearance of the bark.
 ubu Rolo, n. x. Roughness, or unevenness of surface.
 i ROLODA, n. x. Any living thing, man, or animal, or reptile which is of a dirty red or earth-coloured appearance.
 uku ROLONGA, v.t. x. To scoop out, as a round hole in the ground, or a pumpkin.
 uku Roloza, v.t. x. 1. To take any thing out from a bag.
 2. To talk in a loose, careless manner.
 uku ROLUBA, v.t. z. To make a trail on the ground, as in dragging a block of timber on the ground, or as a snake, when leaving a slimy trail behind it.
 uku RONA, v.i. z. To snore.
 uku Rongoza, v.i. z. To sing in joyous mirth, as when on a hunting expedition or a public dance.

- isi** RONQA, *n. z.* A small enclosure placed before the door of a hut, to turn aside the wind; any shelter from the wind, such as is erected in Africa temporarily when travelling.
- isi** RORO, *n. z.* A prostitute; a whore.
- uku** ROQA, *v.t.x.* To roast, as coffee or beans.
- isi** ROQOBIA, *n. z.* A very rough broken piece of country.
- uku** ROQOLA, *v.i.x.* To bend or double up the person, from pain, or cold, or weakness.
- u** ROQOLO, *n.x.* A person, or an animal, bent up with pain, cold, or debility.
- uku** ROQOLOZA, *v.t.z.* To finish up; to consume, as in eating or drinking; to drain, or eat up the whole.
- u** ROQOTYENI, *n.x.z.* A rock lizard.
- uku** RORA, *v.i.x.* To be dissatisfied; to murmur; to complain.
- uku** ROKUSA, *v.t.x.* To cause dissatisfaction; to raise murmurings and complaints.
- u** ROKODO, *n.z.* A paramount chief, as a colonel in an army, but not the king or chief ruler in the nation.
- uku** ROKONYA, *v.t.x.* 1. To clean a bone by scraping off all the flesh.
2. To question a person in a searching manner on any subject.
- uku** ROTA, *v.i.x.* To act valiantly; to be courageous.
- i** ROTTI, *n.x.* A valiant, courageous man.
- isi** ROTOZA, *n.x.* An inquisitive disposition.
- uku** ROTYA, *v.t.z.* 1. To draw out from between other things; to unsheathe, as a sword when drawn from its sheath.
2. To draw along the ground, as dragging bushes.
- um** ROTYA, *n.z.* A deep narrow hollow made by a stream of water; a ravine.
- uku** ROXA, *v.i.x.* To move back; to retreat; to recede.
- i** ROXA, *n.x.* The oil of a tobacco pipe.
- uku** ROXISA, *v.t.x.* To draw back; to cause a retreat.
- uku** ROZA, *v.i.x.z.* 1. To walk at a short distance from each other, in rotation, so as to form a line.
2. To flow gently, as a stream of water trickling down a hollow place.
- ama** ROZA, *n.x.* 1. A constellation of stars which are in a line. Hence applied to the belt in Orion.
2. A row, as of beads or pearls.
- im** ROZO, *n.x.z.* A gentle trickling; a gentle flowing down.
- Ulogazi lako limirozo yinina?**
Ulogazi lako lipalele tina.
Thou art He whose blood is flowing for what?
Thou art He whose blood is spilt for us. From the first Christian hymn written in the Xosa, composed by the native convert UNTSIKANA.
- uku** RUBA, *v.i.z.* To make a loud, continual noise, as the roaring of the ocean, or as the excited song of battle when in a rush the war cry is raised, and the host rushes to the battle, or the sound of a mighty waterfall, or when the roar of a storm is heard in the atmosphere.
- i** RUBO, *n.z.* A war song sung by warriors when approaching their chief or going out to battle.
- uku** RUBULUZA, *v.i.x.* To move forward on the belly, as a snake. *z.* To suck up, as from a cup standing on a table.
- uku** RUBUZA, *v.i.z.* To make a rushing sound, as in wading through a river, or when milk is flowing in large quantity into the milk pail from the cow, or when the assegai, or Kaffir spear, passes through the air with a whizzing sound when thrown with force. *Onomatopoetic.*
- uku** RUDA, *v.i.z.* To be purged: to have relaxed stools, as in dysentery.
- uku** RUDISA, *v.t.x.* To purge; to cause diarrhoea.
- uku** RUDULA, *v.t.x.* To drag along the ground.
- isi** RULA, *n.z.* A glutton; a ravenous person.
- i** RULUWA, *n.x.* Gunpowder.
- uku** RUMA, *v.t.x.* To propitiate by an offering, so as to remove the evil effects arising from the anger of a tutelary god or spirit. The Kaffir is sometimes under dread of having offended the spirit presiding over some river which he has crossed, or where he has bathed, and that he is consequently afflicted with some disease; and in order to propitiate the river god, he proceeds in silence and measured paces to the river, or if unable to go himself his nearest relatives go for him, and cast some article of value, or at other times cast the seed of the Indian corn into the river, as if sowing it on the land. In so doing he is said to

- rūma* the river. *Ndarūma um-lambo ngamacī ami*: I propitiated the river with my earrings. Those also who attend at the offering of a sacrifice to the spirits of the departed leave behind them an offering either of money, or any article of dress or other article, as an offering, and thus they are said to *rūma*, or make an offering.
- i **RUME**, n.z. A large cave or den.
- u **RUME**, n.z. A long range, as a long verandah to a house; a long story; a long song; anything of unusual length.
- uku **RUNA**, v.t.x. To sprain, as a limb.
z. To cut off the whole ear of an ox.
- uku **RUNEKA**, v.i.x. To be sprained.
- uku **RUQA**, v.t.z. To rub or daub on, as paint, plaster, &c.
- uku **RUQSA**, v.t.x. To drag along the ground, as a load of bushes, a log of timber, or a dead body.
- uku **RUQUKA**, v.i.x. To tire of; to become weary of, as of food, or the company of a person.
- uku **RUQULA**, v.t.x. To weaken; to weary; to tire out, as by pain.
- uku **RUQUZELA**, v.i.x. To slip or creep along, as a snake on the belly.
- uku **BURA**, v.t.x. To disjoint, as the cutting up of meat, by separating the joints of the animals.
z. 1. To drag away with violence; to pull or carry away.
2. To entice or allure to evil.
- i **RURUNELI**, n.x. A governor of a colony. This word is Kaffirized from the English word Colonel. The Kaffirs for many years after the arrival of the British settlers of 1820 knew no higher authority than that of Colonel Somerset, who was "Commandant," Commander-in-Chief, on the frontier of the colony. They called him 'Ruruneli' Somerset; thus Kaffirizing the word Colonel into 'Ruruneli'; and thus the word became a synonym for, Governor of the colony.
- RUTU**, v.t.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti rūtu*: To snatch suddenly. *Yiti rūtu isirele sako*: Draw thy sword.
- uku **RUZULA**, v.t.x. To pull from another person by force, as when two persons are contending for the possession of a thing.
- RWADA**, adj.x. Raw; underdone in cooking. *Inyama irwada*: Meat not properly cooked, or raw, uncooked meat.
- uku **RWAMBUZA**, v.i.x. To make a noise in eating, as a cow in long grass, or in a mealie garden. *Onomatopoeic*
- i **RWANA**, n.x. A description of assegai
- i **RWANQA**, n.x. A man who has large bushy whiskers, or a thick, large beard.
- i **RWANQAKAZI**, n.x.z. Any animal with a shaggy mane; a cow with a white belly.
- i **RWANQAKAZI-ELIMNYAMA**, n.x. A black cow with a white belly.
- i **RWANQANA**, n.x. A person with small, scanty whiskers.
- i **RWANTS**, n.x. A description of grass.
- i **RWANTSI**, n.x. A description of large fluted water rush; any thing fluted in shape is an *irwantsi*.
- uku **RWAPULUZA**, v.t.z. To seize and snatch away from a person with violence; to take hold of, as with claws, like a fierce animal.
- uku **RWAQABALA**, v.i.z. To frown; to be dejected; to be out of sorts; to look grim and sullen; to lower, as a gloomy sky.
- uku **RWAQELA**, v.t.x. To draw in; to contract; to shorten; to draw back. *Rwaqela inyawo zako*: Draw in, or back, your feet. *Rwaqela intambo*: Shorten the rope. z. To frown at.
- uku **RWAKWAZA**, v.t.z. To make a rustling sound, as of water falling on a rock beneath a small waterfall.
- uku **RWAKWAZELA**, v.i.x. To grow rapidly. Applied more generally to the growing of annual plants. *Umbona irwacizwazele*: The maize has grown rapidly.
- uku **RWAWLAZA**, v.t.z. To squander; to be prodigal in expenditure; to waste; to expend extravagantly.
- uku **RWEBA**, v.t.x. 1. To persuade.
2. To accumulate by trading; to get gain by trade. Usually applied to itinerant trading.
z. To claw the flesh.
- uku **RWEBELA**, v.t.x. To lay up the profits of business; to accumulate and lay up by trade.
- uku **RWEBESHA**, v.t.x. To obtain a thing clandestinely, or by deceptive representations; to obtain things

from another by an underhand proceeding.

u **mek** **RWEBI**, *n. x.* A trader; an itinerant or travelling trader.

uk **uk** **Rweea**, *v. t. x.* To slightly touch a person, so as to call his attention secretly to a thing, or as a person slightly touching another's ear, so as to tickle it. *z.* To smoke the wild hemp.

ik **uk** **RWELA**, *v. t. x. z.* To scratch with the nails; to claw.

ik **uk** **RWEMPA**, *v. t. x.* To scratch with the nails of the fingers, so as to tear the flesh; to claw.

k **uk** **RWEXA**, *v. t. x.* 1. To cause irritation on the skin by any rough friction, as a rough garment. *Ingubo erivexayo*: A rough garment that causes irritation.

2. To cause a grating sound by rubbing against, like a file or saw.

u **Rwexeshe**, *n. x.* A species of caterpillar.

i **Rwexu**, *n. x.* A grey or grizzled coloured animal. *Izinkomo izingamairwezu*: Grey or grizzled cattle.

Bwi, *v. t. x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti iwi*: To move with rapidity, as a shooting star, or a bullet from a gun.

uku **Rwio**, *v. t. x.* To tack work, as a garment; to sew in a loose or slovenly manner.

uku **Rwinqela**, *v. t. x.* 1. To concentrate all a person's energies in the performance of an enterprise.

2. To gather up into a concentrated mass the divisions of an army, when massed for action.

i **Rwintsela**, *n. x.* A fastening for the native sandal, a kind of primitive shoe made from the skins of beasts, called a *veldt schoon*, or field shoe, by the Dutch.

uku **Rwintyela**, *v. t. x.* To catch in a noose or lasso.

uku **Rwiqiliza**, *v. t. x.* To lay hold of any person or thing, and drag it away.

uku **Rwitsha**, *v. t. x.* To strangle; to suffocate.

isi **Rwitsho**, *n. x.* A strangling.

uku **Rwixa**, *v. i. x.* To speak in a loud, sharp, angry tone.

uku **Rwixa**, *v. t. x.* To swallow; to gulp.

S.

The letter S has one uniform sound in Kaffir, like *s* in the English word Silver.

uku **Sa**, *v. i. x. z.* 1. To dawn. Lit. To morning. *Sekusile*: It is morning.

2. To become light and clear after rain, or after misty and foggy weather. *Izulu lisile*: The heaven has become clear.

uku **Sa**, *v. t. x.* To convey; to remove from one place to another. *Yisa lomntwana ku nina*: Take this child to its mother.

uku **Sa**, *n. x.* The morning. *Ukusa kwanamhla*: This morning. Lit. The morning of this day.

Sa, *x.* This particle is used in several senses, in combination with the auxiliary verbs and verbal prefixes. When used in the *affirmative* it denotes that the verbal action is, or was, or would be as yet incomplete, or still being performed, at a certain time referred to; as,

1. To *prepare* for an action. *Ndisamka*; I am preparing to depart, or just on the point of departing.

2. To *continue* an action. *Ndisasebenza*; I am still working.

3. It denotes, *still further, above that*. *Usafuna ntonina?* What do you want more, or above, what you have? *Uyihlo usahelina?* Is your father still or yet alive?

4. In the *negative* form of the verb it is used to denote that the action of the verb will be performed no longer, or no more. *Anisayi kubona yena*: Ye shall see him no more. *Andisayi kuteta*: I will say no more. By referring to the Grammar, it will be seen that *sa* is used with all the tenses of the verb, both negative and affirmative.

5. The particle *sa* is inserted between *uku*, the sign of the infinitive, and the root of the verb *Ukusa*, To become light, in the sense of, "While it was yet morning." *Sa suka kwakusasa*: We started very early in the morning. Lit. While it was still getting light. *Uz' uvuke kusasa*: Arise early, in the dawning of the day.

6. As an exclamation. **SA!** It is used to urge dogs to fight, or to increase their speed in hunting.

- uku SA, v.i.x. To be rude, impertinent. The perfect form of the verb, *sile*, is used as the adjective for Rude, impudent. *Isile lentombi*: That girl is rude, immodest.
- isi SA, n.x.z. Kindness; help; assistance; benevolence.
- uku SABA, v.i.x.z. To flee from. When the verbal prefixes and the aux. verbs which form the tenses end in *a*, they are changed into *e* before *saba*. *Ndesaba*: I fled. *Wesaba*: He fled.
- u SABA, n.z. A dried up tree, grass, or any vegetable substance.
- uku SABALALA, v.i.z. To lie about in confusion; to be scattered; to be thrown about in disorder. x. uku *Tshabalala*.
- uku SABALALISA, v.t.z. To scatter in confusion; to throw things into disorder. x. uku *Tshabalalisa*.
- uku SABELA, v.t.x.z. 1. To answer a call. *Sabela wakubizwa*: Answer when you are called. Hence, To echo. *Iliwa iyasabela*: The rock echoes. Lit. The rock answers.
2. x. To flee to a place of refuge; to seek protection. *Maisabete entabeni*: Let us flee to the mountain.
- uku SABISA, v.t.x. To cause to flee. z. To make afraid; to terrify, as by threats.
- i SABISO, n.x. A fleeing from; a retreat. z. That which causes fear or apprehension; a tale or narrative for frightening people or children with.
- i SACI, n.x. A reason why; the purpose or object in view in any undertaking; that which stimulates to action as the ultimate object in view.
- in SADA, n.z. Abundance; a large number. *Akunkomo yinsada*: It is not mere cattle, but a host of cattle.
- SAKA, v.i.z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti saka*: To fly in pieces, as a handful of corn when thrown from the hand; to break, as a shell from a gun in war, or as a broken heart.
- um SAKABO, n.z. A young snake.
- uku SAKAZA, v.t.z. To scatter; to strew, as in scattering seed in sowing a field.
- SAKU, aux.v.x. When we. *Sakuqala ukuteta*: When we began to speak.
- SAKUBA, aux.v.x. If we. Used before a verb thus: *Sotinina ukugqiba* umsebenzi wetu *sakuba* silibela kangaka? How shall we accomplish our task, if we delay thus?
- i SAKUBALO, n.z. A small bird, whose habitat is marshy ground where flaggy rushes grow. It has from five to six long feathers in its tail of a very beautiful appearance whereof the plumes of the Zulu warriors are made.
- SAKUBONA, interj.z. A form of salutation, meaning, "We recognise you that is, You are our friend."
- uku SALA, v.i.x.z. To remain behind. W. *sala ekaya*: He remained at home. Into *eseleyo*: That which remained; the remainder.
- uku SALEKA, v.t.x. To spread thinly over, as a thin covering over another thing.
- uku SALELA, v.i.x.z. To remain behind on account of some circumstances referred to, or for some purpose. *Wasaleda u Yise*: He remained on account of his father.
- i SALELO, n.x.z. The remainder; the remnant. *Isalelo sabantu*: The remainder of the people.
- uku SALISA, v.t.x.z. To leave behind; to leave a part of the whole; to cause to remain. *Ndiya kusalisa inxenyemali*: I will leave a part of the money. *Abantu ababe salisve yinkosi*: The people who were left by the chief.
- i SALELO, n.x. The remainder; the remnant.
- i SAMBEMBE, n.x. Palpitation of the heart, caused by fear or excitement.
- i SAMPU, n.x. 1. A silly person.
2. A person or animal with a distended abdomen.
- i SAMVEMVE, n.x. The waterwagtail.
- u SANA, n.x. An infant; a baby. z. A scent, or whiff, as of something burning.
- SANARA, n.x. A spot, or mark, as on the person.
- i SANDA, n.x. A threshing floor; a place where corn is threshed out.
- i SANDAKELA, n.x. A careless, indolent, dishonest person.
- i SANDANDA, n.x. The rump of an animal.
- i SANDEKELA, n.x. An honourable man; one of the aristocracy.
- i SANDI, n.x. A sound; a report, as of a sound in the air.
- i SANDLA, n.x. The hand.

u SANDO, n.z. A long creeper about the thickness of the finger, the fibres of which are very strong.

i SANDO, n.x. A hammer. See *s Ando*, under the letter A.

SANDU, } x. These words are properly SANDULA, } adverbs of time, partaking, however, of the nature of idiomatic verbs. They are derived from SA, and ANDULA, which see, and express the time at which the action of the verb was performed, or will be performed. *Safika lisand' ukutshona ilanga*: We arrived just at the setting of the sun. *Lowa ngumuntu osandul' ukuvela pesheya kwolwaadle*: That is a man that has just arrived from across the sea. *Ilanga lisand' ukuvela*: The sun has just now appeared.

SANGA, x. See *Ukunga*, at No. 2 of its meanings.

in SANGA, n.z. One who squints; a cross-eyed person.

uku SANGANA, v.i.x. 1. To be soon angry; to manifest an irritable temper. z. To be at cross purposes with another in speaking or acting.

2. x. The decline of the day. *Iya-sangana imihla*: The days shorten. Applied especially to the decline of the sun. *Ukusangana kwe-langa*: The decline of the sun.

uku SANGANISA, v.t.x. To misrepresent; to misstate for the purpose of deception. z. To get at cross purposes; to confuse; to confound.

um SANGANISO, n.x. A misrepresentation; a statement made with the intention to deceive. z. A cross purpose.

i SANGO, n.x.z. 1. A gateway; the main entrance to a cattle kraal.

2. An eye or loop in a cord or thong.

i SANGOBE, n.z. A flower of a species belonging to the genus *asclepias* or *stapelia*, so called from its peculiar shape, the *calix* or *corol* being covered like an umbrella when expanded, and having four openings, like gates, at the sides of the *calix*.

i SANGU, n.z. The leaves of the wild hemp, which are smoked by the natives, and produce a most intoxicating effect.

in SANGU, n.z. The stalk of the wild hemp.

SANGWANA, n.x.z. A small gateway or entrance to a garden or cattle kraal.

i SANQA, n.x. 1. A halo round the sun or moon.

2. A fabulous story.

3. A fairy ring on the grass.

i SANQAWE, n.x. A white circular spot on the forehead of an animal.

in SAMSA, n.z. A white speckled animal. *Inkomo ensansa*: A white speckled ox.

in SANSAKAZI, n.z. A female animal with white speckles on its body.

in SANTSA, n.x. A small speckled bird of the finch family. z. i *Sansa*.

uku SANTSULISA, n.x. 1. To dun a person for debt; to prosecute and pursue a person without mercy or consideration; to take all a man has for debt.

2. To pursue an enemy or foe, as an army until it be destroyed.

3. To drive away to a distance, to give no rest either to a person or cattle, but again and again to follow and drive away; to pursue.

i SANTYA, n.x. Rushing speed. The word implies a rushing impetuous speed which is not lasting or enduring in its character. *Ihasae linesantya*: A swift horse.

i SANUSE, n.x.z. An enchanter; a sorcerer; one who supplies charms to protect the person from evil influences; one who is supposed to be possessed of supernatural powers.

i SANXA, n.x. A species of hawk; a falcon.

i SANZWILE, n.x. The mocking bird.

uku SAPAZA, v.t.z. To squander; to be prodigal in expenditure; to give away food, money, &c., with prodigal liberality; hence, to be loose in talk, to speak so carelessly and fluently as to have little regard for truth.

u SAPO, n.x.z. A family. Plur. *Intsapo*: Children.

ubu SAPO, n.x.z. Sonship.

u SAPOKAZI, n.x.z. A young heifer of about one year old.

i SAPUKA, n.x. A fool or dolt.

i SAQAKA, n.z. A cow which gives but little milk.

uku SASA, v.i.z. To run wild with joy; to be excited with pleasurable feelings.

u SASALE, n.z. A wild white rose tree.

uku SASAZELA, v.t.z. To urge on to attack; to set on, as a dog when urged on to follow game.

- u SATANA, n.x.z. Satan. Kaffirized from the English.
- uku SATANISA, v.t.x. To impose upon; to imitate the devil.
- ubu SATASATA, n.x. Imposture; fraud.
- u SATYANA, n.x.z. Small children; little children. A term of endearment, meaning dear children.
- uku SAULA, v.t.x. To throw clay, as practised by boys by placing a small portion on the end of an elastic twig, and throwing it with force from it at any object.
- uku SAUZA, v.t.z. To rail, rate, scold in a vehement and unbridled manner.
- i SAVU, n.x. The name of a bird. Also the name of a tree.
- SAZA, x. 1. Then we, and we. Spec. 4, sing. See Ukuza, at No. 2 b of its meanings.
2. Tense form of the verb, 2nd person plu. It precedes a principal verb with a conjunctive force. *Saza safika ke*: And we arrived, or we then arrived.
- Se, x. A particle which denotes that the action of the verb to which it is prefixed has, or had, or will have already taken place, previously to, or simultaneously with, some other event referred to. Se is probably derived from *Sala*: To remain; or from its perfect tense *Sele*. The full form of *Sele* is used when the 3rd per. sing. spec. 1st, and 2nd spec. plu., are the nominative of the verb, while with all the other persons and specs. se only is used. Examples:—*Wasele suka, wabakonza*: And she arose, and ministered unto them. *Sendifikile*: I am already arrived. *Sendiyakuba ndifike kade, kungeka biko eloresha*: I shall have already arrived long before that time. *Sendiya kwenjenjanina?* What must I do?
2. Se denotes that the speaker has at length come to a decision on some matter in which he is now ready to act. *Sendiya kuvumake*: I will now consent. *Nd-sendi hamba ke*: Well, I will go then.
- um SEBE, n.x. The eyelash. z. 1. A ray of light as from the sun.
2. A dart; an arrow.
- i SEBE, n.x. The branch of a tree.
- um SEBELANGA, n.z. The rays of the sun,
- as often seen at sun-rise and sunset.
- uku SEBEZA, v.t.x. To whisper.
- uku SEBENZA, v.t.x.z. To work; to toil; to labour; to perform any operation or service.
- uku SEBNZELA, v.t.x.z. To work for; to perform on account of.
- um SEBNZI, n.x.z. Work; labour; operation; service; pursuit; occupation.
- uku SEFA, v.t.x.z. To sift, as corn or meal. Kaffirized from the English.
- uku SEKA, v.t.x. To support, as a foundation supports a building.
- i SEKANE, n.z. A long thin spear.
- uku SEKELA, v.t.x. To place for support; to lay a foundation; to sustain; to prop up, as a buttress against a building.
- uku SEKELZA, v.t.x. 1. To obtain a reward or recompence, as for labour wrought.
2. To make a detour for any purpose, as in taking game or in catching a horse, or to avoid being seen.
- isi SEKELZO, n.x. A reward; a recompence.
- um SEKELO, n.x.z. A foundation; that which is placed to support another thing or a building.
- SEKO, Compounded of the particle *sa*, which see, and *ko*, present, meaning, "still here, or still present." It is preceded in use by the verbal prefixes. *Ndiseko*: I am still here. *Baseko*: They are still here.
- i SEKKO, n.z. One of three stones so placed by the natives in cooking, when on a journey, that they form a sort of tripod stand for the pot.
- isi SEKKO, n.x.z. That which is placed as a support for any thing; a foundation of a building.
- uku SELA, v.t.x.z. To drink. *Sela amanzi*: Drink water.
- i SELA, n.x.z. A thief.
- ubu SELA, n.x.z. Theft; thievishness. *Ubusela balomuto bukulu*: The thievishness, or the thievish propensities, of that man are great.
- SELE, see *Se*.
- i SELE, n.x. A frog. z. i *Selesele*.
- isi SELE, n.x. A corn pit; a store for corn excavated in the cattle kraal. z. A small shallow hole.
- in SELE, n.z. The honey bear: *ursus mellivorus*.
- um SELE, n.x. A water furrow; a drain.

- i **SELESELE**, n.z. A toad ; a frog. x. i *Sele*.
 u **SELO**, n.z. A hoof of horse or cattle, so called on account of its cavity which is used as a drinking vessel by an army when going out to war.
 i **SELWA**, n.x. A calabash. Used when dry and hard as a large bottle to hold and prepare milk for drinking as thick milk. z. The seeds or fruit of the calabash.
 u **SELWA**, n.z. A calabash. x. i *Selwa*.
 uku **SELWA**, The passive form of the verb *Ukusela* : To drink, &c. This word is also used to describe the waning of the moon after the full. Inyanga *iselwe*. This form of *Ukuselwa* is the objective form of the verb *Ukusa* : To dawn ; and when applied to the moon is literally, The moon is overtaken by the morning ; meaning that before it sets, the morning appears ; thus using the phrase, *Inyanga iselwe*, to denote the *waning* of the moon after the full.
 i **SEMA**, n.z. A convolvulus which has a large bulbous root which is dried and eaten like a turnip, by boys who herd the cattle.
 i **SEM**, n.x.z. A large wild bird which is much prized as game, called by the colonists the Pauw.
 i **SENDE**, n.x.z. A testicle.
 isi **SENDE**, n.x.z. Hernia.
 u **SENDO**, n.x. The flank of a beast. z. A border or edge, as the edge or border of a garment.
 um **SEND**, n.z. The hairy side of a skin.
 uku **SENGA**, v.t.x.z. To milk a cow, or any other animal.
SENGETI, adv. x.z. Compounded of *Se* : Already ; and *Ngati* : It seems as if. It expresses :—It already seems as if ; thinking it might ; as if already. *Sengati intliziyo Yam ingaqoboka* : It seems as if my heart would already break. *Jengokuba sengati sivumile, kanti asivumanga* : Just as if we had already consented while we consented not.
 um **SENGE**, n.x.z. A very brittle soft description of tree, called by the colonists a cabbage-wood tree.
 uku **SENGLA**, v.t.x. To milk for another ; to milk into any vessel. *Sengela etungeni* : Milk into the pail.
 in **SENGETYE**, n.z. The white flint quartz.
 um **SENGI**, n.x.z. A milkman ; one who milks.
 um **SENGIKAZI**, n.x.z. A milkmaid.
 in **SENSANE**, n.z. A gnat ; a mosquito.
- in **SENSE**, n.z. A sharp, clever person.
 in **SEPE**, n.z. An antelope called the springbok.
 um **SMSANE**, n.x. A finger ring.
 uku **SETYENZWA**, v.p.x. To be wrought. The passive of *Ukusebenza* : To work. Into *esetyenzwayo* : A wrought thing ; a manufactured article, as distinguished from that which is in a state of nature. For the mutation of the *b* into *ty*, see the letter B.
 uku **SETULUKA**, v.i.x. To slide down on a sideling place, as a vehicle on a sideling road, slipping down from its own weight or gravity.
 um **SETULUKA**, n.x. A sideling place on a road which is at so acute an angle, that a vehicle in passing would be in danger of sliding down, and of upsetting, from its own gravity.
 uku **SEZA**, v.t.x.z. To give drink ; to cause to drink ; to drench.
 uku **SEZELA**, v.i.x.z. To snuff ; to smell.
 uku **SHENXA**, v.i.x. To move on one side ; to move out of the way.
 uku **SHENXISA**, v.t.x. To remove a person or thing out of the way, or on one side.
 uku **SHENXISELA**, v.t.x. 1. To remove a thing for another.
 2. To remove a thing out of the way, or on one side, into a certain place mentioned. *Zundishencisole lonto endlwani* : Please remove this thing for me into the house.
 in **SHESHEMBA**, n.x. That which is tall and lanky.
 uku **SHINGA**, v.t.z. To practise wickedness ; to act basely ; to live a lawless life.
 i **SHINGA**, n.z. A bad base man ; a scoundrel.
 uku **SHICELALA**, v.t.x. 1. To make an impression by pressing. Hence,
 2. To seal a letter ; also to print by a printing machine.
SHICKNEYO, adj. x. This word is from *Lushica* : Tough, which see. It denotes strength of fabric, toughness of material. As, *Iqiyi eshiceneyo* : A strong closely woven cloth or fabric.
 uku **SHINTA**, v.t.x. To set on one side, usually applied to the setting aside of food for the purpose of pilfering, as sometimes practised by servants.
 uku **SHINTELA**, v.t.x. To set aside food for the purpose of pilfering it for another ; as food which is set aside slyly for another.

SHINYE, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti shinye*: To become dense. *Amafu ate shinye*: The clouds became dark, thick, and dense. *Lite shinye ihlati*: The forest became dense.

SHINYI, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings. 1. *Ukuti shinyi*: To shut or close up. Hence, to hold fast; to hold with a firm grasp, by closing up the hand. *Umte shinyi*: Hold him fast.

2. Applied also to standing corn when standing thick and luxuriant. *Ate shinyi amazimba*: The corn stands thick. Lit. It closes up, forms a thick mass.

uku **SHIYA**, *v.t.x.z.* To leave behind; to allow to remain; to abandon; to forsake.

uku **SHIYELA**, *v.t.x.z.* To leave; to allow to remain for another. *Ndiyakumshiyela inkomo*: I will leave a cow for him. *Zundishiyela ukuya*: Please leave some food for me.

i **SHIYI**, *n.x.z.* The eye-brow of the human eye.

uku **SRIYISELA**, *v.t.x.z.* To out-do another in competition; to win in racing or running.

uku **SHOBA**, *v.t.x.* To abuse; to revile; to curse.

i **SHOBA**, *n.x.* Abuse.

um **SHOLOU**, *n.x.* A ghost; the spirit of a departed person.

uku **SHUBA**, *v.t.x.* To suck out the last drop of milk from the cow by the calf. *Inkonyana ishubile*: The calf has sucked all the milk. A woman's word for, "to finish." The women of the Amanqika tribe of Kaffirs never use the word *Ukuqiba*, which is the proper word for "To finish," but use *Ukushuba*. This arises from the custom of *Ukuhlonipa*, (which see,) the syllable *gi* in *qiba* being also one of the syllables in the name of their great chief U-nqika, from whom their tribal name is taken.

uku **SHUDULA**, *v.t.z.* To break loose the ground, either by tramping as a horse, or by scraping with the foot as one sitting uneasily; to paw up the ground, as a horse when anxious to start on a journey.

uku **SHUKA**, *v.t.z.* To dress a skin by rubbing it, that it may become soft for use;

to full; to mill; to curry, as leather. z uku *Suka*.

i **SHUKELI**, *n.z.* Sugar. x. i *Shwekile*. Kaffirized from the English.

um **SHUKI**, *n.z.* A fuller; a currier. x um *Suki*.

uku **SHUKUMA**, *v.i.x.z.* To move about, as from side to side, as the branch of a tree in the wind.

uku **SHUKUMISA**, *v.t.x.z.* To move about; to cause any thing to be moved; to shake. *Umti ushukunyiswa ngumoya*: The tree is shaken by the wind. *Izinto ezingenaku shukunyiswa*: Things which cannot be shaken. See uku *Shukunyiswa*.

uku **SHUKUNYISWA**, *x.* The passive of uku *shukumisa*. To cause to shake, or to be moved. For the change of the m into ny, see under the letter M.

uku **SHUMAYELA**, *v.i.x.z.* To publish; to declare; to deliver a set speech; to preach; to give off news.

uku **SHUMAYEZA**, *v.t.x.z.* To cause to hear; to declare to others; to inform; to give notice; to make acquainted with any matter; to proclaim to.

uku **SHUMPOLA**, *v.t.x.* To take hold of and twitch the flesh of another; to pinch severely.

i **SHUMI**, *n.x.z.* Ten. See *Lishumi*. *Abantu ba lishumi*: Ten people. *Inkomo ezi lishumi*: Ten head of cattle. Lit. People, cattle, that are ten.

uku **SHUNQUKA**, *v.i.x.z.* To break off short, or suddenly.

uku **SHUNQULA**, *v.t.x.z.* To break any thing off short.

SHUSHU, *adj.x.* Hot. This word is often contracted, and used as an interjection, when applied to the weather. Thus:—*Shu!* O how hot it is! As in the case of other adjectives, the prefix changes with that of the noun it qualifies. *Amanzi ashushu*: The water is hot. *Ilanga lishushu*: The sun is hot. *Umzimba wam ushushu*: My body is hot.

uku **SHWABANA**, *v.i.x.z.* To dry up; to wrinkle; to wither.

uku **SHWABANIA**, *v.t.x.z.* To dry up; to cause to wrinkle, or to dry up like a dry leaf.

uku **SHWABULELA**, *v.t.x.* To curse; to execrate; to devote to evil; to implore.

SHWAKA, *v.t.x.* Used with *Ukuti*, which see at No. 8 of its meanings.

Ukuti shwaka: To suddenly disappear. *Bate shwaka*: They suddenly disappeared. *z.* To break in pieces; to fly into pieces.

ku SHWAKAMA, *v.i.z.* To become partially dry, so as to change from a watery state to a moist one. *Udaka lushwakeme*: The clay has become partially dry.

ku SHWAKAMISA, *v.t.z.* 1. To make partially dry.

2. To moisten what was previously dry.

i SHWEKILE, *n.x.* Sugar. Kaffirized from the English word. *z. i Shukeli*.

ku SHWENYA, *v.i.x.* To dry up; to shrink together, as a dry leaf.

i SHWFISHWE, *n.x.* A concubine; a kept miss; one who lives with a man enjoying all the privilege of a wife, but who is unmarried, and whose children are illegitimate.

bu SHWESHWE, *n.x.* Concubinage. **Si**, *x.* 1. Verbal prefix, and verbal medial of the 1st per. plu., and of spec. 4 sing. As the verbal prefix it is the nom. to the verb, and as the verbal medial it is the accusative. As a verbal prefix it is *prefixed* to the verb; thus: *Siteta*: We speak. *Isicaka siyasebenza*: The servant is working. As the verbal medial it is *inserted between the tense form of the verb and the root*; thus: *Bayasibulala*: They are killing us. *Isizwe basifudusile*: They have removed the nation.

2. *Si* is the euphonic syllable of the 1st per. plu., and nouns of spec. 4 sing. The euphonic syllable is the *substantive verb* when prefixed to nouns and adjectives; thus: *Isitya sitkulu*: The basket (it) is large. *Lomntu usisidenge*: That man (he) is a fool.

ma Si, *n.x.* Thick milk. This kind of milk, as prepared by the Kaffir, is much used as an article of food, and very nutritious. It is prepared by being allowed to remain in a "milk sack," made from the hide of a newly-slaughtered cow or ox, until it ferments; the thick or curd part of the milk then rises to the surface, and after being well shaken and manipulated, it is poured off

from the whey, and is considered very delicious article of food.

um Si, *n.x.z.* Smoke; also steam; visible

vapour.

u SIBA, *n.x.* A feather; also a pen.

uku SIBEKELA, *v.i.x.z.* To become overcast with clouds. *Izulu lisibekela*: The heavens are overcast. *z.* To cover up. *Sibekela imibiza*: Cover the pot.

Sibozo, *adj.x.* Eight. The prefix changes with that of the noun qualified. *Abantu abazibozo*: Eight people. *Inkomomo exisibozo*: Eight head of cattle.

uku SIBUKULA, *v.t.z.* To uncover, as by taking the cover from a pot.

i SIGQU, *n.x.* A trap for birds.

isi SIHLA, *n.x.* A blemish; a scar.

uku SIKA, *v.t.x.z.* To cut with a knife.

SIKA, *x.* One of the genitive forms before proper names, when the noun referred to is one of spec. 4, sing. *Isicaka sika Kama*: Kama's servant. *Isitya sika James*: James's basket.

in SIKI, *n.z.* A pillar; a pole forming one of the supports of a native hut.

x. in Tsika.

ubu SIKI, *n.x.z.* The winter season.

in SIKAZI, *n.z.* A female animal.

uku SIKKA, *v.i.x.z.* To have the quality of cutting. *Imela isikka kakuhle*: The knife cuts well.

uku SIKELA, *v.t.x.* To cut for another. *Sisikela apa*: Cut for us here.

uku SIKELALA, *v.t.x.* To confer favours; to bless by conferring favours.

i SIKELO, *n.z.* A sickle; a reaping hook. Kaffirized from the English.

i SIKIZI, *n.x.* A vile thing; an abomination; that which excites disgust and abhorrence.

uku SILA, *v.t.x.z.* To grind in a mill, or as the natives on a stone by crushing with another stone.

um SILA, *n.x.z.* 1. The tail of an animal.

2. x. A messenger of a chief, or of a court of justice sent on official business; a sheriff's officer when armed with authority to seize goods or chattels. A person thus armed with authority is called an *Umsila*, because when sent by a native chief or court, to demand property which is confiscated by order of the chief, he carries a stick or rod, to which is attached the white tail of an ox, or he wears it on his right leg as an

- emblem of authority. In the Zulu country, the white tail is fixed on the top of a shield for the same purposes.
- in SILA, n.z. Dirt; filth. x. in *Tsila*.
- isi SILA, n.z. The tail of a bird, or a domestic fowl.
- uku SILKA, v.i.x.z. To have the quality of being easily ground into flour, as wheat or any other grain which is easily ground into fine flour. Lenqolowa *ayisileki*: That wheat will not grind well.
- uku SILELA, v.t.x. To grind for another. *Ndyiameilela ubawo*: I am grinding for my father.
- SILE, adj. Forward; immodest. See uku Sa.
- um SILI, n.x.z. A grinder; one who grinds corn; a miller.
- i SILIMELA, n.x. See isi Limela under the letter L.
- uku SIMAMA, v.i.z. To stand firm; to maintain one's ground amidst opposition; to stand firm while others fall, or give way.
- i SIMBA, n.x.z. A cake of cow-dung. It is usually applied to a cake or lump of cow-dung, but can be used to denote a cake generally, by adding the name of the substance of which it is composed. Thus, *Istomba sobulongwe*: A cake of cow-dung. *Istomba sesonka*: A cake of bread.
- in SIMBA, n.z. A species of civet eat, the skin of which is much prized by the natives.
- SIMBI, x. Another of a different sort, referring to a noun of spec. 4, sing. Sisando *simbi*: It is a different hammer.
- in SIMBI, n.z. 1. Metal; but more generally applied to iron.
2. Beads in general.
x. in *Tsimbi*.
- um SIMBIRI, n.x.z. A tree of a very hard kind of wood, of the *Lignum Vitae* species.
- uku SIMBUKA, v.i.z. To be loosened from the ground so as to be removed, as in the digging up of a tree.
- uku SIMBULA, v.t.z. To loosen from the ground. *Simbula umuti*: Loosen and remove the tree.
- isi SIMBULA, n.z. A description of dark beads.
- uku SIMELELA, v.t.x.z. To support the person with a stick in walking.
- isi SIMELELO,) n.x.z. A walking-stick.
um SIMELELO,)
in SIMI, n.z. A garden; a piece of cultivated land. x. in *Tsimi*.
- uku SIMULA, v.t.z. To hurl, as a spear, or assegai.
- uku SINA, v.i.x.z. To dance. Used principally by the Fingoe tribes.
- uku SINAZA, v.t.z. To make a breach as in a wall; to make a gap as in a fence or hedge.
- uku SINDA, v.i.x.z. 1. To go beyond the strength or ability of a person; hence, To foil; to master; to overcome. Lomtwalo *nyandisinda*: That burden masters me, it is beyond my strength.
2. To escape narrowly from accident or peril. Lit. To go beyond it. *Usindile ekufeni*: You have narrowly escaped death.
3. To smear with the hand the earthen floor of a house with fresh cow-dung, which from its adhesive properties, when properly applied, makes a new covering to the floor, which generally continues good for about a week. This is the native mode of cleansing their house floors; and as it is very seldom that planks or boards can be obtained on a Mission station, where there are no sawyers to fell and saw the timber into plank, this is the mode necessarily adopted weekly, or oftener, in cleansing the earthen floors of the Missionaries houses; thus giving them a new carpet every week!
- i SINDA, n.z. A description of brass armlet.
- uku SINDASINDEKA, v.i.x. To be overwhelmed; to feel oppressed under a load.
- in SINDE, n.x. 1. Uncultivated land, as distinguished from that which is cultivated.
2. The red substance which is found in the honey-comb, called the bread of bees.
- uku SINDISA, v.t.x.z. To save from danger, or evil; to deliver from peril. Lit. To place beyond the reach of danger.
- um SINDISI, n.x. A saviour; a deliverer; one who delivers from danger or evil.
- uku SINDEZELA, v.t.z. To overburden; to lay a greater burden upon one than he is able to bear; to weigh upon; to bear or press heavily against.

- u** SINDISO, *n.x.z.* Salvation ; deliverance from danger.
- um** SINDO, *n.x.* Anger ; wrath arising from excitement. *z.* A loud noise made by persons who are under excitement, arising either from joy, anger, or sorrow ; uproar.
- isi** SINDO, *n.z.* Weight, influence.
- um** SINDWANA, *n.x.* A little wrath. *z.* A little noise.
- in** SINDWANE, *n.z.* A small stem of a plant like the violet, used for perfumery ; the little violet flower bell.
- uku** SINIKA, *n.x.z.* To grin ; to show the gums in laughing.
- SINGA, Tense form of the verb, 1 per. plu. We may or can. *Singahamba* : We can go. *Singabonana*? Can we, or may we be allowed to, see?
- uku** SINGA, *v.i.x.z.* 1. To watch bees in their flight, so as to follow and discover the nest or hive.
2. To have the attention fixed in a certain direction. Hence,
 3. To proceed towards a certain place. *Usinga pina?* Whither are you bound? *Ndisinga e-Xesi*: I am going towards the Keiskama river.
- u** SINGA, *n.x.z.* The tendon found on the under side of the shoulder-blade of an ox, from which the native thread is made with which the karosses of the natives are sewn. Hence this word is used to denote thread in general.
- um** SINGA, *n.x.z.* A stream ; a current of water. From *Ukusinga* : To proceed in a certain direction.
- isi** SINGA, *n.x.z.* A small thong or reim, by which calves are fastened by the leg when young.
- SINGA BANGA, *x.* We wish they would. *Singa banga fika* : We wish they would arrive. See *Singasinga*.
- um** SINGAKAZI, *n.x.z.* A very powerful stream of water ; a flood of water.
- SINGA LINGA, *x.* We wish it would. Spec. 2 sing. *Singa linga baleka ihashe* : We wish it (the horse) would run. See *Singa singa*.
- SINGA NINGA, *x.* We wish you would. 2 per. plu. *Singa ningavuma* : We wish you would consent.
- SINGA SINGA, *x.* Tense form of the verb. 1 per. plu. We wish. *Singa singa sinjalo* : We wish we were so. *Singa singa bona, umqondiso ovela kuwe* : We are desirous of seeing a sign
- from thee. This is, properly speaking, the Optative mood of the verb. (See Grammar.) It is the repetition of *nga*, with the Verbal prefixes and Verbal medials. Used thus : *Singa lingafika ihashe* : We wish the horse would arrive. *Banga singahelwe yingozi* : They wish us harm. *Ninga singabulawana*? Do you wish us to be killed?
- uku** SINGASINGA, *v.i.x.z.* To be on the alert ; to look out in every direction ; to observe things attentively.
- uku** SINGATA, *v.t.x.z.* To take in the arms, as the taking a child in the arms. *Waba singata abantwana ngengalo* : He embraced the children in his arms.
- uku** SINGATISA, *v.t.x.z.* To assist another person to take a child in the arms ; to place a child in the arms of another.
- uku** SINGA UNGA, *v.i.x.* I wish you would. 2 per. sing. *Singa unghamba* : I wish you would go. See *Singa singa*.
- uku** SINGISA, *v.t.x.z.* To direct towards, as the directing of the attention towards a certain place. *Bakangela basingisa entaben* : They directed their attention towards the mountain.
- uku** SINGISLA, *v.t.x.z.* To direct towards an object ; to draw the attention towards any object.
- in** SINGISI, *n.z.* A kind of turkey-buzzard ; a large black bird with white tips to the wings, and a neck like a turkey. *z.* *Intsikisi*.
- in** SINI, *n.z.* 1. Gum of the mouth.
2. One who is derided.
- isi** SINI, *n.x.z.* An opening between the front teeth.
- um** SINJANE, *n.z.* The name of a shrub.
- uku** SINTILA, *v.i.x.* To keep watch ; to stand as a sentinel. Kaffirized from the English.
- i** SINTELA, *v.x.z.* A sentinel.
- um** SINTSANA, *n.x.z.* A diminutive species of the tree called the Kaffir-broom. It bears a very beautiful red flower.
- um** SINTSI, *n.x.z.* A large species of Kaffir-broom, which grows to a tree, and which, like the *umsitseana*, bears a beautiful red flower.
- uku** SINYA, *v.i.x.* 1. To wear away. Applied to the wearing away of the teeth of a cow, or of an ox, or of any animal, by old age.
2. To wear away, or become blunt

- from use, as a saw, or any instrument.
- z. To become less; to wane. *Inyangi isinyile*: The moon is waning, i.e., is growing less.
- i *SINYE*, n. x. A bladder.
- uku *SINYEKA*, v. n. x. To be in the process of wearing; to be worn away, either by use, as an instrument, or by old age.
- z. To become less; to become scarce; to diminish. *Abantu bayasinyeka kukuba*: The people are diminished by death.
- um *SIPA*, n. x. z. A sinew; a tendon.
- in *SIPANA*, n. z. The indigo plant.
- SIPOHLONGO*, adj. x. Eight. The prefix changes with the spec. of the noun qualified. *Abantu basipohlongo*: Eight persons. *Amadoda asipohlongo*: Eight men. *Izindlu ezi-sipohlongo*: Eight houses.
- uku *SISA*, v. i. x. To continue at a party or revel the whole night, until the morning of the next day. From *Ukusa*: To dawn. Lit. To cause the morning to appear.
- z. To remove stock, as cattle or sheep to new pasture.
- i *SISA*, n. x. Benevolence; kindheartedness; liberality. It is often used with *Ukwenza*: To do; to express its action. When thus used, or in connexion with an active verb, it is preceded by *nge*, the instrumental particle of nouns whose initial vowel is *i*. *Ukwenza ngesisa*: To act benevolently. *Wasinceda ngesisa*: He helped us liberally. *Namkele ngesisa, nikelani ke kwangesisa*: Freely ye have received, freely give.
- SISIPINA*, adv. x. Which of the two? Spec. 4 sing. *Sisipina isitya usitandayo*? Which of the baskets do you prefer? *Sisipina sikulo kuzo zombini izindlu*? Which of the two houses is the greatest?
- Siso*, per. pro. x. Spec. 4 sing. It is it, or, It is he. *Siso isizwe sakowetu*: It is (it) our nation. *Siso isicaka sake*: It is (he) his servant,
- uku *SITA*, v. t. x. z. 1. To shade; to hide from view by intercepting the vision, as when standing between the object and the beholder. *Indlu iyandisita*: The house intercepts my view.
2. To be in a warm or sheltered situation. *Lendlu isitile*: This house is warmly situated, is in a sheltered position.
- uku *SITAKALA*, v. i. x. z. To become obscure; to be lost to view. *Ilanga lisitakala*: The sun has become obscure.
- uku *SITERKA*, v. i. x. z. To be obscure. Often applied to the action of the mind. *Lento iyandisiterka*: That matter is not properly comprehended by me; it is obscure to me.
- uku *SITELA*, v. t. x. z. 1. To hide away purposely from view; to hide away in a certain place. *Sitel apaya*: Hide away there. *Intaka isitela enceni*: The bird has hidden away in the grass.
2. To be out of sight. *Indlu isitelwa yinduli*: The house is hidden by the hill.
- uku *SITIBALA*, v. i. z. To be cloudy. Applied to the sky or atmosphere. *Izul lisitibile*: The sky is obscure, cloudy.
- um *SITO*, n. x. A gathering of persons to a feast or dance, as to a wedding festival, which usually lasts for several days. On these occasions the guests bring cows for milk, and corn for food, together with horses for riding and sport. An *Umsito* denotes a festival, a meeting for hilarity and sport, which is of several days' continuance.
- uku *SIZA*, v. t. x. z. To help; to assist; to succour; to administer aid to a person in destitute circumstances.
- i *SIZA*, n. x. A site for a house. Applied by the Kaffirs to denote the circle marked out for inserting the rods for building their huts, which are circular, but also applicable to the site, or ground plan, of any house.
- uku *SIZAKALA*, v. i. x. z. To receive help; to be helped; to be assisted. *Bate basizakala ngamazwi ake*: They received help from his words.
- u *SIZANA*, n. x. An object of pity; a poor, indigent person.
- u *SIZI*, n. x. z. Sympathetic sorrow; sympathy. The word *Uzizi* has a peculiarity in its use; the word *Beta*: To beat, being used in connexion with it, thus: *Ndibetwa lusizi ndakubona isifo sako*: I have sympathetic sorrow when I behold thy affliction. Lit. I am beaten, or smitten, by sorrow. *Ndilusizi ngenza yake*: I sympathize with him. Lit. I have sympathetic sorrow on his account.

SIZI, n. x. z. Any black substance, either in powder or liquid, as soot, ink, &c. Hence, z. Gunpowder.

SIZILA, v. t. z. To pound, or crush into powder or dust; to rub against, as a wheel against a stone, or as any thing trodden under foot and crushed, as a worm or snail.

SIZO, n. x. z. Help; assistance; succour.

SIZWA, n. z. 1. A young, unmarried man, who has not yet received a ring of hair on the head, which ring denotes manhood.

2. An ox whose horns are not fully grown.

i **SKOLO**, n. x. z. A school. Usually applied to Mission stations, as places of instruction, every Mission in South Africa having been commenced by the establishment of a school for education. Kaffirized from the English word School, as such a thing as a school was unknown until the Mission stations were commenced.

u **So**, x. z. A particle prefixed to nouns, to express, "The father of." *Usomfazi* ka Moses: The father of Moses's wife. *Usomandla*: The father of strength,—meaning the source of power,—the Almighty. The word for his or her father in the *Xosa*, is *Uyise*; but in *Zulu* Kaffir it is *Uyiso*; and doubtless the syllable So, used both by the *Amazosa* and *Amazulu*, is a contraction from *Uyiso*, the *Zulu* for his or her father. When prefixed to abstract nouns, it denotes, the source of, as, *Usobulumko*: The source or father of wisdom. *Usobukosi*: The source or father of authority or rule.

li **So**, n. x. z. The eye. The plural is *Amehlo*: Eyes.

n **So**, n. z. The kidneys. x. in *Tso*.

n **So**, n. x. The dawn of day. From *Ukusa*: To dawn. z. To-morrow.

a **So**, n. x. A large round bead. So named from its resembling the pupil of the eye, *Amaso* being, according to the analogies of the language, the plu. for eyes, *Iliso* being the singular; although, in practice, *Amehlo* is used.

u **So**, n. x. z. The face; the countenance. See *Ebuswenti*.

SOBABINI, adj. x. We-both. 1 per. plu.

Besihamba sobabini: We went, both of us.

SOBAHLANU, adj. x. All five. 1 per. plur. *Tina sobahlalu*: All five of us.

SOBANE, adj. x. All four. 1 per. plur. *Siya kuza sobane*: We will come, all four of us.

SOBASIXENXE, adj. x. All seven. 1 per. plur. *Sabizwa sobasixenze*: We were all seven of us called.

SOBATANDATU, adj. x. All six. 1 per. plur. *Sayalwa sobatandatu*: We were warned, all six of us.

SOBATATU, adj. x. All three. 1 per. plur. *Sitsho sobatatu*: We all three say so.

um **Sobo**, n. x. z. The name of a wild fruit plant very abundant in old gardens.

um **Sobosobo**, n. x. z. The name of the fruit of the *Umsobo*.

i **Soco**, n. z. A small cooking pot.

SODWA, adv. x. He, she, or it alone. Spec. 4 sing. *Siaicaka sodwa*: It is only the servant, or it is the servant alone.

i **SOKA**, n. x. z. A bachelor; a young unmarried man.

uku **SOKA**, v. t. x. z. To give presents to circumcised lads by the men assembled to receive them as acknowledged men, after the rite of circumcision has been performed. z. To circumcise.

ubu **SOKA**, n. x. z. Bachelorship; celibacy.

uku **SOLA**, v. i. x. 1. To feel a dislike to a person or thing; to be discontented or dissatisfied, so as to reject the company of a person. *Andi sayikuhlala kulomzi, kuba ndibasola abantu bawo*: I refuse to remain in that place, because I dislike the inhabitants.

2. To accuse another of stinginess or niggardliness.

z. To blame; to find fault with; to grumble about; to scold; to be dissatisfied with.

uku **SOLONGA**, v. i. x. To make as if searching for something lost.

i **SOLONTSI**, n. x. z. A sweet pumpkin, called the Ceylon pumpkin, from having been introduced into South Africa from the Island of Ceylon. Kaffirized from the English.

i **SOLOTYA**, n. x. Any ornament which hangs on a dress like fringe.

uku **SOMA**, v. i. x. To speak a foreign language. z. To make an assignation.

- with a female. Used only in a bad sense.
- u SOMAKOLWA, n.x. The father of believers. See So.
- u SOMANDLA, n.x. See So.
- in SOMASOMANE, n.z. Small talk; insignificant utterances.
- uku SOMBA, v.t.z. To intercept another, by making a détour, and so meeting him unexpectedly.
- i SOMBÉ, n.z. An obstruction; that which intercepts.
- uku SOMBOZA, v.i.z. To speak evil of; to abuse.
- uku SOMBULULA, v.i.x. To escape or slip from the grasp; to pull away from the hold of another person by a twist or wrench. Ndambamba, kodwa *wasombulula* esandleni sam: I seized him, but he slipped away from my hand. z. To unfold; to loosen; to unravel.
- uku SOMBULULISA, v.t.x. To rescue from the grasp of another, by causing the person or thing to slip from his grasp.
- uku SOMBULULISANA, v.t.x. 1. To slip away from the grasp of each other.
2. To assist each other to slip away from the grasp of another.
- i SOMI, n.x.z. A red-winged sparrow.
- u SOMFAZI, n.x. The father-in-law of a husband. *Usomfazi* wako: Thy father-in-law. Lit. The father of thy wife. See So.
- u SOMUÉSHI, n.x. A species of hawk.
- uku SONDELA, v.i.x.z. To approach; to draw nigh. *Sondelani apa*: Come near here.
- uku SONDELANA, v.t.x.z. To approach each other.
- uku SONDEZA, v.t.x.z. To cause to approach; to bring near.
- i SONDO, n.x. The lower edge of a garment. z. A footprint of an animal; track or trail, as of a wagon wheel.
- i SONDLO, n.x. See is *Ondlo*, under the letter O.
- u SONDODA, n.x. The father-in-law of a wife. *Usondoda* wako: Thy father-in-law. Lit. The father of thy husband. See u-So.
- uku SONGA, v.t.x.z. 1. To fold a garment; to roll up, as a coil of things.
2. To turn back an animal or person from the path they are pursuing. *Songa inkomo zingangeni entsimini*: Turn the cattle, that they go not into the garden.
3. To turn away a person from purpose by persuasion. *Aniso kundisonga kulomsebenzi nakany* You will not succeed in dissuading me from that enterprise,—never.
- uku SONGELA, v.t.x.z. 1. To turn any person, or any animal, for another. *Ndisongele inkomo zinganger entsiwini*: Turn the cattle for me so that they may not enter the cultivated land.
2. To fold a garment for another.
3. To use threatening language to another.
- izi SONGELELO, n.x.z. Threatenings; menaces.
- i SONGO, n.x. Savour.
- i SONGO, n.z. Arm ring; circlet of fur worn round the body; a hoop; a large ring, as the band of a wheel.
- i SONGOLOLO, n.x.z. A species of millipede; a long black annulose worm, common in South Africa.
- i SONKA, x. See is *Onka*, under letter O.
- i SONKWANA, x. See is *Onkwana*, under letter O.
- uku SONTA, v.t.x.z. To twist a rope; to spin a cord. z. To keep Sunday; to go to a place of worship. Zuluized from the English *Sunday*.
- i SONTA, n.z. Sunday; the day of worship. Zuluized from the English.
- i Sonto, n.z. The same as i *Sondo*.
- um SONTA, n.x.z. A thread; anything twisted or spun.
- um SONTWANA, n.x.z. A small thread; a fine thread.
- in SONYAMA, n.x.z. The best part of the meat behind the shoulder, on the ribs, which is always cut off for the chief when an ox is slaughtered.
- i SOYA, n.x. 1. A pleasant flavour, as of food.
2. That which in women excites sensual desires in men. Applied thus to women: *Umfazi onesoya*: A woman who attracts lovers. It does not mean a beautiful woman, but one who has that peculiar expression, mannerism, and action which excites sensual desires in men.
- i SOYIKISO, n.x. Fear; dread; alarm; panic.
- isi SU, n.x.z. The abdomen; the stomach; the womb.
- ulu SU, n.x.z. 1. The stomach; the paunch in animals. See u *Lusu*.
2. The skin of a goat.
- SUBA, x. A contraction of *Sukuba*, which see.

- uku SUBA, *v.t.x.z.* To take a handful of any thing, as a handful of corn or sugar.
- uku SUBUKULA, *v.t.z.* To take off the cover from a vessel.
in SUDU, *n.z.* Abundance.
- uku SUDUKA, *v.i.x.z.* To stand aside out of the light
- uku SUDUSA, *v.t.x.z.* To remove a thing which intercepts the light, so as to allow the light to fall on any place or object.
- uku SUKA**, *v.i.x.z. 1.* To arise from a sitting or recumbent position to a standing posture.
2. To remove out of the way. When used in the imperative it means, "Get out of my way." It also means, "Leave me;" "Go out of my sight." *Suka endlwini yam*: Go out of my house. When used thus it denotes an insulting way of speaking.
3. To arise from resting on a journey, so as to proceed onwards. *Sasuka kona sahambu kwada kwasemini*: We arose from thence, and pursued our journey until mid-day.
4. SUKA is also used conjunctively as an auxiliary verb, and denotes that the action of the succeeding verb took place at the time, or immediately after some event referred to as having previously taken place. *Basuka, bazishiya intambo zabo, bamlandela*: Straightway they left their nets, and followed Him. *Wasuka watsho*: Then said he.
5. It often denotes the rise or commencement of an event, or of a series of events. *Kwaza kwasuka umbuzo pakati kwabo ngako ukuhambuluko*: Then there arose a question among them about purifying. *Ukusuka kwalonto kwanje*: The rise, or the commencement, of that affair was thus.
- uku SUKA, *v.t.x.* To dress a hide, so as to soften it; to dress a hide for leather; to curry; to full; to mill.
z. uku Shuka.
- uku SUKASUKA, *v.i.x.z.* To go from one place to another, without tarrying long in any place; to wander about from place to place; to go to and fro; to be restless.
- uku SUKELA, *v.t.x.z. 1.* To arise, or to leave a place, and proceed to another place for some special purpose.

- Ndiya kumsukela umntwana wam*: I will go after my child. *Usukela inyamakazi*: He has gone after game.
2. To pursue, as in pursuing an enemy when flying. *Sisukel' impi*: We are pursuing the enemy.
- um SUKI, *n.x.* A fuller; a currier. z. um Shuki.
- in SUKU, *n.x.* Days. *Ngezinzuku*: In those days.
- u SUKU, *n.x.* A day of twenty-four hours. *Usuku* is distinguished from *Imini*, as including the whole period of the diurnal motion of the earth, whereas *Imini* means day, as distinguished from night. z. A day, consisting of the hours between sunrise and sunset.
- ubu SUKU, *n.x.z.* Night. The ablative is formed as that of the names of places, by changing the initial vowel into e. *Ebusuku*: In the night.
- SUKUBA, *x.* This is a compound word, from *Suka*: To arise, and *Ukuba*: If. It denotes contingency connected with the performance of some action, or the existence of some circumstance or circumstances of time, place, &c., in the future, to which it refers.
1. It is used to express, "Supposing that," "If it should happen that." *Ukuba kusukuba ku kufa umntu*: Supposing a man die. *Umntu osukuba esifa*: Supposing a man be sick.
2. "Whosoever, whensoever, whatsoever." In these significations it still retains its contingent sense. *Usikelewe osukuba engakaniseke ngami*: Blessed is he whosoever shall not be offended in me. *Lowo usukuba enako kuyaku-piwe yena; kanti osukuba engenako, uyskuhlutwa kwaoko anako*: Whosoever hath, to him shall be given but whosoever hath not, from him shall be taken away even that which he hath. *Intu usukuba uyibopa yona*: Whatsoever thou shalt bind. *Xeshikweni ndisukuba ndikutylela into*: Whenever I reveal to thee a thing. *Ndokulandela apo usukuba uye kona*: I will follow thee wheresoever thou goest. See KUSUKUBA. It will be seen by the above examples, that SUKUSA is usually pre-

- ceded by the Pronominal verbal prefixes, or the Relative pronoun which is the nom. of the verb with which *Sukula* is connected.
- uku SUKULA, v.t.x.** To bring a knife or surgical instrument to a fine, keen edge by sharpening. **z.** To use incantations, such as mixing seed with certain preparations, for the purpose of causing the land to be fruitful.
- um SUKULO, n.z.** A medicine used in the process of the *Ukusikulo*.
- uku SULA, v.t.x.z.** 1. To wipe away, or to wipe off from an article, so as to cleanse it. Hence,
2. To remove, or clear up, a charge or suspicion of guilt. *Sula elotyala*: Withdraw, or clear up, or prove that accusation.
- uku SULELA, v.t.x.z.** 1. To besmirch; to implicate in a charge of guilt; to endeavour to transfer guilt to another. *Yinina ukuba ufun' ukundisulela ngetyala lako?* Why do you endeavour to implicate me in your guilt?
2. To spread a contagion; to communicate disease to another. *Bayasisulela ngesifo sabo*: They impart their sickness to us.
- isi SULO, n.x.z.** Anything to wipe with; a towel.
- isi SULU, n.x.z.** A thing easily obtained below its real value; a lucky chance; a windfall; an unexpected present, or an unexpected good fortune.
- u SULU, n.z.** Scorn; contempt.
- uku SULUNGA, v.i.x.** To silently bear contempt or scorn.
- uku SULUNGKA, v.t.x.** To clear of impurities or imperfections; to beautify by removing defects.
- i SULUNGKO, n.x.** A beautiful thing; that which is free from defects of its kind.
- uku SULUZA, v.t.z.** To twist, as a fibre between the fingers.
- um SULWA, n.x.** An innocent person; one free from guilt. *Ukuba 'msulwa*: To be pure. Lit. To be one cleansed. From *Ukusula*: To wipe away, or wipe clean.
- in SUMASUMANE, n.z.** An old tale or story.
- in SUMO, n.x.** A fairy tale; a child's tale; a fable; anything of romance.
- in SUMPA, n.x.z.** A wart; a mole on the body.
- um SUNDU, adj.x.z.** A dark brown, or dun

- colour. *Inkabi ensundu*: brown ox.
- um SUNDU, n.x.z.** An earth worn brown colour.
- i SUNDU, n.x.z.** A water palm; pa in *SUNDUKAZI, n.x.z.* A dark br dun-coloured cow.
- um SUNDULO, n.x.z.** The strong running along the upper par neck of an animal, giving to the head.
- um SUNDULU, n.x.z.** An earth worn
- uku SUNDUZA, v.t.x.z.** To push a violently and forcibly away pel; to check an advance.
- uku SUNDUZANA, v.t.x.z.** To resist proach of any person or th resist and contend with an ence or principle which seeks a place in the affections or th It is followed by the conjun which is prefixed to the per influence which is resisted. *nduzane nokura kwentilizyc* He resists the convictions of heart.
- uku SUNGUBALA, v.i.z.** To creep thr gap, or through a thicket in ing position.
- uku SUNGULA, v. t. x.** To commence ration or enterprise; but s applied to commencing agric operations by digging or pl in the spring of the year.
- i SUNGULU, n.z.** A needle or awl, the natives use in making sewing; a kind of stiletto. *landa*.
- in SUNGUZI, n.x.z.** A path passing t a forest overshadowed by overhead; a path overgrown luxurious vegetation.
- in SUNSU, n.z.** 1. A pustule, or eruption on the face, or othe of the body.
2. Large drops of rain, wh separately in falling.
- in SUNSUBA, n.z.** A mass of pust any part of the body.
- in SUNTSU, n.x.z.** 1. A drop, as of 2. Spots, marks, or pust the body.
- i SUNTSWANA, n.x.z.** The dimin in *Suntsu*. A small particl the word, in *Suntsu*.
- uku SUSA, v.t.x.z.** 1. To remove av remove from one place to an
2. To send away; to c depart.

- isi SUSA, n.z. The cause or origin of a matter. Umbuze *isisusa* salondawo : Ask of him the cause of this matter.
- uku SUSELA, v.i.x.z. To start, as on a journey. Applied especially to the starting of young birds, when first leaving the nest for flight.
- um SURU, n.x. One of the Amasutu tribes; a tribe of natives living north of the Great Orange River.
- in SUTYA, n.z. A long assegai, or spear.
- ku SUZELA, v.t.x.z. To sting, as a bee, or wasp.
- ku SWABULA, v.t.z. To jeer; to chafe; to insult.
- ku SWABUZELA, v.t.z. To act with violence; to destroy with violence.
- ku SWACOA, v.t.z. To seize and cast down.
- i SWANA, n.z. A person with a diseased or defective eye.
- um SWANA, n.x.z. The contents of the stomach of an animal after death.
- uku SWELA, v.i.x.z. To want; to be deficient in; to lack; to be destitute of.
- i SWILE, n.z. Garlic; onions; leeks; shallots. x. *Intswile*.
- uku SWELEKA, v.i.x.z. To be scarce; not to be obtained without difficulty.
- u SWELO, n.x.z. Want; destitution. It is generally used in the plural, which is formed by the prefix being changed into *in*. *Inswelo zamzikulu*: My wants are great; I am destitute.
- in SWEMPE, n.z. A quail. x. *Isagwiti*.
- um SWENDO, n.z. Nap on a woollen blanket, or on a garment.
- isi SWENYA, n.z. A bunch of corn twisted together, as a bunch of maize cobs, tied together by the leaves to hang up to dry.
- um SWI, n.x. 1 A blue-coloured bird.
2. A blue bead.

T.

The letter T in Kaffir, as in English, is a dental, and is sounded as *t* in Take, Tame, &c.

Ta, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti ta*: 1. To move with a hopping motion, like a grasshopper.
2. Applied to the action of the sun when it shines with intense heat and seems to strike the ground, so as to scorch up vegetation. *Ilanga kite ta lada loma ilizwe*: The

- sun shone, or fell, with intense heat until the country was burnt up.
- uku TA, v.t.x.z. To pour into a vessel at its neck or mouth. Applied more especially to pouring milk into the narrow neck of the milk-sack, which is accomplished by placing the thumbs on the edge of the milk-basket, or milk-pot, and thus improvising a lip to the vessel through which the milk flows in a small stream into the neck of the milk-sack. *Yita emvabeni ubisi*: Pour the milk into the sack.
- ili TA, n.x. A stream of light. Applied to the shining of the sun from between clouds when seen in a single ray or stream of light. Also applied to a stream of light as often seen in Africa issuing from a fire lighted by travellers among trees, for a bivouac at night.
- isi TA, n.x.z. A stack or heap of corn not yet threshed out.
- um TA, n.x.z. A familiar phrase, or fond expression to a child or favourite. *Umta ka bawo*: Child of my father.
- in TABA, n.x.z. A mountain.
- in TABALALA, n.x.z. A large quantity; many; a great number, in opposition to a few.
- uku TABATA, v.t.x.z. 1. To take hold of; to take a thing so as to retain it. *Tatabata umntwana*: Take the child.
2. To begin to take; retaining its original sense of taking hold of, but peculiarly applied. When thus used the impersonal pronoun *ku* is prefixed. *Kutabata kuso isahlukwana sesihlanu, kude kube esesitoba*: Beginning at the fifth verse unto the ninth. *Kutabata esipelweni samazulu kude kube kwesinye isipelo sawo*: Beginning at one end of the heavens, until it reach unto the other end thereof.
- i TAFA, n.x.z. A plain; a flat piece of country.
- i TAFELE, n.x.z. A table. Kaffirized from the English word Table.
- in TAKA, n.x. Birds in general. *Intaka zezulu*: Birds of heaven. z. The female of a bird, named *Ujojo*.
- i TAKANE, n.x. A kid of a goat.
- uku TAKATAKA, v.t.x.z. To bewitch; to secretly practise evil towards another.
- ubu TAKATAKA, n.x.z. 1. Feebleness; weakness of body.

2. Softness, in a good sense, as a tender, impressive heart.
- um TAKATI, n.x.z. A wizard ; a witch ; one who bewitches.
- in TAKAZANA, n.x. Small birds.
- uku TAKAZELA, v.i.x.z. To utter a joyous exclamation of satisfaction at any event. The huntsman *takazelas* when his dog seizes the game. The warrior also *takazelas* when he shouts the victory.
- in TAKOBUSI, n.x. A honey bird. This bird will lead a person to the nest of bees in a forest by going from tree to tree in the direction of the nest, and uttering its cry to call attention ; when near the nest, it will sit until the honey is abstracted, expecting, what the honey-seeker seldom denies to it, that a small portion of the comb and honey may be left on the ground for its share, to be eaten at its leisure. z. *Ungende*.
- in TAKUMBA, n.x. A flea. z. A cunning, shifty character.
- i TAKUTAKU, n.x. A soft, flimsy substance.
- i TALA, n.x.z. A shelf; a ledge, as in a rock.
- ubu TALA, n.x.z. Flatness of surface in a rock ; flat, rocky surface.
- um TALA, n.x.z. A species of coarse swamp grass ; a kind of sedge.
- uku TALALISA, v.i.x. To be indifferent or unconcerned about a matter ; to be without care or anxiety.
- i TALATALAKAZANA, n.z. A bold girl, whose eyes are looking everywhere.
- i TAMA, n.z. A mouthful of any liquid.
- um TAMA, n.z. A mouthful of food. x. um *Tamo*.
- uku TAMBA, v.i.x.z. 1. To become soft. *Intambo itambile* : The reim or thong is soft.
2. To tame down ; to become subdued. *Umntu etambileyo* : A gentle person ; one who is easily entreated or persuaded.
3. To move in regular or measured circles, as soldiers in exercising, or as vultures when in their flight they make gyrations round their prey.
- i TAMBA, n.x. 1. A mealie cob when partially ripe and dry.
2. A person who is subdued and submissive.
- um TAMBA, n.z. The decline of day in the afternoon.
- in TAMBARANE, n.x. A species of hawk—the sparrow-hawk.
- uku TAMBEKA, v.i.x.z. To be in an oblique position ; to walk or stand out the perpendicular. *Iishlalo sitarbekile* : The stool is leaning over on one side.
- uku TAMBEKISA, v.t.x.z. To place or set thing out of the perpendicular.
- uku TAMBEWA, v.t.x. 1. To anoint the body.
2. To lubricate, as a vehicle, or as machinery, with fat or oil, or an anti-friction matter.
3. x.z. To tame ; to subdue ; to soften.
- isi TAMBISO, n.x. An anointing. *Ioli le-sitambiso* : Oil for the anointing.
- u TAMBO, n.x. A net. *Utambo lokubamb' intlanzi* : A fishing net.
- ama TAMBO, n.x.z. The plural of *Itambo* : A bone. It is the name of a small white bead very generally worn by the Kaffirs, and so named because they resemble bone in their substance.
- in TAMBO, n.x.z. A thong ; a rope ; a reim.
- um TAMBO, n.x.z. A vein ; an artery.
- u TAMBO, n.z. A snare for birds, made of string.
- i TAMBULO, n.x. A kind of timbrel ; a musical instrument.
- in TAMO, n.x.z. The neck.
- i TAMO, n.x. A mouthful ; a bite of um TAMO, [] bread. z. um *Tama*.
- i TAMSANQA, n.x. A lucky occurrence ; an unexpected benefit, whether arising from unforeseen circumstances, or conferred by one person on another. This is the meaning attached by a heathen Kaffir to this word. It has, however, been long used by missionaries in the sense of "a blessing," and the verb, *Ukutamsangela*, from which it is derived, as the verb to bless, or confer blessings.
- uku TAMSANQELEKA, v.t.x. To confer benefits ; to bestow unexpected benefits upon another.
- uku TAMSANQELEKA, v.n.x. To be in circumstances of good luck ; to be prosperous. It is used as a verbal noun, thus : *Umntu onokutamsangeleka* : A prosperous person. Lit. A person who has prosperity.
- uku TAMSANQELEKA, v.n.x. To be the re-

- cipient of benefits, or favours; to be in a prosperous condition.
- aku TAMSANQELISA**, *v.t.x.* To cause blessings or benefits to be conferred upon another.
- um TANA**, *n.x.* A contraction of *Umnitwana*: Child. Used in familiar conversation for "My child." Caca *tana*: Cheer up, child.
- uku TANA**, *v.i.x.* To be placed suddenly in intimate relationship with a person or object, the nature of which relationship is determined by *Tana* being followed by a verb of the class of those used with the aux. verb *Ukuti*. *Ndatana gwaqanomntu* owandibusa, ukuti ndinguhananina, ndisinga pina? I suddenly met with a person who enquired of me, who I was, and whither I was proceeding. *Kwalapa ndatana piti nencwadi yam*: It was here I suddenly lost my book.
- um TANA**, *n.x.* A small tree; a shrub.
- in *TANA*, *n.z.* A description of parasitical plant or creeper, the bark of which is very tough and flexible.
- um TANAM**, *n.x.* My child; a contraction from *Umnitwana wam*.
- TANC**, *adv. x.* First in order of time.
= *Matanci*, which see.
- uku TANDA**, *v.t.x.z.* 1. To wind round. *Tanda intambo*: Wind the string.
2. To love; esteem; admire. The original idea, to wind round, is retained; to love is to wind the affections round the object loved.
3. To will; to desire.
- um TANDA**, *n.z.* A large cave.
- uku TANDABUZA**, *v.t.x.* To doubt; to hesitate about a matter; to be in a state of indecision. It is a compound word, from *Tanda*: To desire; and *Buza*: To inquire. Lit. I desire or wish to make inquiry. *Ndisatandabuza ngalontu*: I am still in doubt about that matter. *Andisa tandabuzi*: I am no longer in doubt. z. To make inquiry into a matter.
- uku TANDANA**, *v.t.x.z.* To love one another; to reciprocate love.
- in *TANDANE*, *n.z.* A fatherless child.
- izi TANDANI**, *n.z.* Persons who love each other.
- uku TANDATA**, *v.t.z.* 1. To lay things side by side, as timbers or trees, to form a raft to cross a river, which is often

done by the *Zulus* when the rivers are flooded.

2. To think and reason logically and consecutively on any subject. Lit. To lay the thoughts in order, side by side.

TANDATU, *adj.x.* Six. The prefix varies with the spec. of the noun referred to. *Abantu balandatu*: Six persons. *Amahashe malandatu*: Six horses. z. *Istitupa*.

isi TANDATU, *n.x.* The sixth. *Umhla owestandatu*: The sixth day. *Nge-mini eyesitandatu*: In, or during the sixth day. *Indlu eyesitandatu*: The sixth house. z. *Istituka*.

uku TANDAZA, *v.t.x.z.* To pray; to intreat.

uku TANDAZELA, *v.t.x.z.* To pray for; to intercede.

uku TANDAZELAKA, *v.t.x.z.* To pray for one another.

uku TANDEKA, *v.i.x.z.* To be loveable; to be beloved; to have such qualifications as cause love and admiration. *Hai ukulandeka kwetabanakele zako Yehovah wamikosi!* How amiable are Thy tabernacles, O Lord of hosts!

uku TANDELA, *v.t.x.z.* To love for, or on account of. *Ndimtandela ukulunga kwake*: I love him for his goodness.

in TANDOKAZI, *n.z.* A favourite wife; one who is loved by the husband above his other wives.

u TANDO, *n.x.z.* Love; affection.

in TANDO, *n.x.z.* Desire; will; lust; affection.

isi TANDU, *n.z.* A smithy; a forge.

uku TANDULULA, *v.t.z.* To unfasten, by unwinding that which has been fastened by winding a cord round it.

i TANE, *n.z.* Young bees while still in the honey-comb.

i TANGA, *n.x.* A cattle place, where the cattle are sent from home, for better pasturage.

i TANGA, *n.x.z.* The thigh.

i TANGA, *n.x.z.* A pumpkin; the name of the gourd tribe of plants generally.

in TANGA, *n.x.* 1. A house for strangers; the house generally occupied by the unmarried men of a native kraal or village.

u TARFA, *n.x.* The seed of pulpy fruit, such as the pumpkin and water melon.

- um TANGALA, n.z. A fence made of stones.
- in TANGANYE, n.x.z. Of the same age, or standing. Inkomo ziyingtanganye : The cattle are the same age. Ababafana, bayintanganye : These lads are of the same age, or standing.
- u TANGO, n.x.z. A fence; a hedge.
- in TANJANA, n.x.z. A small thong, or rein.
- uku TANTAMISA, v.i.x. To walk warily, as in a narrow path.
- uku TANTASA, v.i.x. To carry on the palm of the hand.
- uku TANTATA, v.t.x. To step jauntily; to step from stone to stone, in crossing a river. z. To master; to overcome; to surpass.
- imi TANTATO, n.x. Stones placed as stepping stones in crossing a river.
- um TANTATO, n.x.z. 1. A bridge; any contrivance for crossing a river.
2. A narrow, dangerous path.
- um TANTIKAZI, n.z. A young heifer of one year old. x. u Sapokozzi.
- uku TANYAZA, v.t.z. To press gently between the finger and thumb, as when pressing fruit, to see if it is ripe.
- uku TAPA, v.t.z. To pull out, as grass from a house, or honey from a rock.
- i TAPILE, n.x. A potato. Kaffirized from the English word.
- T'AFU, v.i. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti t'afu* : To appear suddenly and unexpectedly. Nxa ebetasetsa wat'i t'afu umninawo wake wambiza : While he was yet speaking, behold, his brother came and called him.
- uku TAPUKA, v.i.x. To come out from a passage or tube. Umsi uyatalapuka : The smoke comes from the chimney.
- uku TAPULUZA, v.t.x. To cause to come forth in abundance, as smoke from a chimney, or in large numbers, as ants from the ground.
- uku TAPUZELA, v.i.z. To come forth in puffs, as steam from an engine, or as smoke from a chimney.
- i TARU, n.x. Mercy; tender kindness. Often used in supplication without the prefix. Taru 'nkosi ! Mercy, Lord !
- uku TARUZISA, v.i.x. To seek mercy; to implore for mercy.
- uku TATA, v.t.x. To take a thing in the hand; to lay hold of a thing. Contracted from *Ukutabata*: To lay hold of a thing.
- i TATA, n.x. The nostril. z. 1. A barbed spear.
2. A pert, forward person.
- um TATA, n.x. A large river, which forms the boundary between the *Aba tembu* and *Amampondo* tribes of natives. z. Brittle, as applied to wood; brackish, as applied to water.
- uku TATABULEKA, v.i.z. To walk grandly; to walk with a strutting gait.
- uku TATAMBA, v.i.x. To hop about like a flea; to move with a hopping jumping motion, like a grasshopper.
- u TATAMELA, n.z. A tall person, tree.
- uku TATAMISA, v.t.x. To carry carefully.
- uku TATANA, v.t.z. To take one another; marry by Christian rites.
- i TATASHOLO, n.x. An effeminate person; one unaccustomed to active exercise; a person deficient in energy.
- ubu TATASHOLO, n.x. Softness; effeminacy — TATATA, z. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukutatata* : To walk with heavy, cautious steps, as a person carrying a full vessel in his hand, the contents of which he is fearful of spilling.
- uku TATAZELA, v.t.z. To do a thing hurriedly and hastily.
- isi TATI, n.x. A reflection of fire, causing a light in the atmosphere. z. Trefoil; clover.
- um TATI, n.x.z. 1. The name of a very durable wood of the African forests. It is much prized for firewood, from the resinous substance it contains, which makes it very inflammable. It is the *Sneezewood* of the Cape colonists.
2. The name of the river on which the Newtondale Mission Station is built.
- i TATISITUPA, adj.z. Six.
- TATU, adj.x.z. Three. The prefix changes with the spec. of the noun which is qualified. Abantu abbatatu : Three persons. Imilambo mitatu : Three rivers.
- isi TATU, adj.x.z. Third. The prefix varies with the spec. of the noun qualified. Umhla wesitatu : The

- third day. *Inyanga yesitatu*: The third month.
 in TATYANA, n.x.z. A small mountain.
 uku TATYATWA, The pass. of *Ukutabata*. For the change of the *b* into *ty*, see the letter B.
 isi TAUWA, n.x. A dolt; a stupid person.
 i TAZANA, n.z. A moderate supply, but not a sufficiency.
 ama TE, n.x.z. Saliva; appetite.
 i TEBE, n.x. The rump of a beast.
 z. A thin piece of flesh cut from the flank.
 ama TEBE, n.z. Fat of animals.
 in TEBE, n.z. The water lily; the *Arum*. x. *Inyibiba*.
 isi TEBE, n.x.z. A small closely woven mat, used as a kind of tray by the Kaffirs to serve up meat on at meals.
 i TEGU, n.z. A bay of the sea; an estuary of a river where it enters the sea.
 i TEGWANE, n.x.z. A river bird.
 uku TEKELA, v.t.z. To apply to another for food, or any other necessary of life when in circumstances of destitution.
 um TEKELEKAZANA, n.z. A woman of short stature.
 um TEKELEKAZI, n.z. A tall woman of a fine figure.
 uku TEKELEZA, v.t.z. To fasten or tie together.
 in TEKELEZA, n.x. A long thong or rein.
 um TEKELI, n.z. An applicant for food; a visitor.
 i TEKETEKE, n.x. Any soft jelly-like substance.
 uku TEKETISA, v.t.z. To sport with a young child by childish talk.
 u TEKU, n.z. Boldness; free and easy manners, bordering on impertinence.
 uku TEKULA, v.i.z. To speak or act in a bold, outspoken, impudent manner; to jeer; to chafe by sarcasms.
 uku TELA, v.t.z. To pour, as water, &c.; to pour out of a vessel.
 uku TELEKELELA, v.i.x. To guess at a thing; to infer.
 in TELEKELESO, n.x. An inference; a guess.
 uku TELEKELELISA, v.i.x. To cause a person to draw inferences; to cause guessing or reasoning on any subject.
 nku TELEKISA, v.t.x. To abet; to urge on to strife; to excite to war.
- uku TELELA, v.t.x. To join a company, either for war, or any other purpose of co-operation.
 z. To pour into; to pour out for.
 uku TELELANA, v.t.x. To join together for co-operation in any purpose; to form a union as among workmen; to form a confederacy.
 um TELELO, n.z. A description of treac.
 x. Um *Tentsema*.
 um TELELO, n.z. A preparation mixed with the snuff a girl takes, to cause her to love a man who is paying his addresses to her.
 uku TELENGA, v.t.x. To be astonished at; to wonder at. It is the objective form of *Ukuti nqa*: To be astonished.
 isi TELETI, n.x. A street. Kaffirized from the English.
 uku TELEZA, v.i.x. To slip; to slide.
 i TELEZI, n.z. Any conduct which would tend to unfit a person for war, or for a successful hunt.
 in TELEZI, n.z. Medicines which are sprinkled as charms on the troops before starting for war.
 ubu TELEZI, n.z. Slipperiness. Londlela *inobutelezi*: That path is slippery. Lit. It has slipperiness.
 uku TEMBA, v.t.x.z. To hope; to trust; to rely on.
 i TEMBA, n.x. Hope; trust.
 uku TEMBEKA, v.i.x. 1. To be in a hopeful state. Ewe ke kuko *ukutembeka kuye*: Yes, there is hope of him.
 2. To give grounds of confidence. When used adjectively it often denotes that the person spoken of is one in whom confidence might be placed, that he is one who is *faithful* in that which is confided to him. Isicaka *sitembekileyo*, silumkileyo: A faithful and just steward, or servant.
 uku TEMBELA, v.i.x.z. To hope for; to trust upon another for help, or for some promised good. *Sitembela wena ukuba nguwe oyakusinceda*: We rely upon thee for help.
 uku TEMBISA, v.t.x.z. To raise expectation by promised help, or promised favours or gifts; to cause to hope or trust; to promise.
 isi TEMBISO, n.x.z. A promise.
 isi TEMBU, n.x.z. Each of the wives of a polygamist which he marries after his first wife, is called an *isitembu*.

- um TEMBU, n.x.z. One of the Abatembu tribe of Kaffirs, called by the Colonists, Tembookies.
- uku TEMBULUKA, v.t.z. To perform an action in a slow, hesitating manner, as one unwilling to do it.
- uku TEMBUZA, v.t.z. To visit the huts of his different wives by a polygamist.
- ubu TEMBUZANE, n.z. Freckles on the face.
- uku TEMELEZA, v.t.z. To do a thing seriously, earnestly, devoutly.
- uku TENA, v.t.x.z. To castrate.
- isi TENA, n.x.z. A brick.
- uku TENDA, v.i.x. To revolve as a wheel.
- z. To roll out; to develope.
- in TENDA, n.x.z. 1. The hollow part of the palm of the hand.
2. Any thing circular which rolls round in moving, as a wheel.
- i TENDE, n.x. The head, eye, or source of a fountain.
- isi TENDE, n.x.z. The heel of a human foot.
- um TENDE, n.z. A stripe; applied especially to a stripe, or stream of light, as, *Umtende wokusa*: The beams of the morning. *Umtende wezulu*: A galaxy of light; a line of light in the heavens.
- in TENDELE, n.x.z. A partridge.
- um TENDELEKO, n.x. A family or social feast on any special occasion. This word has been adopted to designate the Sacrament of the Lord's Supper. *Umtendeleko wenkosi*: The family repast of our Lord.
- in TENDELEKO, n.x. A fence; a wall round an enclosure.
- uku TENESA, v.t.z. To wilfully neglect a parent or a chief.
- in TENETYE, n.x. A red coloured hare.
- z. A rock rabbit.
- uku TENGA, v.t.x.z. To buy.
- uku TENGELA, v.t.x.z. 1. To buy for another person, or for some particular purpose.
2. x. To give a large price for an article. *Uyitengela lonto*: You have paid for that article.
- uku TENGISA, v.t.x. To sell. Lit. To cause to buy.
- in TENGU, n.x.z. A purchase; a mercantile transaction; a sale; a buying.
- in TENGU, n.x.z. A small black bird which eats bees.
- in TENJANA, n.x.z. The diminutive of *Itemba*: Hope. A small faint hope.
- um TENO, n.z. A castrated animal.
- in TENTE, n.x.z. A tent. Kaffirized from the English.
- um TENTE, n.z. Grass which has been burnt or cut, the stubble of which hurts the naked foot.
- uku TENTESA, v.i.z. To put a high price on a thing, so as to cause dissatisfaction with the article offered for sale.
- uku TENTETA, v.t.x. To gash; to make a deep cut.
- um TENTSEMA, n.x. A description of tree. z. um *Telolo*.
- uku TESA, v.i.z. To walk, act, or speak, in a slow, drawling way; to be nice, dainty, fastidious.
- uku TETA, v.i.x. To speak; to utter speech.
- z. 1. To make a formal address; to deliver an oration, as a chief addressing an army before going to war.
2. To scold; to chide; to blame; to clamour.
- z.z. To investigate and adjudicate a case at law, as a magistrate or judge.
- uku TETANA, v.t.x. To speak with each other; to converse.
- uku TETATATA, v.i.x. To babble; to talk nonsensically.
- isi TETATE, n.x. A babbler; one who speaks nonsense.
- isi TETE, n.x. A last will; the last words of the head of a family when dying, whether referring to the disposal of property, or given as advice and warning to the survivors.
- in TETE, n.x.z. A grasshopper.
- uku TETELA, v.t.x.z. To intercede for; to advocate; to plead for another.
- um TETELI, n.x.z. An advocate; an intercessor.
- um TETETI, n.x.z. One who pleads for another.
- um TETI, n.x. A speaker; one who speaks.
- isi TETI, n.x.z. A speaker of an assembly; a chief speaker.
- uku TETISA, v.t.x.z. To reprove; to find fault with; to scold.
- uku TETISISA, v.t.x.z. To help another to speak.
- uku TETISISANA, v.t.x.z. To render mutual help in speaking.
- isi TETO, n.x. A commandment; an ordinance.
- um TETO, n.x. A law; a statute; an ordinance.
- in TETO, n.x.z. Speech; an utterance; a declaration; a deliverance in words.

uku Teza, v.t.x. To fell and carry fire-wood for fuel. Applied especially to the gathering of wood for fuel by the Kaffir women, and binding it into bundles like large fagots which they carry to their homes on their heads.

uku Tezela, v.t.x. 1. To cut or gather fire-wood for another person. *Ndiyam-tezela u Ma* : I am gathering fuel for my mother.

2. To gather or fell fire-wood in any specified locality. *Siya kutezela ehlatini lasem Bashe* : We are going to gather or to fell fire-wood in the forest near the Bashe river.

uku Ti, aux.v.x. The root of this mono-syllable verb, To be, or to do so, is used in a variety of senses and combinations, both with the verb and several other parts of speech ; as :—

1. To say ; to express in words. *Ubuti nina* ? What did you say ? *Nditi mna* : I say ; this is my sentiment. When used in this sense it forms its perfect tense by changing its final vowel into *e*, in the affirmative, and *a* in the negative ; thus following in its conjugation the changes of verbs which end in *a*, from which, however, in other respects and combinations it widely differs. *Ndite* : I said. *Ute* : He said. *Akatanga luto* : He said nothing.

2. To have an opinion on a matter. When thus used it is *inferential*, and generally refers to some previously stated circumstances, or to some thing that has occurred, which has caused the opinion to be formed. *Sendisiti ulixoki* : Now I am convinced that he is a liar. *Nditi 'una uposisile* : My opinion is that you have made a mistake. *Uti nina wena ngoko* ? What is your opinion now? *Hai anditi luto* : Really I have no opinion to express.

3. When the *passive* form of *Ukuti* is used with the impersonal Pronominal verbal prefix *ku*, it means, *It is ordered, requested, or commanded*. *Kutwa*, manditete nawe : I am ordered or requested to speak with thee. *Kutwa, uz' umkeke kusasa* : It is ordered that you leave in the morning.

4. In this the *passive form*, *Ukuti* sometimes precedes nouns which are the characteristic names of persons, places, or things. *Ababantu*,

kutive ngaba-Kristu : These people are called Christians. *Iaitade esikutiwa yi-Nazarete* : The city which is called Nazareth. *Iahluko saba-Kristu, abakutiwa, ngama-Wealey* : The denomination or section of Christians named Wesleyans.

5. *Ukuti* means, *To do thus ; to do so*. *Yiti* : Do so. *Ndite ndesuka* : I did so ; I arose. It is thus extensively used as a kind of *prefatory predicate* to the subject of a sentence, in which are included the action of the verb, or it may be, of several verbs ; or to some circumstances connected with the action of the verb or verbs in the sentence, to be afterwards expressed by the verb or verbs of the real predicate. Thus the action of *Ukuti* is *thrown forward* to all the circumstances of the sentence. *Yati inqanawa yahamba ebusweni kwamanzi* : And the ark went upon the face of the waters. *Bati ababantu bahleli bati cwaka* : And those persons (did so) they remained silent. *Woti osukuba ebulala, abe netysala ematyalen* : Whosoever shall kill, shall be in danger of the judgment. *Bati, bakufika kulondawo, baqala ukusebenza* ; baka izindlu, balima amazimba, balungisa zonke izinto zokohlala : They did so, when they arrived at that place ; they built houses, they cultivated lands, and prepared the place for habitation. Here *Bati*, at the beginning of the sentence, is a sort of *prefatory predicate* to each of the verbs in the sentence. *Baza bati kodwa abantu, bakufika, babulala abanye* : But when the people arrived they (did so) slew the other people. This idiomatic use of *Ukuti* as a *prefatory predicate* is very frequent in Kaffir ; and, when properly used, it gives great beauty and force to the language.

6. Used with the impersonal Pronominal verbal prefix *ku*, in the past tenses, it means, *It came to pass*. *Kute akuqibela ukuteta wasuka kona* : It came to pass when he had finished speaking he departed thence. *Kwayekule akuba ebefikile waseleqala ukulwa* : And it came to pass that as soon as he arrived he commenced the fight.

7. UKUTI is often used to express hypothesis or supposition. Bendite usika nabo : I thought you arrived with them. Niti ninake kaloku ? What do you now think ? Kungati umhlaumbi bangafikele e Fenisi : If by any means they might arrive at Phenice.

8. There is a class of verbs, or verbal particles, which are always preceded by *ti*, the root of UKUTI, in the sense of "to be," or, "to do so." These verbs, or verbal particles, have no proper infinitive, the sign of the infinitive, *uku*, being supplied by *Ukuti*. They particularize the kind of being or action referred to, but without being affected by conjugation or government, this being supplied by *Ukuti*, which takes all the verbal prefixes and tense forms of the verb, like any other of the monosyllabic class to which it belongs. As, Xa kuti *qipu* : When the day breaks. *Bati shwaka* abantu : The people suddenly disappeared. *Kwakuti qip'* ukusa : Just as the day began to break. These verbal particles, which are thus preceded by *Ukuti*, will be found under the letter of the alphabet where they occur in the Dictionary.

9. It is often used in what would in English be a redundant mode of expression, but which, as an idiom of the Kaffir language, gives force to the sentence. It is thus used after verbs which express saying, speaking, writing, reading, calling, testifying, &c. When thus used it is generally in the infinitive mood, and in the same voice to which the principal verb belongs. Uyanqina kuzo intlizyo zabo *ngokuti*, baluzapo luka Tixo : He bears witness with their spirits (saying) that they are the sons of God. Jengokuba kubaliwe emteteweni ka Yehovah *ukutiwa* : As it is written in the law of the Lord, (to be said).

10. UKUTI is also used in combination with other verbal and pro-nominal particles, which will be noticed and explained in their proper places in the Dictionary; such as, *Kungati*, *Ekutini*, *Ngati*, &c.

ulu Ti, n.x.z. A long rod. The plural is *Izinti*. It is the name of the rods

used for constructing the native huts.

ubu Ti, n.x.z. Poison. x. The material said to be used by witches and wizards in effecting their evil designs upon their victims. It is the name of the substance or substances, professedly discovered by the *Amagira*, or witch doctors, as the bewitching matter used by the persons whom by their incantations they profess to discover as the witch, or wizard.

um Ti, n.x. A tree. z. *Umuti*.
uku TIBA, v.t.x.z. 1. To check; to restrain; to interfere with another when speaking, and refuse to listen, or prevent others from listening; to refuse to be influenced by another.

2. To stifle convictions or feelings.

in TIBANE, n.x. 1. The name of a bird.

2. A description of bulb, eaten by the Kaffirs in time of hunger.

isi TIBILI, n.z. The buttock or rump of an ox or cow.

TILE, adj.x. This word is used with nouns, to denote, "a certain person," or, "a certain thing." Its prefix varies with the noun referred to. Umuntu *otile* : A certain man. Into *etile* : A certain thing. Izinto *ezitile* : Certain things. Abantu *abatile* : Certain persons.

in TILE, n.x. A flat strip of country, or a small valley running parallel with the river, on its immediate banks, and situated near the river's level, suitable for cultivation. z. *Ifenya*.

uku TILIZA, v.i.x. To moderate; to subside.

i TILONGO, n.z. A trumpet. x. i *Xilongo*.
uku TIMBA, v.t.x. To take spoil in war; to take captive. z. uku *Tumba*.

aba TIMBI, n.x. Those who take spoil in war.

uku TIMLA, v.i.x. To sneeze. z. uku *Timula*.

TINA, pro.x. We ourselves. When used as a nominative to the verb, it precedes the verbal prefix, which is the usual nominative; it gives emphasis, and distinguishes from others. *Tina*, *sihleli kannandi* : We ourselves are very comfortable. Sometimes it is used as the objective to the verb. *Bayasizonda tina* : They thoroughly hate us.

ama TINDALA, n.x. Waverings of purpose; doubts; misgivings.

- uku TINDIZA, *v.i.x.* To be unsettled in opinion or purpose; to waver in opinion or purpose.
- uku TINGAZA, *v.i.x.* To hesitate; to be of doubtful mind as to the performing of some action.
- isi TINGATINGA, *n.x.* Perplexity, or embarrassment of mind. *Waseetingatigeni* wakohlwa ukuba angenza ngakupina: He was perplexed, and knew not what to do.
- in TINI, *n.x.* An otter. z. um *Tini*.
- um TINJANA, *n.x.* A company of young girls. Applied more especially to those who accompany a bride to the marriage.
- uku TINJWA, *v.p.x.z.* To be taken captive. The passive of *Ukutimba*: To take captive; to take spoil. See under the letter B, for the change of the *mb* into *nj*.
- aba TINJWA, *n.x.* Captives; those who have been taken captive in war. From the passive of *Ukutimba*: To take captive in war.
- uku TINSILA, *v.t.z.* To throw on the ground; to drop it down, as a load from the shoulder.
- uku TINTA, *v.t.x.z.* To hinder; to obstruct; to intercept.
- uku TINTELA, *v.t.x.z.* To keep back for; to keep back from; to hinder from.
- uku TINTELEKA, *v.n.x.z.* To be hindered; obstructed.
- uku TINTITA, *v.i.x.* To hesitate in speaking; to stammer. z. To beat a garment or blanket, to remove the dust from it.
- uku TINTINYA, *v.t.z.* To feel with the fingers, as to feel a man's muscles; to examine by feeling what is inside a parcel; to sound a person as to his purpose or meaning; to sound the depth of a river before crossing it.
- um TINTO, *n.x.* Buttermilk. z. um *Bobe*.
- isi TINZI, *n.x.* The tip of any part of the body. *Isitinzi sendlebe*: The tip of the ear.
- isi TITITI, *n.z.* A foolish, helpless person; one who is unapt and wanting in ability in an undertaking.
- u TIXO, *n.x.* God. This word is probably of Hottentot origin. It is found, with some slight variation of pronunciation, both in the Hottentot and the Namaqua languages.
- uku TIYA, *v.t.x.z.* 1. To entrap; to set a trap for game.
2. To hate; to detest.
3. To give a name to a child. When thus used, it is followed by *Igama*: Name. *Ukutiya igama*: To give a name. *Tiya lomntwana igama*: Give this child a name.
- isi TIYA, *n.x.* A small garden, usually a small mealie garden.
- uku TIYELA, *v.t.x.z.* To entrap; to ensnare birds or game.
- um TIYELI, *n.x.z.* One who sets traps for game; a fowler; a trapper.
- isi TIYO, *n.x.z.* A snare; a trap.
- in TLAFUNO, *n.x.* The temples of the head.
- in TLAHLA, *n.x.* A fresh, bright, healthy appearance, indicative of health and beauty.
- in TLAKA, *n.x.* 1. Gum, as gum arabic.
2. The white of the eye.
3. The transparent part of the eye-ball.
- in TLAKANTLAKA, *n.x.* Any coarse substance, as, Umgubo *ontlakanlaka*: Coarse meal. Ingubo *entlakanlaka*: Coarse cloth, as sackcloth, or a coarse garment.
- in TLAKONTLANE, *n.x.* A species of tree, which bears small berries. z. isi *Hlakoti*.
- in TLALO, *n.x.* A sitting; the period of staying at any place. From uku *Hlala*: To sit; to remain.
- in TLAMA, *n.x.* Dough for making bread.
- in TLAMBA, *n.x.* A scold; one who is always finding fault, with abusive words.
- in TLAMBI, *n.x.* A swimmer.
- in TLANDLOKAZI, *n.x.* A species of hawk; a falcon.
- u TLANGA, *n.x.* A tribe; a nation of people.
- in TLANGA, *n.x.* Marks left on the body from incisions made by the operation of cupping or tattooing.
- um TLANGALA, *n.x.* A civet cat.
- in TLANGANA, *n.x.* A joining; a junction; a place where two roads meet, and join together.
- in TLANGANISO, *n.x.* A congregation of people; an assembly.
- in TLANGO, *n.x.* This word is used with *Ubusi*: Honey; to denote the honeycomb. It has reference to the small cells of the comb. *Intlango zobusi*: Cells of the honeycomb.
- in TLANGOTI, *n.x.* 1. The side of the human body.
2. The sharp edge of a sword.
- in TLANGU, *n.x.z.* A large antelope, named a Reitbok.

- in TLANTSİ, n.x. A spark of fire.
 in TLAELI, n.x. A fish.
 in TLAULO, { n.x. A fine, or pecuniary
 in TLAULELO, } punishment, paid for
 another ; a ransom ; a sum paid
 for the release of another from
 punishment.
 in TLIZIYO, n.x. The heart, of man or
 animal.
 in TLOKO, n.x. 1. The head, of man or
 animal.
 2. The principal part of a sub-
 ject; the beginning of a matter.
Intloko yalonto nipambane ngayo iyiyipina? What is the point of
 the matter you are disputing
 about?
 3. The head or chief of a people.
Abazintloko zabantu: These are
 the heads of the people.
 in TLOKOHLAZA, n.x. The spring season
 of the year.
 in TLOKOMO, n.x. A loud noise, as of peo-
 ple shouting, or of vehicles running
 on a stony road.
 in TLOLA, n.x. Spies of an army, who go
 out to reconnoitre before an attack
 is made.
 in TMOMBE, n.x. A description of hea-
 thenish dance.
 in TLONDI, n.x. Lewdness; the unclean
 wickedness of young people.
 in TLONHLO, n.x. The sides of the head
 running back from the temples on
 each side, until the hair is reached.
 in TLOYA, n.x. Whey of milk.
 in TLUMELO, n.x. Sprouts. Usually ap-
 plied to the young sprouts of an
 old plant, especially to the shoots
 of old Kaffir corn stalks, which have
 been left in the ground after reap-
 ing, and have produced a second
 crop in the succeeding year, which
 in warm climates often takes place.
 in TLUNGU, n.x. Pain; physical suffering.
 in To, n.x.z. 1. A thing; any article;
 any inanimate substance.
 2. A subject; any matter of dis-
 cussion or conversation. *Lonto ubuteta ngayo:* The subject you
 were speaking of. *Eyonanto bebe pikisana ngayo:* The matter they
 were contending about.
 isi To, n.x.z. 1. The calf of the human
 leg.
 2. The whole leg of an animal.
 ulu To, n.x.z. Thing. Used negatively to
 denote nothing. *Asiluto:* It is
 nothing; of no consequence.
- uku Toba, v.i.x.z. To bend; to stoop; ~~to~~
 bow down the person. v.t. To re-
 duce a swelling by fomenta-
 tion.
 i Toba, adj.x. Nine. The prefix varies
 with the spec. of the noun referred
 to. *Abantu abalitoba:* Nine per-
 sons. *Izindlu exilitoba:* Nine
 houses. *Amadoda alitoba:* Nine
 men.
 i isi Toba, n.x. Ninth. *Umuntu owestoba.*
 The ninth person.
 uku TOBEKA, v.n.x.z. To be humble, sub-
 missive, lowly. Lit. To be bowed
 down.
 uku TOBEKA, n.x. Humility; self-abase-
 ment. *Ukutobeka kwentiliyo:*
 Humility of mind, or heart.
 uku TOBELA, v.t.x.z. To bow or incline to-
 wards; to be submissive to. *Tobelala intliziyo zenu ngakuye u Yehovah:* Incline your hearts towards
 the Lord.
 uku TOBISA, v.t.x. To humble; to subdue;
 to bend.
 isi Tobo, n.x.z. A fomentation; a poultice
 for reducing a swelling or local in-
 flammation.
 um Toso, n.z. A herb from which a poultice
 or fomentation is made.
 uku TOSOZA, v.t.z. To flatter; to soothe, as
 the soothing down of a person's
 anger.
 Torotoro, adj.x. Softness. It denotes
 that which is soft to the touch;
 applied to a swelling on the person.
Isandla sadumba ssada satofotofo: The hand swelled until it was soft,
 or puffed up. Also applied to ripe
 fruit. *Iziqamo exifotofo:* Fruit
 which is soft from ripeness. The
 prefix changes with the spec. of the
 noun qualified.
 isi TOKAZANA, n.x.z. A small or young
 heifer.
 i TOKAZI, n.x.z. A heifer.
 in TOKAZI, n.x.z. 1. A large huge thing.
 Compounded of *Into:* Thing; and
Kazi: The superlative form of
 comparison.
 2. A female.
 uku TOKOMBISA, v.i.x. To hang down the
 head as if ashamed. *Intloko, uyitokombe enge ulisela:* He held
 down his head as if he were a
 thief.
 isi Tokotoko, } n.x. Darkness; gloomi-
 uku Tokotoko, } ness.
 uku TOKOZA, v.i.z. To be in an enjoyable

- state of mind ; to enjoy oneself ; to be in good health ; to be refreshed, cheered, enlivened.
 uku Tokoza, n.z. Joy ; enjoyment.
 uku Tokozila, v.i.z. To rejoice on account of, as on receiving joyous tidings.
 in Tokozo, n.z. Happiness ; enjoyment ; ease ; prosperity.
 uku Tola, v.t.x.z. 1. To pick up from the ground, as the finding and picking up any lost thing.
 2. x. To shoot an arrow from a bow.
 i Toli, n.x. A calf, after the horns have appeared. z. i Tole.
 um Tolo, n.x.z. A camelthorn tree; a kind of mimosa, with very large thorns.
 u Tolo, n.x. An arrow ; a dart. Plu. Intolo.
 i Tolofiya, n.x. The prickly pear ; a species of the cactus tribe of plants.
 uku Tomallala, v.i.x. To be pacified ; to be quieted ; to be in a pacified frame of mind, from the persuasion or coaxing of another.
 uku Tomalala, v.t.x. To pacify ; to calm ; to persuade, so as to remove apprehension ; to restore confidence where there has been apprehension of evil or of unfair dealings.
 uku Tomba, n.x. 1. To put forth shoots ; to thrust out a germ.
 Applied to a female, to arrive at the age of puberty. *Intombi* : A girl, is derived from this word.
 in Tombazana, n.x.z. A little girl.
 i Tombe, n.z. The part of the native hut separated off as a place for goats to sleep in.
 isi Tombe, n.z. A likeness, or figure, of man, woman, or child ; a doll ; a puppet. x. *Isitomo*.
 um Tombi, n.z. A large fibre-bearing tree.
 in Tombi, n.x.z. A girl ; a maid ; a virgin.
 um Tombo, n.x.z. A fountain ; a spring of water.
 isi Tombo, n.x.z. The young sprouts, or shooting of the germ in corn ; the chit or sprout of corn, when under the process of malting, previous to the drying process.
 imi Tombo, n.x. 1. Malt.
 2. Fountains.
 um Tomboti, n.x. A tree of a very hard description of wood, which is scented and used as a perfume. Its sap is very virulent in its effect : if it enter the eye, it often causes blindness.
 isi Tomo, n.x. An image carved in wood, or moulded in clay ; a doll ; a puppet. z. *Isitombe*.
- i Tomololo, n.x. A quiet, well-behaved person ; an amiable person.
 ubu Tomvi, n.x. Restraint ; hindrance ; check.
 um Tondo, n.x.z. The *penis maris*.
 um Tondolo, n.z. A castrated animal.
 in Tonga, n.x.z. A stick used as a weapon of assault, or defence.
 isi Tonga, n.x. A report, as of a gun ; a report or sound caused by an explosion, or by a concussion. z. A large round thing, usually applied to the sweet potato.
 i Tongara, n.x. A person who indulges in sleep ; a sleepy person.
 in Tongo, n.x. The gummy matter which exudes from the eye during sleep.
 ubu Tongo, n.x.z. Sleep.
 i Tongo, n.x. A dream. z. Ancestral spirit. The *Zulus* attach ideas to the *Itongo* of providential help and succour in extreme need, especially in circumstances of war, or of a long journey when food fails them. They say the *Itongo*, their ancestral spirit, will take care of them, that they die not.
 um Tongoti, n.x. The name of a tree, furnishing a very hard kind of wood ; a species of *Lignum Vitæ*.
 isi Tongotongo, n.x. A threatening or horrific appearance. Amazulu asuke *asitongotongo* : The heavens became threatening in appearance.
 um Tongwane, n.z. A kind of wild melon tree, bearing fruit like a chestnut.
 i Tongwane, n.z. The fruit of the *Umtongwane*.
 isi Tonjana, n.x. A small sprout or shoot. in Tonjani, n.x. Derived from uku Tomba : To arrive at the age of puberty, but applied only to girls. The word denotes a heathen custom of a very lascivious character, at which public rejoicings and indecent dances take place in celebration of a girl having arrived at the age of puberty. These public lascivious dances are destructive of the purity and morality of the people ; and while no wonder can be felt at their celebration among the heathen in their own country, as they are but in accordance with the impurity and immorality of their national system and belief, it is matter for astonishment that these rites are allowed by a professedly Christian Government

- throughout the colony, and that in the Native Locations which are in immediate connection with the Colonial towns.
- TONONO, v.i.x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tonono*: To go forward in a straight line. *Yiti tonono wena*: Proceed onwards straight before you.
- uku Tossa, n.x.z.** To drip; to fall in drops. *i Tonsi, n.x.z.* A drop.
- uku TONELA, v.i.x.z.** To drop, as spattering drops of rain, or as tears from the eyes; to spatter.
- isi TONTA, n.z.** A sheaf of wheat; a large bundle of the ears of the Kaffir corn tied together.
- uku TONYA, v.t.z.** To exert a commanding influence over others; to take the lead in any undertaking.
- uku TOPA, v.i.z.** 1. To be smooth and sleek, as a horse in good condition.
2. To be agreeable and pleasant to the taste, as good cooked food.
- um TORI, n.x.** Anything agreeable to the palate; a relish; that which is savoury. *x. Mnandi*.
- uku TOTA, v.i.x.** To abandon a purpose, on account of alarming representations made by another as to its perils.
z. To close up tightly, as wattling for a hut.
- isi TORAPA, n.x.** Hangings or appendages of a garment, as fringes for ornament.
- uku TORISA, v.t.x.** To so alarm a person, as to the dangers or perils of an undertaking, as to cause him to abandon the enterprise.
- uku TOTABA, v.i.x.z.** To totter in walking; to move slowly and feebly, as a person recovering from illness.
- um Toro, n.z.** Name of a tree, the berries of which are first green, then red, and black when ripe.
- u Toro, n.z.** Anything arranged with taste, so as to appear neat and orderly, as a well wattled hut, or a shelf of well bound books.
- i TOROLO, n.z.** A person lacking manliness; a weak-spirited, heartless person.
- ubu TOROLO, n.z.** Helplessness; want of manliness; weakness of mind.
- uku TORONGA, v.i.z.** To lay hold of; to seize, and to thrust with a spear or assegai, so as to kill the *Umtotongo*, or bullock given to a bride by her father to bring her good fortune.
- um Torongo, n.z.** A bullock given by the father to a bride to bring her good fortune, and which is usually slaughtered with her approval for herself and friends exclusively.
- isi TORONGOLO, n.z.** A person without strength; poor, feeble, and helpless, from weakness.
- uku TOROSA, v.t.z.** To pet; to indulge; to humour.
- um TOTOVANE, n.z.** A tree which produces small red berries abundantly.
- in TOTOVIVANE, n.x.z.** A large green species of grasshopper, which smells very disagreeably when touched.
- uku TOTUVA, v.t.x.** To walk feebly; to totter.
- um TOVORI, n.z.** The temple of the head. *x. Intafuno*.
- um TOVUTO, n.x.** The jugular vein.
- uku TOZAMA, v.i.x.** To be in a moody, drooping, pensive, sleepy state.
- isi TOZELA, n.x.** A thing which is pleasant to the senses, delicious to the taste, fragrant to the smell, or pleasant to the ear; that which captivates the mind through the senses, as opium, producing pleasant hallucinations, or a pleasant stupor.
- in TOZWANE, n.z.** A tough kind of rush used for binding and tying the rods of which the native hut is built.
- isi TSABA, n.x.** A garland; a bandage of an ornamental kind round the head. *Isitsaba sentyatayambo*: A head-dress of flowers; a garland. A crown.
- uku TSAKA, v.t.z.** To eject spittle through the teeth. *x. Uketshica*.
- uku TSALA, v.t.x.** 1. To pull; to draw towards a person.
2. To attract; to influence towards a particular course of conduct.
3. To race.
- uku TSALATSLALANA, v.t.x.** 1. To pull one against another.
2. To be at cross purposes one with another; to have a difference or misunderstanding with each other.
- uku TSALEKA, v.i.x.** To be drawn or influenced towards. *Intilizyo Yam itsalekile kulonto*: My heart is inclined, or is attracted towards that object.
- uku TSALELA, x. l.** 1. To draw a person or thing towards another person or thing. *Itsalele, ngakuwe*: Draw it towards you.
2. To pull for another.
- uku TSAMA, v.i.x.** To grow less; to de-

- crease in bulk, as a swelling or tumour. *Ukudumba kutsamile*: The swelling has gone down.
- um TSANTSASA, n.x. A hollow place running up a mountain; a small ravine or kloof.
- in TSAPANTSAPA, n.x. A person given to hospitality.
- in TSASA, n.x. The early morn.
- in TSASELA, n.x. A long rank description of grass growing near rivers.
- uku TSATSA, v.i.x. To run quickly; to make speed.
- in TSATSHANA, n.x. Children.
- in TSATSHANYANA, n.x. Very small children.
- uku TSHAULA, v.t.x. To cause a thing to suddenly spring as with a jerk. Applied to the throwing of tenacious clay by boys from the end of an elastic stick, so as to strike an object. It also denotes the action of water when boiling violently, so that small jets are thrown up with a jerking motion.
- i TSHAWA, n.x. An edible bulb.
- uku TSAXA, v.t.x. To ooze, or squirt out from internal pressure, as milk from a cow when the udder is full, or as perspiration from the body when it falls in large drops, or blood from a vein.
- in TSI, n.x. A species of civet cat.
- uku TSEBELELA, v.t.x. To whisper; to speak in a whispering tone.
- in TSEBELELSA, n.x. Whisperings; words spoken in a whispering tone, but not necessarily in the ear, like in *Tsebezo*.
- uku TSEBEZA, v.t.x. To whisper in the ear.
- in TSEBEZO, n.x. Whisperings in the ear.
- in TSELE, n.x. Stepping places cut in a tree to ascend by.
- in TSELI, n.x. A drinker; one who drinks.
- in TSEELWANA, n.x. The upper part of the hoof of an animal whose hoof is cloven, the ring or horny substance above the cloven part.
- in TSENTE, n.x. Scales of a fish or reptile.
- in TSETELELA, n.x. Whisperings.
- uku TSHA, v.i.x. To burn, as with fire; to dry up, as a river; or be burnt up by the sun. *Indlu iyatsha*: The house is on fire. *Umlambo utshile*: The river is dried up.
- TSHA, adj.x.z. New; young; healthy. The prefix changes with the spec. of the noun qualified. *Umnyaka omisha*: The new year. *Inyanga entsha*: The new moon. *Isitya esitsha*: A new basket.
- umu TSHA, n.x.z. Youth; newness; freshness.
- u TSHABA, n.x.z. An enemy; a destroyer; one who causes desolation.
- umu TSHABA, n.x.z. Enmity; malevolence.
- uku TSHABALALA, v.i.x.z. To decay; to perish.
- uku TSHABALALISA, v.t.x.z. To destroy; to desolate; to lay waste.
- i TSHABANQA, n.x. An antelope; the steinbok.
- uku TSHADULA, v.t.z. To sport; to frolic.
- i TSHAFELI, n.x. A bird; the Cape Bunting.
- uku TSHAKACA, v.i.x. To leap or jump as a monkey from one tree to another; to spring nimbly and smartly from one thing unto another; to hop, as a grasshopper.
- umu TSHAKAZI, n.x.z. A bride.
- uku TSHALUZA, v.t.z. 1. To rove about from place to place.
2. To be unstable, shifty, slippery in character.
- in TSHAMBULO, n.x. One who denies a thing, knowing it to be true.
- uku TSHAMPUZA, v.i.z. To talk rapidly without regard to truth.
- i TSHAMTSHAM, n.x. Any thing very white in appearance, as a whitened wall, or a white rock or precipice.
- umu TSHANAKAZI, n.x. A niece.
- i TSHANDA, n.x. A place or mark on the head bare of hair.
- uku TSHANELA, v.t.z. To sweep, as the sweeping of a room. x. uku *Tshayela*.
- umu TSHANELO, n.x. A brush for sweeping with. x. um *Tshayelo*.
- isi TSHANGUBA, n.x. A ringworm.
- in TSHAPANTSAPA, n.x. A frivolous, volatile person.
- uku TSHAPALAZA, v.t.z. To smear the floor of a house with cow dung. x. *Ukusinda*. This smearing is the only method whereby the ground floor of a house made of earth can be preserved from breaking up, and is the process which on Mission Stations has to be adopted in the houses of the Missionaries where boards for floors can seldom be obtained.
- uku TSHAPAZA, v.i.x.z. To drop, or spatter as rain, or the splashing of falling water on stones.
- uku TSHATA, v.i.x. To marry.
- uku TSHATELA, v.t.x. To marry for, or on account of,

- uku TSHATSHELA, *v.t.x.* To entirely destroy, as cattle when they eat up and trample down growing crops.
- uku TSHATISA, *v.t.x.* To marry; to join together in marriage.
- in TSHATSHOVA, *n.x.* The flower of the mealie cob.
- in TSHATSHONGO, *n.x.* The name of a bird.
- uku TSHAULA, *v.i.x.* To move the eyebrows affectedly as an expression of pride.
- i THAWE, *n.x.* One high in birth; one of the aristocracy.
- uku TSHAYA, *v.i.x.* To smoke tobacco.
- z. To beat; to whip; to flog; to punish.
- uku TSHAYELA, *v.t.x.* To sweep, as with a brush. z. Uku *Tshanelo*.
- um TSHAYELI, *n.x.* A sweep; one who sweeps.
- z. One who beats or whips, hence a wagon driver.
- um TSHAYELO, *n.x.* A brush. z. um *Tshanelo*.
- in TSHAYELELO, *n.x.* 1. A sweeping away; a clearing.
2. That which is preparatory to another action or event; a preliminary; an introduction.
- uku TSHAZA, *v.t.x.z.* To frost bite. *Ndi-tshaziwe*: I am frost bitten.
- z. To be scorched; to be burnt as food in being cooked; to be covered over with a film or thin skin, which is nearly black, as from a burn. Hence the word denotes, both in the *Xosa* and the *Zulu*, the appearance of vegetables when they turn black from the action of frost.
- uku TSHAZA, *v.n.x.* To be frost-bitten.
- in TSHAZI, *n.x.* A comb.
- TSHZ, Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tshz*: To go past a place so rapidly that only an indistinct view is obtained of it; to pass very near to.
- uku TSHEBELEZA, *v.i.x.* To glide along, as on a smooth surface; to slip along, as on slippery ground, or as a flat stone on water when thrown on the surface; to make ducks and drakes.
- uku TSHENKA, *v.i.x.z.* To be purged, as when suffering from diarrhoea.
- uku TSHELELA, *v.i.z.* To slip or slide forward, as when walking on a slippery road. *Figuratively*, To err; to fall into, or be overtaken by, a fault.
- uku TSHELEZA, *v.t.z.* To cause to slip or slide; to make smooth. *Ilit*^o *lokusila litshelozwa*: The millstone is worn smooth.
- uba TSHELEZI, *n.z.* Slipperiness. *Indlela inobutshelizi*: The road is slippery. Lit. It has slipperiness.
- in TSHENBENXA, *n.x.* A crooked thing, as a crooked stick, or a crooked tree.
- i TSHENGAKAZI, *n.z.* A cow that usually leads the herd when travelling.
- in TSHENGULU, *n.x.z.* 1. A sharp edged thing, as a stone, or a knife, become so by use.
2. A Kaffir snuff spoon.
- uku TSHENTSHISA, *v.t.x.z.* To change money by giving smaller money for a more valuable coin. Kaffirized from the English word, To change.
- uku TSHETA, *v.t.x.* To cut off the rind of a pumpkin by chipping it with a knife.
- uku TSHETSHA, *v.i.z.* To hasten; to make haste; to move with celerity; to be quick. x. *Ukunzama*.
- isi TSHETSHE, *n.x.z.* A knife. *Obeolet*.
- um TSHETSHE, *n.z.* A single string of beads, as purchased in a shop.
- uku TSHETSHISA, *v.t.z.* To hasten another in the performance of an action; to drive or urge on; to accelerate movement; to expedite. x. *Ukunzama*.
- um TSHI, *n.x.* A stripe, or scratch, made on the surface of anything.
- uku TSHIBILINKA, *v.i.z.* To glide or slip away, so as helplessly to fall to the ground. x. uku *Tyibilika*.
- uku TSHIBILINA, *v.t.x.* To twist the body, as a native girl in dancing.
- TSHIBU, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tshibu*: To feel cold and chilly.
- uku TSHICA, *v.i.x.* To spit. z. *Ukutsaka*.
- uku TSHICELA, *v.t.x.* To spit upon.
- i TSIJOLO, *n.x.* A man whose word cannot be relied on; a deceptive, shifty character.
- uku TSHIKILA, } *v.t.x.z.* To turn the back
uku TSHIKILELA, } on any object, as a person in hot anger.
- in TSHIKIVANE, *n.x.* A person of a wicked and obstinate disposition.
- uku TSHILA, *v.i.x.* To dance the dance performed by circumcised lads while undergoing the rite of circumcision. These *Ukutshila* dances are of a very lewd and licentious character, in which the females of the village where they are per-

- formed take a prominent part, by making obscene gesticulations. z. To throw the head about, as a high spirited horse, or a haughty person. in TSHINGA, n.x. An ornament made from the tufty end of the jackal's tail, usually worn by men on the head, and sometimes on the shin of the leg, in dancing or in hunting. It is of a tassel-like appearance, and in an accommodated sense may be used to denote, "a tassel."
- uku TSHINGA, v.i.x. To act wildly; to act without regard to consequences; to set the law at defiance.
- um TSHINGO, n.z. A whistle made of a reed; a reed. Umhlanga *wemitshingo*: A bed of reeds.
- i TSHIMITSHINI, n.x. An uncertain, unreliable character; one not to be trusted; a cheat.
- uku TSHINIZA, v.t.x. To promise much, and perform little; to cheat; to humbug.
- in TSHINIZO, n.x. An imposition; a deception; a delusion.
- uku TSHINTSHISA, v.t.x.z. See uku *Tshe-nthisa*.
- isi TSHIPA, n.x. Anything which causes a whispering sound by its motion. *Onomatopoetic*.
- in TSHIPITSHIPI, n.z. A person with a heavy, clumsy walk.
- uku TSHIPIZA, v.t.z. To wipe away tears.
- um TSHISO, n.x. A brand on cattle.
- uku TSHITSHA, v.i.x. To fail; to miscarry in any project or undertaking.
- uku TSHITSHILIZA, v.t.z. To slide on the ground.
- uku TSHITSHISA, v.t.x. To cause failure; to frustrate; to make void.
- uku TSHITSHIZELA, v.t.z. 1. To chase with dogs.
2. To shiver. Referring to quick or spasmodic motions in certain diseases of cattle.
- i TSHIVELA, n.x. A cheat.
- uku TSHIXA, v.i.x. To lock; to bolt.
- uku TSHIXELA, v.t.x. To lock up, or to lock in, as in a prison.
- isi TSHIXO, n.x. A lock.
- uku TSHIXIZA, v.i.x. To grind the teeth. Also used as a noun. *Ukutshixiza kwamazinyo*: The grinding of teeth.
- uku TSHIZA, v.t.x. To bespatter, as with mud or water.
- uku TSHO, v.i.x.z. To say so. *Watsho*:
- You said so. *Anditshongo*: I did not say so.
- uku TSHOBA, v.i.x.z. To be restless; to be uneasy, as one continually moving from pain.
- i TSHOBA, n.x.z. The bushy end of an animal's tail. *Figuratively*, A tassel.
- uku TSHOBATSHOBA, v.i.x.z. The same meaning as *Ukutshoba*, but intensified; to be excessively restless.
- uku TSHOBINGA, v.t.z. To void urine. x. uku *Tunda*.
- u TSHODOLWANA, n.x. A thin, spare person.
- uku TSHOKOZA, v.t.z. To eject from the stomach; to disgorge, as food which rises from the stomach when a person eructates wind. Applied especially to a kind of caterpillars, named *Amacimbi*, which eject that which they have consumed when a person moves or shakes the tree on which they are found.
- uku TSHOLO, v.i.x.z. To speak so for a purpose. *Utsholo nina?* For what purpose do you say so?
- in TSHOLO, n.x. A concert of voices; a vocal concert.
- uku TSHOLOZA, v.i.x. To sing in concert; to sing in measured time, so as to lead the native dance. It is used especially to denote the singing and action of the women at a dance who stand and sing and beat time by clapping of hands, so as to lead the dance.
- uku TSHONA, n.i.x.z. 1. To disappear. *Abantu batshonile ele kwentaba*: The people have disappeared on the other side of the mountain. This word is that which is used to denote the setting of the heavenly bodies. *Ilanga litshonile*: The sun has set. *Inyanga itshonile*: The moon has set. Lit. They have disappeared.
2. To sink in water. *Utshonile emanzini*: He has sunk in the water.
- uku TSHONELA, v.i.z. To disappear in a certain place. *Watshonela apa umntwana wam*: My child disappeared here, in this place.
- i TSHONGOLolo, n.z. A millipede.
- i TSHONGWE, n.z. A species of the stramonium plant. Its berries are very poisonous.
- uku TSHONISA, v.t.x.z. To cause to sink in water, or to disappear.
- uku TSHOTSHA, v.i.z. To bend the body, as

- from severe pain in the stomach, or other parts of the body.
- in TSHONTSHO, n.x. A disgusting thing or smell; that which creates disgust.
- Tshontsho, *interj.* x. It serves you right. Used derisively towards a person who has got into trouble by indiscreet conduct.
- uku Tshotshobela, v.i.x. To draw nigh rapidly to an object when in pursuit, or in warlike operations.
- um Tshotshobelō, n.x. A springing forward, as of one in battle, who springs forward with energy towards his opponent; a *coup de main*; a sudden effort; an unexpected attack.
- uku Tshotshozela, v.t.z. To go about bent from pain.
- uku Tshoza, v.t.x. To make sure; to assure.
- i Tshukeli, n.x.z. Sugar. Kaffirized from the English.
- uku Tshula, v.t.x. To pierce the ground with a sharp instrument, as when searching for something. Used especially to denote the searching for a corn pit in the cattle kraal by probing, so as to discover the stone by which it is closed.
- uku Tshuluka, v.t.z. To come from a far distance.
- in Tshumayelo, n.x. A declaration; an address; a speech, or sermon.
- in Tshungutsha, n.z. The spawn of frogs.
- uku Tshutshisa, v.t.x. To persecute; to annoy by evil acts.
- uku Tshutshiso, } n.x. Persecution.
- in Tshutshiso, } n.x. Persecutor.
- um Tshutshisi, n.x. A persecutor.
- um Tshwa, n.z. A line or stripe.
- in Tshwabano, n.x. A withering up; that which is shrunk up from being withered, as a withered limb.
- uku Tshwala, v.t.z. To gather up in haste, as the gathering together of clothes, upon the sudden falling of rain, which have been spread out to dry.
- uku Tshwayezela, v.t.z. To scrape acquaintance with another; to sneak or steal into company.
- uku Tshwela, x. To scratch out; to efface.
- um Tshwele, n.z. Roasted maize.
- um Tshwelele, n.z. A small owl, that has a very monotonous note at night.
- uku Tshweleza, n.z. To enter and stand between contending parties, and endeavour to make peace. x. uk.
Lama.
- in Tshwanya, n.x. A withered, dried up thing.
- uku Tshwela, v.t.x. To chop a pole, so as to straighten it; to chop a pole by sharpening the end to a point.
- uku Tshwiba, v.t.z. To cast from the person; to give up, as a thing stolen.
- uku Tshwila, v.t.x. To cut the ear of an animal, as a mark whereby to distinguish it from others.
- in Tshyontshyo, n.x. A young animal, or bird, or fowl. The young of beasts and birds.
- uku Tshyontshya, v.t.z. To turn away; to dismiss, as one who speaks evil.
- uku Tsiba, v.i.x. To leap.
- uku Tsibela, v.t.x. To leap over or towards an object.
- in Tsikizi, n.x. A large wild bird, of the turkey buzzard species. z. *Insignis*.
- in Tsila, n.x. Filth; that which defiles. z. in Sila.
- in Tsimbi, n.x. Metal; more generally it denotes iron, in bars.
- in Tsimango, n.x. A ring-tailed monkey.
- in Tsimi, n.x. A garden; cultivated land. z. in Simi.
- uku Tsina, v.i.x. To laugh with a grinning kind of laughter.
- in Tsini, x. 1. Laughter.
2. The gums. It is usually applied to a grinning kind of laughter, in which the gums are exposed.
- in Tainyana, n.x. A small garden.
- in Tairo, n.x. Warmth; shelter from cold.
- uku Tsitsa, v.t.x. To ooze through, from internal pressure, as water through a dam, or blood or sweat from the skin.
- in Tsizi, n.z. Sorrow; trouble; grief; pain of mind; sadness. Umpefumlo wam unentsizi kakulu, wada wasekufeni: My soul is exceeding sorrowful, even unto death.
- uku Tsoba, v.i.x. To be anxious and restless about the effecting a purpose.
- i Tsolo, n.x. A sharp point; a peak. Intongo etsolo: A sharp pointed stick; a goad. Intala etsolo: A pointed or sugar-loaf mountain.
- in Tsomi, n.x. A fable; a fiction tale.
- i Tsomo, n.x. A large river in the Tembu country; one of the chief tributaries of the great Kie river.

- uku TSONKOTA, *v.i.x.* To speak mysteriously.
 i TSOKOTELO, *n.x.* An intricacy. Used to denote dark, mysterious, or ambiguous speech.
- uku TSONTELELA, *v.t.x.* To weave ; to plait ; to twist, as a rope.
- in TSONTELELO, *n.x.* That which is twisted or plaited; hence, a bracelet for the wrist, such being usually twisted of different coloured grasses, or woven of beads.
- in TSONTELLO, *n.x.* A rope ; a thong ; anything to pull by, as the trace whereby a vehicle is drawn.
- Tsu, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tsu* : To whisper softly. Usually followed by *Indlebe* : Ear. *Wasondela wati tsu endlebeni yake* : He approached and whispered softly in his ear.
- in TSUBA, *n.x.* A leather or skin bottle. Applied to the Kaffir milk-sack, which is made from the hide of a cow.
- in TSUMPA, *n.x.* A wart.
- uba TSUMTSUM, *n.x.* 1. A description of red ant.
 2. Any thing soft and pulpy, like ripe fruit.
- in TSUMTSWANA, *n.x.* That which is small of its kind, as small stones, &c. Not applied to animals or plants.
- i TSWELE, *n.x.* Onions ; leeks.
- in TSWELISO, *n.x.* A need, want, necessity ; a state that requires supply or relief.
- in TSWELO, *n.x.* Need ; lack of anything ; destitution.
- uku TSWINA, *v.t.x.* To speak in a strained, affected, or unnatural tone of voice.
- Tu ! *interj.* 1. No more ; the absence of the thing, as, *Tu ! amanzi* : There is no water. *Tu ! abantu* : The people are gone.
 2. Used with the auxiliary verb, *Ukuti*, to enforce silence. *Yiti tu !* Be silent ; keep silence. *Bati tu !* They kept silence.
 3. When the vowel is aspirated, and when thus used with *Ukuti*, it denotes the suddenly coming upon an object so as to catch a sight of it. *Ndati ndakuti tu kongonyama, ndatuswa kunene* : When I caught a sight of the lion, I was much alarmed.
- uku TUBA, *v.i.z.* To be agitated as water, so as to cause discoloration by stirring a sediment.
 i TUBA, *n.x.z.* An opening ; a passage. Used *figuratively* for an excuse or an alleged reason.
- isi TUBA, *n.x.z.* An opening.
- uku TUBELA, *v.i.x.* To go from place to place, to escape pursuit.
- um TUBI, *n.x.z.* The milk of a cow for two or three days after calving.
- in TUBI, *n.z.* Porridge made of meal and new milk.
- in TUBU, *n.x.* Young ants.
- uku TUBULA, *v.t.x.* To remove the hair from a skin, or to remove any small pieces of flesh, adhering to the skin of a beast, after it is skinned. z. To butt, thump, as a calf when sucking.
- uku TUBULEZA, *v.t.x.* To stoop under a small opening, so as to work a way, as through a thicket, or the under-wood, or the low bushy part of a forest. z. To walk gracefully, as a person with flowing robes.
- uku TUBUZA, *v.t.z.* To break up by blows, as clods, or ridges, in a field which has been roughly ploughed.
- uku TUKA, *v.t.x.z.* 1. To curse ; to abuse ; to blaspheme.
 2. To start ; to be alarmed. *Ndatuka, ndakumbona.* I was alarmed when I saw him.
- uku TUKANA, *v.t.x.z.* To abuse each other.
- uku TUKELA, *v.t.x.z.* To abuse on account of. *Unditukela nina ?* For what are you abusing me ?
- um TUKI, *n.x.z.* An abuser.
- in TUKO, *n.x.z.* A blasphemy ; a curse ; abusive words.
- in TUKU, *n.x.* A mole.
- uba TUKU, *n.z.* A discharge or humour of any kind.
- i TUKU, *n.z.* A large white maggot found in old rotten manure, which is the larvæ of a large black beetle.
- isi TUKULU, *n.z.* A stem of a native pipe.
- uba TUKULULA, *v.t.x.z.* To untie ; to loosen ; to unfasten.
- uku TUKULULEKA, *v.i.x.z.* To loosen ; to become loose.
- uku TUKUSA, *v.t.z.* To conceal ; hide away. *Watukusa intambo esikoteni* : He concealed the thong in the long grass.
- uku TUKUTELA, *v.t.z.* To be angry. *Itukutele intliziyo yake* : His heart is angry.

- uku TUKUTEZA, v.i.x. To have anxiety
 uku TUKUTEZELA, i about a matter, to encourage anxious thoughts, to take anxious, carking care about a matter.
 isi TUKUTEZI, n.x. Anxiety of mind, that which disturbs the mind.
 isi TUKUTUKU, n.x. An imperfect apprehension of a subject. z. Agitation of mind, such as produces perspiration on the body.
 isi TUKUTUKWANA, n.x. A very slight apprehension of a subject.
 uku TUKUZA, v.t. x. 1. To burrow in the ground, as a mole.
 2. To proceed on a journey on a dark night, so as to have to grope the way.
 in TUKWANE, n.x. A small yellow bird, with a white circle round the eyes.
 uku TULA, v.i.x.z. 1. To leave off speaking, to be silent.
 2. To cease to rain. *Kwatula*
imvula: It ceased raining.
 3. v.t. To take down a thing, as from a shelf, or hook. *Tula incwadi*: Take down the book.
 uku TULEKA, v.i.x.z. To fall down, as an article from a shelf.
 u TULI, n.x.z. Dust.
 u TULIKAZI, n.x.z. 1. A great dust; a storm of dust.
 2. The month of July, so named because of dust being so abundant during that month.
 uku TULISA, v.t.x.z. To silence, be still.
 in TULO, n.x.z. A salamander.
 isi TULO, n.z. A stool; a chair; a seat. Kafirized from the English word, *Stool*.
 i TULU, n.z. The fruit of the *Umtulu* tree.
 um TULU, n.z. A wild medlar tree bearing a fruit which is apparently rotten when ripe.
 ubu TULU, n.x. Deafness. From *Uku-tula*.
 isi TULU, n.x.z. A deaf person.
 uku TULULA, v.t.x.z. To pour out of a vessel. Applied more especially to the pouring out of thick milk from the milk sack. *Tulula amasi*: Pour out the milk.
 uku TULULELA, v.t.x.z. To pour into, or pour out in a specific place. *Uvatululele lamafuta emzimbeni wami*: She hath poured this ointment on my body.
 uku TUMA, v.t.x.z. To send; to despatch.

- i TUMA, n.x. Fruit of the *Umtuma* tree.
 um TUMA, n.x. A large tree of the stramonium species, very thorny. (*Solanum*.)
 uku TUMAKALALA, v.i.x. To be satisfied with a course of action.
 uku TUMBA, v.t.z. To take captive; to carry away captive. x. uku *Timba*.
 i TUMBA, n.x.z. A boil; a swelling; an abscess.
 in TUMBANE, n.x. A stye of the eye; a small ulcer on the lid of the eye.
 isi TUMBANJA, n.z. The side post of a Kaffr hut.
 ama TUMBU, n.x.z. The intestines.
 i TUMBU, n.x. One of the intestines.
 ubu TUMBU, n.x. The inside refuse or pulpy part of a pumpkin.
 uku TUMELA, v.t.x. To send for, or to send for some special business. *Utunyelwa nina?* Why, or for what purpose, are you sent? For the change of the *m* in the example, into *ny*, see the letter *M*.
 isi TUMUTUMU, n.z. A place of large extent, as a large assemblage of huts, or a large garden.
 uku TUNA, v.t.z. To make unpleasant, offensive, disagreeable, or ridiculous, as by an offensive remark, or by adopting an unbecoming dress.
 uku TUNDA, v.t.x. To void urine. z. uku *Tshobinga*.
 uku TUNDEZA, v.t.x. To drive an animal gently; to drive on tenderly.
 isi TUNDU, n.z. A large wicker basket.
 um TUNDULUKA, n.z. A tree with a fruit like a red plum, which is very acid before it ripens.
 uku TUNGA, v.t.x. To sew, to stitch.
 i TUNGA, n.x.z. A milk pail.
 uku TUNGATA, v.t.z. To sniff; to smell at a thing like a dog.
 in TUNGELE, n.x. A coarse kind of mat.
 um TUNGI, n.x.z. One who sews.
 in TUNGO, n.x. 1. The shin bone.
 2. The inner part of the roof of a house.
 um TUNGO, n.x.z. A sewing, a seam, a piece stitched on to a garment.
 isi TUNEU, n.z. A bundle of grass, or leaves, or any other light material.
 i TUNGULU, n.x.z. The name of a wild fruit, the size and shape of a *magnum bonum* plum. It is found in abundance on the coast lands, in

- and near the colony of Natal.
- um TUNGULU, n.x.z. The tree bearing the fruit named *i tungulu*.
- uku TUNGULULA, v.i.x. 1. Animals which are born blind, as the feline species, are said to *tungulula* when they first open their eyes.
2. To wake up to the apprehension of a thing or subject.
- in TUNGUMONO, n.z. The secretary bird. x. i *Ngxangxosi*.
- um TUNGWA, n.z. A tree, the fruit of which is used as a carminative medicine.
- in TUNGWA, n.z. The fruit of the um *tungwa* tree.
- in TUNJA, n.x.z. An opening; a hole through a roof, a wall, or a rock.
- in TUNJANA, n.x.z. A small opening.
- uku TUKQA, v.i.z. To smoke, as a fire; to rise, as dust.
- uku TURSULA, v.t.z. To throw a burden on the ground, as a piece of timber from the shoulder, or a bundle of grass or clothes from the head.
- uba TURTU, n.x.z. Dulness; want of edge in an instrument.
- uku TURTEBZA, v.t.x. To blunt the edge of an instrument or knife.
- uku TUNTYUTA, v.t.x. To beat severely; to belabour, as with a stick.
- uku TUNUKA, v.t. To hurt a person by touching a sore place or old wound.
- isi TUNUKU, n.z. A weak-minded individual.
- isi TUNYWA, n.x.z. A messenger. Lit. One sent.
- i TUNZI, n.x.z. A shady place; a shadow. *Itunzi lofuka*: The shadow of death.
- ini TUNZI, n.x.z. The shadow of a person or thing. *Iositunzi sendlu*: The shadow of a house.
- um TUNZI, n.x. Shade. *Masihlale em-tunzini*: Let us sit in the shade.
- uku TUPA, v.i.x. To mention a matter to another; to refer to, and speak casually of, a matter.
- i TUPA, n.x. The footprint of an animal with talons.
- isi TUPA, n.x.z. The thumb. z. Six.
- isi TUPANA, n.z. A short, thickset person. From isi *Tupa*: The thumb.
- uku TUPAZA, v.i.z. 1. To walk as a thickset person; to stump along; to toddle, as a child.
2. To grope; to try to find the way *in the dark*.
- um Tuqwa, n.x. A tawny coloured ox. z. um *Tuqu*.
- um TUQWAKAZI, n.x. A tawny coloured cow. z. um *Tuqukazi*.
- uku TUSA, v.t.x.z. To startle; to frighten; to alarm.
- i TUSI, n.z. Brass. x. *Ixina*.
- in TUSI, n.x.z. An ox with white flanks.
- in TUSIKAZI, n.x.z. A cow with white flanks.
- uku TUTA, v.i.x. To rob.
- uku TUTA, v.t.x.z. To carry things from one place to another.
- isi TUTA, n.x. 1. An ancestral spirit.
2. A weak-minded, helpless person. Used to denote a clever person who does foolish things; a genius.
- uku TUTELA, v.t.x.z. To carry for another, or to remove a thing to a place named or pointed out. *Zitutele endlwini ezizinto*: Take, or carry, these things into the house.
- in TUTO, n.x.z. A load; a cargo; that which is carried or conveyed. *Intuto wenqwelo*: The load of a wagon. *Intuto wenqanawa*: The cargo of a ship.
- Ttru! Used elliptically for *Makube tutu*: Let there be silence; hold your peace; be still. *Tutuni!* *bantwana*: Silence! children.
- u TUTU, n.x.z. Ashes.
- i TUTU, n.x. A robber; one who takes from another by force or violence. Usually applied to cattle lifters.
- uku TUTUMBA, v.i.x.z. To throb, as a wound when suppurating; to ache.
- uku TUTUMBELA, v.i.x.z. To throb violently.
- uku TUTUMBISA, v.t.x.z. To cause an aching pain; to cause pain, either of body or mind.
- in TUMBO, n.x.z. A throbbing pain.
- uku TUTUMELA, v.i.x.z. To tremble with fear; to be nervous; to feel trembling anxiety.
- uku TUTUNJSWA, v.p.x. The passive of the verb *Ukututumbisa*: To be in pain; to be made to feel pain. For the mutation of the *mb* into *nj*, see under the letter B.
- u TUTUVVA, n.z. A scabby pustule; any foul eruption on the skin.
- isi TUTWANE, n.x.z. An epileptic fit.
- in TUTWANE, n.x.z. A person afflicted with epileptic fits.
- i TUTYANA, n.x.z. A small space. Dim. of *Ituba*: A space; an opening.

- Waychamba *itutyana*: He proceeded a little way.
 in Tuva, n.z. Scurf on the head.
 u Tuvi, n.x.z. The excrement of the human species.
 uku Twā, aux. v.x.z. The passive of *Ukuti*:
 To say. Used, 1. To convey an order or a command issued to a third party through a person. *Kutwa makuhanjwe*: Orders are given that the journey commence.
 2. Applied to names of places thus: Sadlula kwentaba *ekutwa* Yintabakandoda: We passed a mountain named, Intabakandoda.
 um Twā, n.x.z. A Bushman; one of the Bushman tribe.
 u Twā, n.z. A deep place in a river; a hollow in a rock, where bees are often found.
 i Twabi, n.z. Hiccough.
 uku Twabula, v.t.z. To beat a child. From *Umntwana*: A child; and *Bula*: To beat out corn.
 uku Twabulula, v.t.x. 1. To stretch out, as when a skin is pegged to the ground to dry, or as a garment which is stretched to remove folds or wrinkles.
 2. To stretch out, as a bird when stretching out its wings to fly.
 isi Twabululo, n.x. A stretching out. *Isitwabululo samapiko entsaka*: The spreading out of a bird's wings.
 uku Twabuzela, v.i.z. To step out in walking.
 i Twabuzi, n.x. A description of bird.
 u Twai, n.z. Cutaneous sores.
 uku Twaizela, v.i.z. To walk vigorously; to stride along like a tall man.
 uku Twakula, v.t.x. To chew hastily.
 i Twakutwaku, n.x. 1. Any naturally hard substance, which, when saturated by, or steeped in water, becomes soft and yielding. Hence,
 2. Applied to a person without strength of mind or will; one who soon yields to circumstances; a cowardly individual.
 uku Twakutwakula, v.i.x. To walk in a peculiarly jumping manner, as a person who is afflicted with *Chorea*, or St. Vitus's Dance. Used derivatively to describe another's walk when unsteady.
 uku Twala, v.t.x.z. To carry; to bear a burden.
 in Twala, n.x. A louse.
- uku Twalela, v.t.x.z. To carry for another; to carry towards a person or place.
 uku Twalelana, v.i.x. To be very angry; to be wrathful.
 um Twali, n.x.z. A porter; one who carries burdens.
 uku Twalisa, v.t.x.z. To lay a burden on another.
 um Twalo, a burden; load; freight.
 um Twana, x.z. See *Umntwana*.
 in Twana, n.x.z. 1. A small thing; the diminutive of *Into*: A thing.
 2. A small quantity of anything.
 Ndipe *intwana yamasi*: Give me a little milk.
 in Twanana, n.x.z. A very small thing.
 isi Twanya, n.z. Soft fruit.
 uku Twasa, v.i.x.z. 1. To come into view; to begin to appear in the heavens. Inyanga *itwasile*: The new moon has appeared; it is new moon.
 2. It denotes the commencement of the seasons of Spring and Summer. Intlokhlazi *seitwasile*: The spring has commenced. Liteasile ihlobo: The summer has commenced.
 3. It denotes the completion of a professional education, and the commencement of practice by the native doctors, and the professional witch finders, denoting that they have been fully instructed in the mysteries of their profession. Eli qira *litwasile*: That doctor has completed his education and commenced practice.
 4. When *Ukutwasa* is used as a verbal noun in the ablative case it has an *adverbial* power, and means, Just about the commencement of any period referred to. *Ektwaseseni kwentlokhlazi*: About the commencement of spring.
 uku Twasisa, v.t.x.z. To initiate into professional practice, as old doctors do a young unpractised one.
 i Twatwa, n.x. A dressed hide, such as is used for making thongs; a fore-slag skin. z. Hoar frost.
 um Twazi, n.x.z. A strong fibrous substance, found in forests; a kind of monkey rope, much used by the natives in building their houses.
 um Twebela, n.x. The wax-like substance used by the bees for filling any opening in the hive, and for closing it during the winter season, to keep out the cold.

uku TWEBULA, v.t.x. 1. To tear the pieces of flesh off a hide which adheres to it after it is taken from the animal.

2. To strip bark from trees.

uku TWESA, v.t.x. 1. To give advice to another.

x.z. 2. To place a burden on man or beast. Used principally to denote the assisting a woman to place a burden on her head, which is the mode usually adopted by Kaffir women in carrying a burden. In the latter sense this is a word more generally used by the Fingoe tribes.

uku TWETWA, v.i.x. 1. To creep along slowly and slyly, as a cat.

2. To speak softly, as when giving a hint; to speak as one fearful to speak openly.

in TWETWE, n.z. A pod of a seed-bearing tree, as of the mimosa tree.

i TWETWE, n.z. A state of shivering from fear.

i TWINA, n.x. A mongrel dog.

TYA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyā*: To come out to the open country, as when climbing a mountain a person reaches the top, and gets a view of the country which was previously hid from him. *Wati tyā entabeni*: He came out on the top of the mountain.

uku TYA, n.x.z. Food of any kind. = *Ukudla*.

uku TYA, v.i.x. To eat; to take food. = *Ukudla*.

-isi TYA, n.x.z. A basket; a vessel.

um TYA, n.x. A cord for binding with; a thong.

uku TYABEKA, v.t.x. To plaster, as a house.

uku TYABUKA, v.i.x. To chafe, as in riding, so as to have an abrasion of the skin, resulting in an open sore.

uku TYABULA, v.t.x. To chafe, so as to cause an open wound or sore; to open the flesh by scourging.

TYAFA, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyafa*: To sink into a soft substance, as a stone into soft mud. *Ndite tyafa eludakeni*: I sunk into the mud.

TYAFILE, adj.x. Weak; weakness; lassitude; want of vigour. From *Tyafa*: To sink. TYAFILE refers to a want of strength to bear up under trials. *Ndityafile*: I am weak.

uba TYAKALA, n.x. Stupidity; recklessness. isi TYAKALA, n.x. A stupidly reckless person.

uku TYAKATYA, v.t.x. 1. To cut open, as in lancing a tumour, or cutting a piece of meat in two.

2. To lacerate in flogging or scourging.

3. To plod along on a journey.

i TYAKUVA, n.x. A pustule, as in the small pox.

uku TYALA, v.t.x.z. To push a person forward, or to push from the person.

uku TYALA, v.t.x. To plant, as a tree or shrub.

i TYALA, n.x. Guilt; faultiness.

isi TYALO, n.x.z. A plant; that which is planted. From *Ukutyala*: To plant.

uku TYAMPUZA, n.z. To impose upon a person by misleading statements; to bamboozle.

isi TYANA, n.x.z. A small basket, or a small vessel. Dim. of *Isitya*.

uku TYANDA, v.t.x. 1. To lance or cut open a boil or abscess.

2. To lay open by cutting, as a piece of meat.

i TYANDA, n.z. A bald place on the head.

uku TYANDELA, v.t.x. To cut open for another. *Ndityandele inyama ukuze ndi yoje*: Cut up this meat for me, that I may roast or fry it.

uku TYANELA, v.t.z. To sweep, as the sweeping of a house. x. uku *Tshayela*.

um TYANEO, n.z. A brush. x. *Umtiyayelo*.

i TYANEO, n.z. A plant from which the natives make tea, and from which brooms are made.

uku TYANGA, v.i.z. To wander about from place to place.

um TYANGANPO, n.x. A long-continued plaintive cry, as of a person in sorrow or trouble.

u TYANI, n.x. Pasture grass; hay.

uku TYANTYULA, v.i.z. To bolt; to run away violently.

uku TYAPA, v.i.x.z. 1. To perform an action seasonably, opportunely, and satisfactorily. *Utyapile ufile*: You have come just at the right time. *Uyatyp' utsho*: You have said the right thing, and at the right time.

uku TYAPAKA, v.t.x. To be blinded by injury to the eyes. Always followed by *Iliso* or *Amehlo*. Bangabantu *abatyapeke amehlo*: They are persons who are blinded; whose eyes are so injured that they cannot see.

- uku TYAPALAZA, v.t.x. To smear the floor of a house with cow dung, to lay the dust, and prevent the earth from breaking up. x. *Ukusinda*.
- uku TYAPAZA, v.t.x. To injure or destroy the eye or eyes. Waba *tyapaza amehlo*: He put out their eyes.
- uku TYAQ4, v.t.z. To overpower by astonishment; to cause great surprise; to deprive a person of self-possession.
- in TYASA, n.z. A snuff spoon made of bone.
- uku TYATA, v.t.x. To carry on the shoulder, as a gun.
- um TYATO, n.x. 1. Anything worn or carried across the shoulder. Hence, 2. An ox whose horns lean back towards the shoulder.
- uku TYATYAMBA, v.i.x. 1. To flower; to blossom.
2. x.z. To throb; to ache, as a rising or wound.
- uku TYATYAMBELA, v.i.x.z. To feel an aching pain.
- in TYATYAMBO, n.x. A blossom; a flower.
- uku TYATYAZA, v.t.z. To spurt out, as water from a syringe.
- uku TYATYEKWA, x. Poss. of uku *Tyabeka*: To plaster. For the mutation of b into ty see the letter B.
- uku TYATYAZELA, v.i.x. To make a noise like the cracking of timber, or like the splitting of large pieces of wood.
- i TYATYAZI, n.z. A blister on the hand or foot.
- TYE, x. 1. The perfect tense of the verb *Tyi*, which see. It is used adjectively for Straight, denoting that which is straight, as a line, a road, or a path. *Indlela ite tye*: A path which is straight.
2. It is sometimes used as the active voice of *Tyi*, (which see,) with the auxiliary verb *Ukuti*, after the verb *Ukwenza*: To make. Zenzeni ziti tye indlela: Make the paths straight.
- ili TYE, n.x.z. A stone; a flint; a pebble. z. *Itye*.
- uku TYEDA, v.t.x. To open out anything made of metal, as a ring. Hence, To cock a gun. Umpu *utyedile*: The gun is cocked.
- uku TYEKA, } v.i.x. To move on one side; } to move out of the way, so as to allow another person to pass.
- uku TYEKELA, v.i.x. To bend towards; to turn towards; to be inclined to.

- i TYEKETEKE, n.x. Any soft, yielding substance, wanting in rigidity, as a person in a fainting fit. Ndite ndakulinga ukumfunqula, ndafika elityeketeke: When I attempted to lift him up, I found his body without rigidity. z. A large black ant, which is found running rapidly about in roads.
- uku TYEKESA, v.i.z. To leak out, or to spill out, from a vessel, so that but little remains.
- uku TYEKISI, v.t.x. To cast aside; to wilfully neglect.
- u TYEKU, n.z. Anything in an awkward position which is likely to fall.
- uku TYEKULA, v.i.z. To skip about, as lambs or young calves; to gambol; to frisk about.
- uku TYELA, v.t.x.z. To inform of an event or events; to relate; to narrate.
- in TYELA, n.z. Porridge burnt to the bottom of the pot in which it has been boiled.
- i TYELEBA, n.x. An aromatic plant; a kind of mint.
- uku TYELEKA, v.t.z. To borrow; to lend. x. *Ukuboleka*.
- uku TYELELA, v.t.x.z. 1. To relate; to communicate information to another. 2. To visit a person or locality.
- in TYELELO, n.x.z. A narrative; a statement.
- uku TYENA, v.t.z. To converse; to chat; to communicate one with another in conversation; to hold friendly intercourse.
- i TYEYA, n.x. A chest; a box. Used also to denote a coffin.
- TYI, v.i.x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyi*: to go straightforward on a journey. *Yiti tyi kuyo londlela*: Go straightforward on that path.
- um TYI, n.x. An opening; an open way; that which has no obstructions. *Umtyi womyang*: The doorway, or opening into a house. *Umtyi wasehatini*: An opening, or straight, open path, through a forest; an opening of clear sky amid clouds.
- uku TYIBILKA, v.i.x. To slip; to slide.
- uku TYIBILIZA, v.t.x. To cause to slide.
- uku TYIDA, v.t.x. To interlay, as the interlaying of metal or ivory in wood or stone. Applied by the Kaffirs especially to the interlaying of lead

- or other metal in the bowls of their pipes.
- uku TYIKATYIKA, *v.i.x.* To roll about in mud.
- uku TYIKATYIKISA, *v.t.x.* To roll a person in the mud.
- uku TYILA, *v.t.x.* To make manifest; to reveal.
- uku TYILILA, *v.t.x.* To throw refuse about in a slovenly manner; to make a litter. Especially applied to the throwing about the peelings of the sweet cane, when eaten by the natives.
- uku TYILOZA, *v.i.x.* To speak often; to chatter; to prate.
- um TYINO, *n.x.* A row of things, as of poles, or trees, or stones.
- uku TYISA, *v.i.x.* To chew the cud.
- uku TYISHISA, *v.i.x.* To move off from a place rapidly, as if in haste, or from fear of evil.
- um TYISO, *n.x.* The cud. Inkomo iyatyisa umtyiso: The cow is chewing the cud.
- uku TYITYISA, *v.t.x.* To spoil a thing by attempting to perform it without a sufficient knowledge of the operation; a person attempting to tune an instrument who has a deficient ear for music, and thus spoiling it, would be said to *tyityisa* it.
- uku TYITYIZELA, *v.t.z.* To run a red hot iron into any soft substance, as into wood.
- TYMBALALA, *v.i.x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tymbalala*: To be prostrate, as one dead.
- uku TYOBA, *v.t.x.* 1. To crush an insect or a small substance with the nail of the finger.
2. To banter.
- TYOBOTYOOBO, *x.* *Onomatopoetic.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyobotyobo*: To break to pieces. Applied to the breaking of dry twigs, or of dry leaves, by treading them down. *Yiva! nantsiayainyamakazi iti tyobotyobo ehlatini*: Listen! there is the sound of game treading down the branches in the forest. When preceded by the passive form of *Ukuti* it denotes the being broken to pieces. *Inqwelo yatiwe tyobotyobo emazantsi alentaba*: The wagon was broken to pieces at the foot of this mountain.
- uku TYOBOZA, *v.t.x.* To break through a fence or boundary. *Inkomo zi-tyobozile ebuhlanti*: The cattle have broken through the kraal. The difference of meaning between this word and *Gqoboza*, (which see,) is, that *Tyobozla* denotes that an enclosure is broken through by pressing upon it, or running against it by an animal, and thus forcing a way through. Whereas, *Gqoboza* denotes the breaking through of an enclosure or wall by the use of instruments. *Amasela aggobozile indlu*: The thieves have broken through the house.
- uku TYOBOZEKA, *v.n.x.* To break out, as a fountain breaking out from the earth, or cattle from an enclosure.
- uku TYOBOZELA, *v.t.x.* To break through in a certain place. *Indawo apo zi-tyobozela kona inkomo*: The place where the cattle broke through.
- uku TYOKELA, *v.i.x.* To continue to reiterate and repeat again and again the same thing.
- u TYOKELO, *n.x.* A repeated utterance and reiteration of the same thing.
- uku TYOLA, *v.i.x.* To accuse a person falsely of any crime or misdemeanour. *z.* To deceive; to steal, stealthily, as when in friendly intercourse a man steals another's purse.
- um TYOLI, *n.x.* A false accuser; one who wilfully accuses another for the purpose of injuring him.
- um TROLI, *n.x.* The yellow jessamine plant.
- i TROLI, *n.x.* A separate bush, or a clump of bushes standing alone. *z.* A bushy country.
- uku TYOLOZA, *v.i.x.* To sing at a dance, so as to lead the dance, in measured time. It is used especially to denote the action of the women, who stand and sing, and keep time by the clapping of their hands, while the men dance.
- uku TYOMFA, *v.t.x.* To cajole; to impose upon; to flatter, so as to cheat.
- uku TYONDOTELA, *v.t.x.* To make a statement to another, in a formal and particular manner, so as to give a full and accurate account of a matter.
- i TROSHOLO, *n.x.* Anything long or lanky; a long thing without corresponding bulk.

- uku **TYOTYOBESA**, *v.t.x.* To perform to the utmost ability of the person acting.
- uku **TYOUTA**, *v.t.x.* To whistle, so as to incite to combat.
- Tru**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyu*. 1. To suddenly throw a garment or cloth on the shoulder. *Yiti tyu ingubo yako* : Throw thy cloak over the shoulder.
2. To suddenly spring on a horse. *Ute tyu ehasheni* : He suddenly sprang upon the horse.
- um **TYUBA**, *n.x.* Brackish water.
- um **TYUKATA**, *n.x.* A long, tedious road.
- Tyuku**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti tyuku* : To perform an action deliberately and carefully.
- uku **TYUKUZA**, *x.* The same meaning as *Ukuti tyuku*, which see.
- uku **TYULUBA**, *v.i.x.* To cause a quivering motion in the chest, and strong muscular action of the body, as made by Kaffirs when dancing in a state of nudity.
- uku **TYUMBA**, *v.t.x.* To purloin ; to take without the knowledge of the proprietor. It also denotes the appropriating a thing to a person's own use, under the professed purpose of restoring it to its owner.
- uku **TYUMBUZA**, *v.i.x.* To flounder about in water, or as a loose thing in a jolting wagon on a rough road.
- uku **TYUMKA**, *v.i.x.* To burst open, as a ball or bladder, or as an egg in falling ; to be dashed in pieces.
- uku **TYUMZA**, *v.t.x.* To bruise ; to crush.
z. *Ukutyumza*.
- uku **TYUNDYUTA**, *v.i.x.* To talk repeatedly and incessantly on any subject.
- uku **TYUNDYUTUKA**, *v.i.x.* To utter a long, plaintive cry, as of one in great distress.
- uku **TYUNTYA**, *v.i.x.* 1. To make a long speech ; to be prosy and tedious in making a statement.
2. To run with long and steady strides, so as to hold out long without weariness.
- in **TYUNTYA**, *n.x.* A great talker ; a proser.
- i **TYUNTYO**, *n.x.* A long, tedious speech, sermon, or oration.
- uku **TYUNYUZWA**, *v.t.x.z.* To be bruised. the passive of *Ukutyumza* : To bruise. For the change of the *m* into *nyu*, see under the letter M.

- uku **TYUTULA**, *v.t.x.* 1. To cut or tear meat from the carcass of an animal in a boisterous, ravenous manner, by snatching from each other, as is often done by Kaffira, before it is cut up into joints ; to snatch and tear from each other, as dogs when tearing to pieces a piece of meat.
- uku **TYUTULISA**, *v.t.x.* To assist to cut meat from the carcass of an animal, as in the word *Ukutyutula*, before it is cut up into joints in a proper manner.
- TYUTUTYULA**. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti Tyututylula*, *v.t.x.* To move quickly, energetically, and searching through a thicket, a forest, or jungle, or any other obstacle to progress, in a journey.
- uku **TYUTUTYUTA**, *v.i.x.* To be precipitate in acting ; to act with nervous haste.
- ubu **TYUTUTYUTU**, *n.x.* Precipitancy in action.
- uku **TYUTUZELA**, *v.t.x.* To act with precipitancy ; to be excited in action, so as to lack prudence and caution.
- uku **TYUTYA**, *v.t.x.* 1. To extend an action or operation over the whole surface of a person, or thing, or country. Hence,
1. To traverse a locality or a country, as in search of a person or animal. *Ndatyuya ilizwe lonke ndilifuna ihase lam, kanti andili. fumananga* : I travelled over the whole country, seeking my horse, but found it not.
2. To gad about from place to place ; to rove about. *Uman' ukutumba etutyua ilizwe lonke* : He is constantly gadding about over the whole country.
3. To spread over the whole person. *Etutywa umzimba wake wonke ngamaqakuba* : The eruption has spread over his whole body. *Etutywa into eninzi amanxeba, waye naye ebatyutye kunene kwanabo* : He was covered with many wounds, and he also covered them with wounds.
- i **TYUWA**, *n.x.* Salt.
- uku **TYWABUZELA**, *v.t.z.* To eat in a hasty and unbecoming manner.
- i **TYWAKUTYWAKU**, *n.x.* A soft and flexible substance, as dough or wax. This word is applied to persons, to de-

- note a weak, feminine disposition, or weakness of body, implying lassitude and want of vigour. If a person faints, and is habitually weak, it is said, *Uilityoakutywaku*.
 ubu TYWALA, *n.x.z.* Beer; any fermented
 u TYWALA, *s* liquor, made either from
 malt, honey, or fruit.
 uku TYWALAZA, *v.t.x.* Onomatopoetic. 1.
 To slap with the hand ; to box.
 2. To clap the hands together.
Watywairaza izandla zake ngovuyo:
 He clapped his hands with joy.
 isi TYWETIWE, *n.x.* Anything broad and
 flat, as a slab of stone, or a table top.
 uku TYWELA, *v.t.x.* To sharpen a stick to a
 point.
 uku TYWILA, *v.i.x.* To dive in water.
 uku TYWILISA, *v.t.x.* To cause to dive ; to
 submerge ; to plunge under water.
 in TYWILISO, *n.x.* Submersion.
 uku TYWINA, *v.t.x.* To cement ; to glue
 together.
 i TYWINA, *n.x.* Glue; any liquid cement.
 A kind of cement made from a tree
 of the same name, and used for fix-
 ing the spear of the assegai in its
 handle.

U.

- U, in Kaffir, is sounded soft, like oo in the English words, moon, soot, &c.
 In vowel verba, that is, verbs the root of which commences with a vowel, the final u of the sign of the infinitive is changed into w before the initial vowel of the root. Thus, *Ukuenza* becomes *Ukwenza*, and *Ukuoyika* becomes *Ukwoyika*.
 U, is the prefix for nouns which are the names of persons : *U-James*, *U-Faku*. Thus proper names are formed from almost any word in Kaffir, at the caprice of parents or others, arising out of some circumstance or circumstances connected with, or which occur at, the birth of a child. As, *U-Zakufa*: About to die. *U-Zililo*: A lamentation. *U-Mbodla*: A wild cat. *U-Kwen-kwezi*: A star. *U-Gangelizwe*: As large as the world, &c.
 When u is the initial vowel of a noun, it changes into o,
 1. When preceded by the Eupho-
 nic letters in the genitive case. *Umtwana womfazi*: The child of

the woman. *Ihashe lomntu* : Horse of that person.

2. When the noun is preceded by the instrumental and conjunctive forms of the nouns. *U-Pato*. *Ngo-Pato* : Through Pato. *Indoda nomntwana ake* : The man and his child. *Beeihamba kunye no Faku* : We journeyed with Faku.

U, is also the Pronominal verbal prefix of the 2 per. sing. and of spec. 1 sing. excepting in the subjunctive mood, where the spec. 1 sing. takes a, and in the participle, where it takes e. *Ukuba atanda* : If he should love. *Ukuba atande* : That he might love. *Etanda* : He loving.

UBANINA? *x.* Who is it?

UBE, *x.z.* Tense form of the verb. Spec. 2 sing. participial form. *Ube-teta* : You having been speaking. UBU, *x. 1.* The prefix of nouns 3 per. species 7. *Ubuso* : Face. *Ubulumko* : Wisdom.

2. The contracted or apocopated tense form of the imperfect tense of the verb, 2 per. sing. and spec. 6 sing. *Ubuteta* : Thou wast speaking, or Thou didst speak. *Ubunga teti* : Thou wast not speaking. *Umlambo ubuzele* : The river was full.

3. Ubu is the prefix whereby all abstract nouns are formed in Kaffir from the roots of common nouns. *Indoda* : Man. *Ubrudoda* : Manhood. *Ubuntu* : Humanity. *Ilumko* : Wisdom. *Ubulumko* : Wisdom.

UKU, *x. 1.* The infinitive of the verb *Ukulanda* : To love.

2. Prefix of nouns of specie 8. *Ukutya* : Food.

UKUBA, *conj. x. 1.* If. It is thus used as the sign of the subjunctive mood. *Ungati ukuba uvume undihlambule* : If thou wilt, thou canst make me clean.

2. That; in order that; that it might. *Ndizile ukuba ndikubone* : I have come, that I might see thee. *Wayenza lonto ukuba siqumbe* : He did that in order that we might be provoked.

3. When *Ukuba* precedes the infinitive of the passive form of the verb, it means, That it might be. *Ukuba kubonwe* : That it might be seen.

UKUNGA, *x.* The infinitive of the verb To wish. For the use of the root

see *nga*, under the letter N. *Ukunga* is sometimes used before the Potential mood as an Optative proposition in much the same sense as is expressed by *Ukuba*. *Watandaza ukunga anga hlala naye*: He prayed that he might be with him. Lit. He prayed, wishing to be with him. *Bazidinisa, ngokunga banga fumana ucango*: They wearied themselves in endeavouring (lit. *in wishing*) that they might find the door.

UKUPELA, x. Used with the particle *ke*, affixed to denote finality. *Kupela ke kwokuteta kwam*: The end of my speech. *Ukupela ke, yibani nonke nivumelana*: Finally, be ye all of one mind.

UKUZE, x. So that. *Ukuze* is the infinitive of the verb *Ukuza*: To come, with the final vowel changed into *e*. It is used with the present tense of the subjunctive mood to denote a consequence, or a final end. *Ukuze azise ku Tixo*: That he might bring us to God. It is also used in the sense of, "In order that." *Wasipeleka ukuze singa lahleki*: He accompanied us, that we might not be lost. *Wasitetelela ukuze singa gwetywa*: He interceded for us, that we might not be condemned. *Wasincreda ukuze sifeze umsebenzi wetu*: He assisted us, in order that we might complete our task.

i **ULU**, n.x.z. An antelope named the Oreb.

ULU, x. Prefix of nouns of the 5 spec. sing.

ULUTI, n.x. A rod. The plural is formed by changing *ulu* into *izin*.

Uluti: A rod. *Izinti*: Rods.

UM, x. Prefix of nouns of specs. 1 and 6 sing. *Umntu*: A person. *Umlambo*: A river.

isi **UMBA**, n.z. Mould arising from damp, as upon maize or Kaffir corn.

UNAKANYE, adv.x. Never; not once. It is used in answer to a request or proposal from another when a decided refusal is given. *Vuma into enditetayo*: Consent to my proposal. *Unakanye!* No, never!

UNANTSİ, x. See *Nantsi*, under the letter N.

UNGA, x. Used with the forms of the Potential mood as an Optative mood of the verb 3 per. sing. 1 spec. *Unga anga bulala lomntu*: He

wishes to kill that man. *Unga anga hamba*: He wishes to go.

UNG, aux.verb x. Neg. past part. form spec. 1 and 6 sing. *Unge nguye*: Not being he. *Unge nguwo*: Not being it.

UNGOWAS, x. A Pronominal prefix. Spec. 1 sing. Prefixed to the ablative of nouns, thus: *Lowo ungo-wasemhlaben*: He is of the earth. *Ungowase-Rini*: He is one of, or belonging to, the Rini,—Graham's Town.

UNGU, x. Thou art. Used before nouns of spec. 1 sing. *Ungumntu*: Thou art a person. *Ungukumkani waba Juda*: Thou art King of the Jews.

UNGUBANINA? x. Who art thou? This word properly refers to *persons* only, but it is also used in asking the question, What is your name? What is his name? &c. *Ungubanina igama lako*? What is thy name? Lit. Who is thy name?

UNGUYE, x. Thou art he. *Unguye owenza lonto*: Thou art he who didst that thing.

isi **UNGUZA**, n.z. A hailstorm.

USUKUBA, x. Whosoever. The meaning is the same as *Osukuba*, which see. *Usukuba* is preceded by the dem. pro., and followed by a verb. *Lowo usukuba ekwenza okubi*: He whosoever he may be that doeth evil. *Osukuba* is usually preceded by *Ukuze*: In order that. *Ukuze osukuba ekolwa uguye angabubi*: That whosoever believeth in him might not perish.

i **UWA**, n.x. An animal uniting both sexes; a hermaphrodite.

UYA, x. Tense form of the verb 2 and 3 per. sing. pre. tense and spec. 6 sing. *Uyahamba*: You are going, or, He is going. Prefixed to the Infinitive of the verb it expresses *future* time. *Uya kuhamba*: You, or he, will go. *Uya* is compounded of *u*, the Pronominal verbal prefix of spec. 1 and 6 sing. and of the 2 per. sing. and the root of *Ukuya*: To go, and is lit. Thou goest, or, He goes, to love.

UZ, x. Used in the sense of *then* or *when* by a person addressing another, when referring to some circumstance or circumstances, or to some conversation which has previously taken place. It is there-

fore *inferential* and *consequential* in its meaning. *Uze* uti ke unga libali ukuhamba nabo: Do not then fail to go with them. *Uze* uti ke wena wakubuya uwenze lomsebenzi: Therefore, when you return, do this work. *Uze* is compounded of the verbal prefix of spec. 1 sing. and *za*, the root of *Ukuza*: To come, which see under the letter Z.

V.

V is a soft labial, and is sounded in Kaffir like *v* in the English words, vice, vine, &c.
uku VA, *v.t.x.1.* To hear; to hearken; to listen. *Uvilena?* Have you heard? *Yiva ke!* Just hear now!

2. To yield obedience; to consent. *Ndiyeva*: I consent to what is said. *Akeva*: He does not consent to obey. The imperative is formed, as in the case of all Irregular verbs, by prefixing *yi* to the root. *Yiva*: Listen.

3. To taste; to partake of. *Yivani*; nibone, ukuba U-YEHOVAH ulungile: Taste, and see that the Lord is good.

4. The form of the perfect past tense of this verb is used to denote vigour, either of person or circumstances. *Umntwana uvile*: The child is vigorous. *Instimi ivile*: The land has brought forth abundantly.

5. In counting, to be over the number ten. *Ishumi liva mbini*, *liva ntatu*: Ten, and two beyond; ten, and three more. Meaning Twelve, thirteen, &c.

um VA, *n.x.* The hinder part of a person or thing.

ame VA, *n.x.* Thorns.

im VABA, *n.x.z.* A Kaffir milk sack. It is an indispensable article of the household of every respectable Kaffir house. It is made from the prepared hide of an ox or cow. The milk is poured in by a bottle-like neck, and remains in the sack until by fermentation the whey is separated from the curd. The latter is eaten, and esteemed highly by the natives as an article of food. z. A herd of cattle.

VAKA, *n.z.* A careless, slovenly, cowardly person.

- uku VAKALA**, *v.i.x.* To sound forth, as a bell, or report of a gun.
uku VAKALISA, *v.t.x.* To cause to sound forth.
uku VAKATYA, *v.i.z.* 1. To walk abroad for exercise or pleasure.
 2. To stand or walk on guard, as a soldier. x. *uku Vaishava*.
i VAKAVAKA, *n.x.* A sandy country; a damp country; soft, yielding ground.
uku VALA, *v.i.x.z.* To shut; to close.
uku VALEKA, *v.t.x.z.* To be shut. *Ucango luvaleki*: The door is shut. *Ucango aluvaleki*: The door will not shut.
uku VALELA, *v.t.x.* To shut in. *Bamvaledela endlwini*: They shut him up in the house. *Ndivalelwina endlwini*: I am confined in the house.
uku VALELISA, *v.t.z.* To bid adieu; to take leave of.
uku VALELISAMA, *v.t.z.* To take leave of one another.
um VALI, *n.x.* A doorkeeper.
u VALO, *n.x.z.* 1. Anxious fear. Sometimes used for an accusing conscience, meaning fear on account of guilt.
 2. The soft part of the cartilage of the breast bone.
um VALO, *n.x.z.* A pole used for closing the cattle fold.
uku VAMA, *v.i.z.* To be in abundance; to abound; to be covered with, as a fruit tree with fruit; to exceed the usual quantity. *Intsimi ivamile nonyaka*: The land has brought forth abundantly this year.
im VAMA, *n.z.* Worth; quality; value.
uku VAMBA, *v.i.x.* To tattoo; to make figures on the person by cutting the skin.
um VAMBI, *n.x.* One who makes figures on a person's body by cutting it; one who practises this as a profession.
um VAMBO, *n.x.* A mark or wale in the flesh, caused by the healing of cuts made by tattooing the person, or cuttings for cupping.
isi VAMI, *n.z.* One who excels others; a master of many arts; one who exceeds others in all he undertakes, whether of good or evil; a person of energetic character.
uku VANA, *v.t.x.z.* To understand each other. Lit. To hear each other.
im VANA, *n.x.z.* A lamb; a small sheep.
um VANE, *n.x.* Asparagus.
uku VANGE, *v.t.z.* To mingle; to mix.

- uku VANGANA, *v.t.z.* To mingle with each other.
 i VANGE, *n.z.* A cob of maize with grains of different colours; strings of beads of different colours.
 uku VAKASHA, *v.t.x.* 1. To keep watch, as for a thief; to stand on sentry.
 2. To walk abroad, either for exercise or pleasure. *z.* Vakalya.
 uku VATA, *v.i.x.z.* To dress; to cover the body; to wear clothes.
 i VATALA, *n.x.* A water melon.
 isi VATI, *n.z.* One who dresses in soft clothes, applied generally to young females who pay more attention to dress than others.
 uku VATISA, *v.t.x.z.* To clothe.
 isi VATO, *n.x.z.* Dress; clothing.
 u VAVA, *n.z.* A mass or body which is broken up into fragments, which are scattered in confusion, as the material of war and mutilated bodies on a battle field after a deadly conflict.
 uku VAVANYA, *v.t.x.* To try; to test; to examine, so as to ascertain the qualities or qualifications of a person or thing.
 ulu VE, *n.z.* A small bird; the water-wagtail. *x.* Um-venve.
 uku VELA, *v.t.x.z.* 1. To come from. *Uvela pina?* Where do you come from?
 2. To come into sight. *Ukumkani uvelena?* Has the king yet made his appearance? *Hai, akaka veli:* No, he has not yet appeared.
 ubu VELA, *n.z.* Old, original custom.
 uku VELELA, *n.x.z.* To come forward, or appear, for a purpose; to come prominently forward.
 im VELELO, *n.z.* The forehead. From *Ukuvelela*: To come prominently forward.
 im VELO, *n.x.z.* Native origin; nature.
 u VEMVANE, *n.z.* A butterfly.
 um VEMVE, *n.x.* A bird; the water-wagtail.
 VENE, *adj.* Sound; vigorous; healthy; perfect in development. The prefix changes with the spec. of the noun qualified. Ihashe eleveneyo: A sound horse. Umhlaba oveneyo: Sound, firm ground, as distinguished from boggy ground. From *Ukuvana*: To feel each other. The meaning is, That which can be relied on; that which will not give way, as ground which the feet may feel without fear of sinking in

- it, or as a horse on which the rider may sit and feel assured it will not fail under him.
 i VENGE, *n.z.* A whistle made from a reed.
 u VETE, *n.z.* A tree frog.
 um VETTANE, *n.x.* A small species of bird named the wagtail.
 uku VEVA, *v.i.z.* To quiver, as a reed in the wind, or as a person from agitation or anger.
 um VEVE, *n.z.* A crack or flaw, as in a cup which is not broken.
 uku VEZA, *v.t.z.* To bring forth; to produce; to exhibit; to divulge.
 Vi, *z.* Onomatopoeic. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vi:* To make a sound like vi in connexion with whistling. *Wati vi umlozi:* He makes a soft, low whistling sound.
 uku VIKA, *v.t.x.z.* To parry as a blow; to ward or fend off; to be on the guard against; to avoid by dodging, as to dodge a blow.
 uku VIKELA, *v.t.x.z.* To ward off for; to defend from, as a person interceding for a child with its parent, when about to be chastised, or a lawyer defending a client in a court of law.
 um VIKELI, *n.x.z.* A defender; one who fences well.
 isi VIKI, *n.x.z.* A weapon for defence or parrying, as a shield.
 VIKI, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti viki:* To break off short, as the bone of a limb when fractured.
 uku VIKIZA, *v.t.x.* 1. To break off from, as from an army when proceeding to battle, or from a company which has started together on any expedition. *z.* To break in pieces; to ravage, as a storm of hail beating down a crop of maize or corn.
 um VIKO, *n.x.* The outside or border of cultivated land; the place of separation or breaking off from other lands.
 i VILA, *u.z.x.* A lazy, indolent person.
 ubu VILA, *n.z.x.* Laziness; indolence.
 uku VILAPA, *v.i.z.* To spend a person's time in lazy indolence.
 i VILI, *n.x.* A wheel. Kaffirized from the English wheel.
 isi VILIBA, *n.x.* An ear ornament of wood or bone.

- uku** VIMBA, *v.t.x.* To refuse to give to another ; to be stingy. *Uyandivimba* : You refuse to give to me ; you are stingy. *z.* To stop the way ; to close up, as a bottle, by corking it, so as to prevent any one taking its contents.
- u** VIMBA, *n.z.* A storehouse.
- um** VIMBI, *n.x.* A stingy person. *z.* One who obstructs ; one who impedes others.
- isi** VIMBO, *n.x.z.* A cork ; a stopper for a bottle or jar.
- um** VIMBO, *n.x.z.* 1. A wale or mark on the body from a whip or stick.
2. Stripes given by a scourge. Babetwa *ngemivimbo emini* : They were beaten with many stripes.
- uku** VIMBOZELA, *v.t.z.* To beset ; to surround ; to enclose.
- in** VIMVI, *n.z.* Splinters of wood or bone ; shivers ; small pieces of any thing.
- i** VIMVINGANE, *n.x.* A species of moth.
- uku** VINGCA, *v.t.x.* To close up a path or pass. *Vingca amazibuko, ukuze kungadluli umntu* : Guard, close up the fords, so that no man pass by them.
- uku** VINGCela, *v.t.x.* 1. To prevent escape ; to close up an opening, or to stand in an opening, so as to prevent any escape thereby. *Vingcela inkomo zingapumi kwelituba* : Prevent the cattle escaping by this gap or opening.
2. To surround a place, so as to prevent escape ; to besiege ; to close every path. *Isixeko savigcelwa emacaleni onke* : The city was besieged on every side.
- VINGCI**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vingci* : To close up. *Bati vingci inlebe zabo* : They closed their ears.
- i** VINKILE, *n.x.z.* A shop for articles of sale. Kaffirized from the Dutch, *Winkle* : Shop.
- uku** VITA, *v.t.z.* To strike with violence.
- VITE**, *x.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vite* : To break in two pieces.
- i** VITI, *n.x.* The pith of a tree named the *iviti*, which is used by the natives for tinder.
- i** VITIVITI, *n.x.z.* Any substance which is without strength ; a rotten thing.
- uku** VITITRA, *v.t.z.* To slash ; to divide ; to

- shatter ; to break in pieces, by a blow, or a succession of blows.
- uku** VITYELA, *v.t.z.* To dress the hair of the head.
- uku** VIVA, *v.t.x.* To cut into small pieces, as meat at a public feast when cut up for the visitors.
- isi** VIVANE, *n.x.z.* A heap of stones thrown together by travellers at certain dangerous passes, a small stone being added by every passer by. This is an ancient custom, of the origin of which the natives can give no account. The person throwing the stone on the heap usually says, "Tixo ndicende." God help me. A Kaffir will thus ask help of God in the accomplishment of the enterprise he is engaged in on his journey, without any reference to its character, whether for good or evil, as he will use the same form whether going to steal his neighbour's cattle, or when going to visit his friends, or to pay his addresses to a young woman.
- um** VIVI, *n.x.* One who cuts into small pieces as at a feast ; one who cuts up for others.
- isi** VIVI, *n.x.* A public feast.
- i** VIVINGANE, *n.x.* The death moth found in the hive of the bee.
- uku** VIVINYA, *v.t.z.* To make trial of any thing. Usually applied to the waving or shaking of a spear or shield, to judge as to its centre of gravity, before being used.
- um** VO, *n.x.z.* A unit which is over ten. Used thus : *Ishumi eli nomvo* : Ten that has a unit, — eleven. *Ishumi elinemivo mibini* : Ten that has two units, — twelve.
- uku** VOKOMALISI, *v.t.z.* To puff up ; to swell with pride ; to show much self-confidence ; to speak or act insolently towards a person.
- i** VONDWE, *n.z.* A water rat.
- im** VONGOLOLO, *n.z.* A tall, lank, feeble person.
- um** VONGOTI, *n.z.* Name of a tree, the leaves of which are edible when cooked.
- u** VONGWE, *n.z.* A drone ; a tall, lazy person.
- uku** VOROZA, *v.t.z.* To beat violently.
- uku** VOVIA, *v.t.z.* To strain ; to filter.
- u** Vovo, *n.z.* The red flower of the aloe.
- i** Vovo, *n.z.* A strainer ; a filter.
- im** Vu, *n.x.z.* A sheep. *Plu. Izinuu.*

- Vu, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vu*: To sit awhile. *Masiti vu*, apa kancinane: Let us sit here awhile.
- uku VUBA, v.t.x.z. To mix boiled corn with *amasi*, thick milk, for food.
- um VUBO, n.x.z. Corn mixed with thick milk for food.
- im VUBU, n. A hippopotamus, or sea-cow.
- uku VUKA, v.i.x. 1. To awake from sleep; to arouse one's self from a reclining posture. *Vuka ume*: Arise, and stand upright.
2. To awake from sleep. *Ndavuka kwakusasa*: I awoke early in the morning. *Vuka wena oleoyo ngobutongo*: Awake, thou that sleepest.
3. To appear.
- im VUKA, n.x. The palm of the hand. *Ndam beta ngemvuka*: I beat him with the palm of my hand.
- z. Work or food before the usual time of the morning meal.
- im VUKAZANA, n.x.z. A small ewe; a ewe lamb half grown. From *Imvu*: A sheep, and *Kazana*, the dim. female termination.
- im VUKAZANA, n.x. A bewailing. From *Vuka*: To wake up, and *Zana*: Come together.
- im VUKAZI, n.x.z. A ewe sheep.
- uku VULELA, v.t.x.z. 1. To arise for a purpose.
2. To make an attack upon; to rise up against another. *Undivukela nganina?* Why have you attacked me? Why have you risen up against me?
- uku VUKELISA, v.t.x. To stir up a person against another. *Wamvukelisa ngakumi*: He stirred him up against me.
- im VUKELO, n.x.z. A rising for a purpose; an attack; an assault.
- i VUKUTI, n.x. A pigeon; the wild pigeon, but also applied to the tame species.
- i VUKULU, n.x.z. A wood pigeon, of a dark colour.
- i VUKUVUKU, n.x. 1. A weak, inert person; one who is wanting in rigour.
2. A tattered garment.
- uku VUKUZA, v.i.x. To walk through obstructions, as through long grass, or when encumbered with a long garment; to force the way through that which opposes progress.
- z. 1. To raise the dust in walk-

- ing, as a person ploughing the dust with his feet; to turn up, as when ploughing a light soil.
2. To excite; to stir up the passions; to ruffle the temper.
- uku VULA, v.t.x.z. 1. To open as a door. *Vula ucango*: Open the door.
2. To remove obstructions. *Vula indela*: Open a way. *Vula intiliziyo zenn*: Open your hearts.
- m VULA, n.x.z. Rain. The verb *Ukuna* is usually used with *invula*, when it is said to rain. *Yana invula*: It rained. Lit. It rained rain.
- uku VULEKA, v.i.x.z. 1. To be in an open state. *Isango livulekile*: The gate is open.
2. To open itself. *Beza esangweni lentambi elati lavuleka kubo ngokwalo*: They came to the iron gate, which opened to them of its own accord.
- uku VULELA, v.t.x.z. 1. To open for another.
2. To begin an operation or enterprise, so that others may follow, and take part therein. *Wabavulela ukuteta baza balandela*: He began to speak, or opened the conference for them, and they followed it up.
- uku VUMA, v.i.x.z. 1. To consent; to accede to a thing or proposal; to admit in argument; to agree to. *Sendivumile*: I consent now; I allow that; I admit it now.
2. To confess. *Waruma, akanyelanga*: He confessed, and denied not.
3. To sing. *Vuma iculo*: Sing a song.
- i VUMBA, n.x. A smell; a perfume.
- um VUMBO, n.x. The mark of a rod or whip on man or animal; a wale.
- uku VUMBULULA, v.t.x. To open up to view, as to turn up anything in ploughing or digging, as a stone; to bring to light. Also, To make clear in a discussion. z. To unstop; to draw out, as the cork of a bottle.
- im VUME, n.x. The will; willingness of conduct. *Ngemvume yentiliziyo*: With purpose of heart.
- uku VUMELA, v.t.x.z. 1. To admit; to allow of; to approve of; to admit the truth of a proposition. *Ndiya vumela oko ukutetayo ukuba kuyinyaniso*: I admit the truth of what you say.
2. To allow of an action, or course of conduct. *Ndiyamvumela ukwenza kwake*: I allow him to

act thus ; I approve of his doinga.

3. To agree with a person, or with a particular view, opinion, or doctrine, as agreeing with a political or religious party or sect. *Ndiga-mvumela* u-John : I agree with John.

uku VUMELANA, v.t.x.z. To agree together in the prosecution of some enterprise ; to make a contract or agreement ; to be in harmony one with another.

u VUMELANO, n.x.z. A contract ; an agreement ; that to which two or more persons consent.

uku VUMELEKA, v.t.x.z. To be allowed ; to be allowable ; to be lawful. *Uku-enza okuvumelekiyelo* : That which is allowed ; approved of.

uku VUMELEKELA, v.t.x.z. To be allowed to ; to be lawful to. *Kuvumelekela okumkani bodua* : It is lawful for kings alone. *Kuvumelekele kungene inkosi yodwa ku londlu* : It is lawful for the chief alone to enter that house.

im VUMERO, n.x.z. Permission ; consent. uku VUMISISA, v.t.x. To help to sing.

im VUMVU, n.x.z. A quantity of light materials, such as a mouse's nest ; anything like crumbs or fragments.

um VUMVU, n.z. Name of a forest tree. uku VUMVUZELA, v.t.x.z. To shake out of the hand ; to sprinkle, or let fall lightly a substance, such as sugar or flour, from the hand.

uku VUNA, v.i.x.z. To reap ; to harvest. Used also as a noun. *Ukuvuna kwalonyaka* : This year's harvest.

uku VUNDA, v.i.x.z. To mould, as earth ; to rot, as manure. z. To abound in food.

isi VUNDI, n.x. A person who is rich in the produce of the land ; a large holder of corn. z. A piece of public land.

uku VUNDLA, v.t.x.z. To enrich soil ; to fertilize.

um VUNDLA, n.x.z. A hare. uku VUNDLA, v.t.z. To run, as a hare, by skirting the side of a hill.

uku VUNDISELA, v.t.z. To look at another askance ; to turn the eyes on a person without moving the head.

um VUNDLO, n.z. A side of a hill which slopes very much ; a hill with a steep side.

uku VUNGANA, v.i.x.z. To snarl ; to growl like a dog.

uku VUNGULA, v.i.x.z. To pick the teeth. isi VUNGUVUNGU, n.z. A strong wind ; a gale of wind.

uku VUNGUZA, v.i.z. To blow strong, as a gale. x. uku *Vutuza*.

um VUNI, n.x.z. A reaper ; one who reaps a field.

i VUNJAVUNJANA, n.x. Slight, but unpleasant smells.

uku VUNULA, v.i.z. To adorn the person ; to deck out with ornaments.

um VUNYA, n.x. A fish moth.

uku VUSA, v.t.x.z. 1. To arouse ; to lift up ; to awaken from sleep.

2. To alarm ; to excite.

uku VUSELALA, v.t.x.z. To arouse for, or on account of ; to excite to action ; to raise up for. *Wabaruelala umsimidisi* : He raised up for them a Saviour.

uku VUSELELA, v.t.x.z. 1. To stir up ; to arouse ; to cause a commotion on account of any occurrence or event.

2. To stir up a person from inaction or indifference to activity.

uku VUSELELEKA, v.i.x.z. To wake up ; to be in an aroused and wakeful state.

um VUSI, n.x.z. One who arouses and excites others ; an alarmist.

i VUSO, n.x.z. An alarm ; fear ; dread ; terror ; a stirring up to action.

uku VUTA, v.i.x. 1. To ripen. *Amazimba avutive* : The corn is ripe.

2. To blow. *Umoya wavuta kakulu* : The wind blew strongly.

3. To burn ; to blaze up. *Umlilo wavuta kakuhle* : The fire burnt well.

4. To be well or perfectly dressed or cooked. *Seirutive inyama* : The meat is ready, or well cooked.

5. Used figuratively for intensity of feeling. *Kwawuta umsindo wake* : His wrath waxed hot. *Lwavuta utando lwake* : His love was intense.

uku VUTEKA, v.i.x.z. 1. To swell up, as a bladder filled with wind, or the body of a dead animal from the gases of putrefaction.

2. To be filled with vexation and anger. *Wavuteka ngomsindo* : He was swollen with anger.

uku VUTELA, v.t.x.z. 1. To blow on a thing, as to blow up a fire. *Vutela umlilo* : Blow up the fire.

2. To sound any wind instrument of music by blowing into it. *Vutela ixilongo e Zion* : Blow the trumpet in Zion.

3. To blow in a certain direction.

- Umoya *uvutela* ngasesiude : The wind blows towards the south.
 uku VUTEZELA, *v.t.x.z.* To blow a fire continuously, until a flame is produced.
 uku VUTISA, *v.t.x.z.* To cause to burn ; to ripen ; to cook perfectly.
 uku VUTUKA, *v.i.z.* 1. To fall off from ripeness or maturity, as ripe fruit from a tree.
 2. To go off from a place. *Vutukani nimke* : Get from this place, and off with you.
 uku VUTULA, *v.t.z.* To throw or shake off, as a horse throwing clay from his feet in running.
 uku VUTULULA, *v.t.x.z.* To shake off, as fruit from a tree; to shake out, as from a sack; to shake dust from a garment; to shake off from the hand, or any other substance.
Vutuvuru, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti vutuvuru* : To shake or strip off, as fruit from a tree.
 uku VURUVUTUZA, *v.i.x.* To make short and successive motions of the body; to make successive and repeated efforts of a short and rapid character.
 uku VUTUZA, *v.t.x.* To blow with violence, as a hurricane. *z. uku Vunguza.*
 isi VUVU, *n.x.z* A worthless, weak thing; lukewarmness; moral, physical, and intellectual weakness; indifference; want of vigour.
 ubu VUVU, *n.x.z.* Small, worthless, weak things; physical, moral, and intellectual weakness.
 uku VUYA, *v.i.x.* To rejoice.
 uku VUYELA, *v.t.x.* To rejoice on account of: to rejoice in a thing or person. *Ndiyavuyela ukufika ka Bawo*: I rejoice on account of the arrival of my father. *Ndiyavuyela kumhllobowam*: I rejoice in my friend.
 uku VUYELELA, *v.t.x.* To triumph; to rejoice over one who has been subdued.
 uke VUYELEKA, *v.i.x.* To be despised; to be triumphed over.
 uku VUYISA, *v.t.x.* 1. To cause joy. *Londaba indiyuvisile*: That news has made me joyful.
 u VUYO, *n.x.* Joy; gladness.
 uku VUZA, *v.i.x.z.* 1. To leak. *Isitya siyavuza*: The vessel leaks.
 2. To reward. *U-Yenovah uya kumvueda kwango kwemisebenzi yake*: The Lord will reward him according to his works.

- u VUZE, *n.z.* A small bird with a long tail, which frequents watering places and swampy ground.
 um VUZI, *n.x.z.* A rewarder; one who bestows a reward. *Ugumvuzi wabo abakutele ukumfuna*: He is the rewarder of them who diligently seek him.
 i VUZI, *n.x.* A small black animal found on the banks of rivers, about the size of a cat.
 um VUZO, *n.x.z.* A reward; wages.

W.

- W in Kaffir has the sound of *w* in the English word wagon. It is the Euphonetic letter of the nouns of specs. 1 and 6 sing.
 WA, *x.* This particle is used. 1, as an interjection, to call the attention of the person spoken to. *Wa Tom!* Look here ! or pay attention ! Tom. It is often used thus when speaking familiarly to a friend. *Wa vetu* : Pay attention, then, of us : that is, thou who art one of our acquaintance. When thus used it is a contraction from *Wena* : Thou; and the noun following is in the vocative case. *Wa betu* : You of ours=Our friend there. *Wa mfundini* : Thou man.
 2. It is inserted between the verbal prefix of the pre. indicative of the verb and the root, to denote that the action of the verb is habitual, or that there exists a constant propensity to its performance. *Uyawalila umntwana*: The child is crying again. Meaning that the child is constantly crying. *Uyawasho* : He is always saying so. *Uyawenjenjalo* : He is always doing so. When thus used, the root verb is used in its simple form, without any change of conjugation. *Wa* is in these sentences the root of *Ukuwa* : To fall; and the sense is similar to the use of this word in English, when we say he is always falling into that habit, or that way of acting : he has an inveterate propensity to it.
 3. It is the verbal medial and accusative of spec. 2 plur. *Ndiwanabile amahasha*; I have seen the

horses. *Waacetetisa amadoda* : He reproved the men.

4. It is the Tense form for the past indef. tense indic. mood spec. 1 sing. *Watanda* : He loved.

5. It is often used by way of warning. *Wafa mfondini* : Take care, you will be killed. *Watsha* : You will be burnt. *Wenzakala* : You will be hurt.

6. It is also used conjunctively after the past tenses of each mood. *Wapakamisa amehlo ake wabona indawo ekude* : He lifted up his eyes, and saw the place afar off. *Wangena etempieni waqala uku bagxota abo babe tengisa kona* : He went into the temple, and began to cast out them that sold there.

uku WA, *v.i.z.* 1. To fall to the ground.

2. To be degraded by wrong conduct. *Uwile ezonweni* : He has fallen into sin.

ili Wa, *n.x.* A precipice; a cliff. Lit. A falling down, or a place falling. *z. isi Wa*.

i WABA, *n.x.z.* A black ox with white flanks.

uku WABAZELA, *v.i.z.* 1. To walk lazily with the arms dangling about the sides.

2. To flap the wings, as a bird before flying, or a cock before crowing.

WACA, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti waca* : To fall or lie down in any place in companies, or droves, or flocks. *Intaka zati waca entsimini* : The birds alighted in a flock in the garden. *Impi yatwa waca lutshaba* : The army was cast down, slain by the enemy.

WAAYA, *x.* Tense form of the verb, spec. 1 sing. indicative, prefixed to the infinitive of the verb. Thus prefixed it denotes future time, and has a conjunctive force. *Vulani ingcango waeya kungena ukumkani* : Open the gates, and the king shall come in. It is often used to denote that the action of the verb to which it is prefixed is dependent upon a preceding action, or course of conduct, which is the condition upon which the action of the second verb depends. *Sondelani ku Tixo, waeya, kusondela kuni* : Draw nigh unto God, and He will draw nigh unto you.

uku WAHLAZA, *v.i.z.* To rattle, as chains worn as ornaments by the Kaffir women, or beads upon a girl, when she walks. (*Onomatopoetic.*)

uku WAHLELA, *v.t.z.* To hit or slap with the flat of the hand on the cheek.

i WAIN, *n.x.z.* Wine. - Kaffirized from the English.

i WAKA, *n.x.z.* A thousand.

WAKE, *per.pro.x.* His; hers. Spec. 1 sing. See the possessive case of the pro. in the Grammar.

WAKOWABO. See *Kowabo*.

WAKU, *x.* Tense form of the verb 2 - per. sing. It forms a kind of aorist tense, which is indefinite as to time, but more generally denotes past time. When you. *Wakuteta* : When you spoke. *Wakufika* : When you arrived.

uku WAKUP'ONKE, *x.* This is a compounded word. The *wa* is the verbal medial or accus. form of *Amandla* : Strength. *Kup'* is a contraction of *Kupa* : To put forth. *Onke* means All. To put forth all strength; to use the utmost endeavours. *Wakup'onke wenz' umzamokazi* : He did his uttermost, and made a great effort.

ubu WALA, *n.z.* Hastiness.

uku WALAGAHLA, *v.t.z.* 1. To smash with a heavy blow with a stick, or with a stone.

2. To bring forth young, as cattle. The word, when used in this sense, has reference to the casting of the young to the ground in its birth.

uku WALAZA, *v.i.x.* To act thoughtlessly; to be careless; to be hasty in action.

uku WALAZELA, *v.t.z.* To do a thing hastily; to be under the influence of panic or consternation, as when suddenly attacked by an enemy; to hurriedly lay hold of a weapon for defence.

u WAMAZIBULO, *n.x.* The firstborn. See *AMAZIBULO*.

WANGA, *x.* He seemed as if. *Wanga ngumntu olusizi* : He seemed to be one who was in trouble. See *Ukunga*, at No. 2 of its meanings. When prefixed to spec. 1 present tense of the Potential mood, it expresses strong desire for the performance of some action expressed in the verb following. *Wango*.

- anga pila*: O that he may recover from his illness.
- um **WANGALALA**, n.x. 1. A general statement.
2. Grain threshed out, as distinguished from that still in the ear.
- u **WANGAWANGA**, n.x. An endless thing, as a path through a forest, or a very long rope.
- WAPINA**, adv.x. Which. Spec. 2 plur. *Wapina amazwi sangawake*? Which are his words?
- i **WASA**, u.x.z. A black ox with a white belly and flanks.
- i **WASAKAZI**, n.x.z. A black cow with a white belly and flanks.
- Watsha, interj.x. Beware! You are in danger of being burnt. See *Wa*, at No. 4 of its meanings.
- i **WATSHA**, n.x. An arm ring.
- WAUNGE**, x. Tense form of the verb. Thou oughtest not. *Waunge-hambanga ngalondlela*: Thou oughtest not to have gone by that path.
- WAUNGE-UNGA**, x. Tense form of the verb. Thou shouldst not have. *Waunge-unga vuyedelanga abawileyo*: Thou shouldst not have rejoiced over the fallen.
- WAWAPINA**, adv.x. Spec. 2 plu. Which of two or more? or, Which of them? *Wawapina kuwo amashashe afikileyo*? Which of the horses which have arrived?
- WAYE**, x. Tense form of the verb, indicative spec. 1 sing. Expressing an indefinite past time, which may refer to an action long since performed, or one that has just terminated. It often precedes the perfect tense of *Ukuti*, as *Wayesiti wahamba*: He went. Lit. He did so; he went. *Wayenikelwe igunya yokulaula*: He received authority to rule. This form is also used with a conjunctive force. *Waye bonile u Tixo ukuba kulangile*: And God saw that it was good. *Waye u Tixo wam-dala umntu*: And God made man.
- WAYESITI**, x. And he said. From *Ukuti*: To say. See *Ukuti*.
- WAZA**, x. From *Ukusa*: To come. Used conjunctively before verbs at the commencement of a sentence. *Waza wapendula kubo*: Then answered he them. *Waza wati kuye*: And he said to them. *Waza wadanduluka ngelizwi elikulu*: And he cried with a loud voice.
- WEDEWA**, x. Thou alone. Usually pre-
- ceded by the per. pro. *Wena*: Thou. *Wena wedwa*: Thou alone. *Nguwe wedwa ongenza lonto*: It is thou alone who canst do that thing. *Nguwe wedwa ongancedayo*: Thou alone canst help.
- uku **WELE**, v.t.x.z. 1. To pass over a river or over the sea.
2. To fall upon. Used thus: *Inqwele imwele u-John*: The wagon fell on John. When thus used it is the objective form of the verb, *Ukuwa*: To fall. See *Ukuwa*.
- ama **WELE**, n.x. Twins.
- i **WELE**, n.x.z. One of twins.
- uku **WELISA**, v.t.x.z. To conduct over a river, or over the ocean.
- uku **WELWA**, x.z. The passive of *Ukuwela*: To fall upon. It is used in a peculiar sense, denoting the becoming subjected to any malady. *Uwelwe sisifo sofuka*: He is overtaken by a sickness unto death. *Uwelwe yingozi*: An accident has befallen him.
- WENA**, per.pro.x. Thee; thou; thyself. It is both nom. and accus. *Wena ohambayo*: Thou who walk-est. *Ndiyakangela wena*: I am looking at thee. It often gives strength and emphasis to what is said; as, *Nditeta wena*: I am speaking of thee.
- WENZAKALA** ! x. Beware! you are in danger of being hurt. See *Wa*, at No. 4 of its meanings.
- WETU**, n.x.z. One of us; one belonging to us, or to our side. Used thus: *Wetu!* My good fellow! *Wa wetu!* Pay attention, my good fellow!
- um **WEWE**, n.x. 1. A doleful place.
2. A confused noise, as of an uproar, or of doleful sounds.
- uku **WEZA**, v.t.x.z. To assist in crossing a river.
- i **WILIWILI**, n.z. A person with hurried, indistinct utterance.
- uku **WISA**, v.t.x. To throw down; to cast down.
- i **WISA**, n.x.z. A short stick, with a knob at the end, for felling a man. Hence the name, i-Wisa: A feller; from *Ukuwiso*: To cast down. An instrument to knock down with. (*Fingoe*.)
- isi **WO**, n.x.z. A fall. *Isiwo sake sikulu*: His fall is great.
- WODWA**, x. It alone. Referring to nouns of spec. 6 sing. It alone; nothing more. *Umtunzi wodwa*: Nothing but shade.

- uku **WOLA**, *v.t.x.z.* To gather up anything together, and remove it. *Wola im-vutuluka*: Gather up the litter.
- uku **WOLOKOHLKA**, *v.i.z.* To fall down with a crash; as the falling of a mass of earth, as a landslip, or the falling of a stone from the face of a precipice.
- WONA**, *x.z. per.pro. Spec. 6 sing.* This. *Ngumlambo obesiteta ngawo wona*: This is the river of which we spoke.
- i **WONGA**, *n.x.* Gracefulness of carriage or deportment; a fine figure. *Lomantu unewonga*: That person has a graceful carriage or deportment.
- um **WONYO**, *n.x.* A path running between places which on each side are dangerous to pass on account of natural obstacles; a defile.
- Wu, *x.* Verbal medial and the accusative of spec. 6 sing. *Ndiyawugaula umti*: I chop (it) the tree. *Siyawuwela umlambo*: We are crossing the river.
- u **WUCA**, *n.x.* Gruel made from prepared and sifted meal.
- isi **WUMBA**, *n.z.* The disease in wheat called rust.
- uku **WUNGULA**, *v.t.x.* To brush off as chaff from wheat when being threshed out.
- WUPINA**, *adv. x.* Which? Spec. 1 and 6 sing. *Wupina umlambo ubuwela kuwo?* Which river did you cross? *Wupina umntu?* Which person? *Wuwupina?* *adv.x.* Spec. 6 sing. Which of the two? *Wuwupina umlambo ubuteta ngawo?* Which of the two rivers did you speak of?

X.

- X** in Kaffir is a lateral click. It is pronounced by pressing the tongue against the side of the mouth, and making a sound similar to that made by a rider in urging on his horse.
- ama **Xa**, *n.x.* Times; seasons.
- ili **Xa**, *n.x.* A time; a season. Both this word and *Amaxxa* are contractions. The former from, i *Xesha*: Time. The latter from, *Amaxesha*: Times.
- isi **Xa**, *n.z.* A very bushy country.
- uku **XABA**, *v.t.x.* To bar an entrance; to bolt a door by placing a bar across it.
- z. 1. To lie across; to be in a

- wrong or unnatural position, as a bone of a fish when fast in the throat, or a child when at the birth it is in an unnatural position, and is therefore brought forth with difficulty.
2. To be adverse to; to find fault with; to blame; to be at cross purposes with another.
- uku **XABANISA**, *v.t.x.z.* 1. To cause a quarrel.
2. To entangle, as thread or string.
3. To cause to be at cross purposes.
- uku **XABELA**, *v.t.x.* To hack; to chop to pieces. z. To be adverse; to be hostile to.
- um **XABI**, *n.z.* An opponent; a quarrelsome person.
- uku **XABISA**, *v.t.z.* 1. To place in a wrong position; to cause hostilities to make adverse.
2. To tempt to evil; to obstruct in that which is right.
- i **XABISO**, *n.x.* Price; value. From *Uku-xaba*: To bar an entrance. Lit. The hindrance to the possession of a thing.
- i **XABO**, *n.x.* A bar to an entrance; a bolt to a door. From *Uku-xaba*: To bar an entrance.
- i **XAI**, *n.x.* A place to hang anything on; a branch of a tree, which is cut off so as to hang up things on it, or a rack made of wood, such as a gun is suspended on, is called an i *Xai*.
- uku **XAKA**, *v.t.x.* To puzzle; to annoy; to obstruct. *Lonto iyandicaka*: That thing puzzles me.
- i **XAKA**, *n.x.* An ox with hanging horns.
- uku **XAKAMA**, *v.i.x.* To be suspended by being caught in a tree.
- ama **XAKAVITI**, *n.x.* An old, worn-out thing. *Zingamaxakaviti eizihlangu zam*: These shocs of mine are worn out.
- i **XAKAXAKA**, *n.x.* A person or animal whose body is covered with articles either of ornament or burden.
- uku **XAKAZA**, *v.t.z.* To puzzle; to perplex; to put in fear.
- isi **XAKE**, *n.x.z.* An obstacle of progress an obstruction.
- uku **XAKEKA**, *v.i.x.z.* To be puzzled; to be engaged in some business of a difficult character; to be in difficulties.
- XAKEKILE**, *x.* The perfect tense of *Xakeka*, used as an adjective. To be engaged in some business or

undertaking which prevents attention being given to any other, or to a person seeking an interview. *Ndizakelile*, andinakumbona lomntungoku : I am engaged, and cannot see that person now.

i XALA, n.x. A trouble; that which causes anxiety; anxious care.
uku XALA, x. Used adjectively for being in trouble. *Ndizakelile*: I am cast down by troubles.

uku XALABA, v.i.x. To be disabled, as by an accident, so as to cause injury to a limb.

i XALABA, n.z. The shoulder blade. x. *Igxalaba*.

uku XALABEKA, v.n.x. To be in a state of disability from injury caused to the person by an accident.

um XALAGUBE, n.x. 1. The name of a shrub.

2. Used to denote an emaciated person.

i XALANGA, n.x. A large species of vulture; a carrion eagle.

uku XALELA, v.t.x. 1. To be anxious respecting any subject or occurrence. Intliziyo yam ixilela umntwana wam: My mind is anxious about my child.

2. To be troubled, annoyed, or dissatisfied about any thing or occurrence.

in XALENYE, n.x. A part of. *Ixalenye* yembeu: Part, or some, of the seed.

uku XALISA, v.t.x. To trouble; to cause anxiety.

u XAM, n.x. A Guana; a large species of lizard resembling an alligator, found in the rivers of South Africa.

uku XAMA, v.t.x. To propose to purchase; to bespeak. In this sense it denotes a proposal of marriage to a young woman, accompanied by the gift of cattle, arising from the custom of *Ukulobola*, or paying dowry for a wife. Women and girls are considered as *property* among the Kaffirs, and when engaged by a man in marriage the engagement is made with the father, not with the girl, as she is allowed no voice in the matter, and the engagement is confirmed by a payment, as a deposit, in cattle. To pay this deposit is to *Xama* the girl. See *Ukulobola*. This word has been understood as meaning to *betroth*, but it has no-

thing of such meaning as the word "betrothal" in English signifies.

i XAMA, n.x. A Spring-buck; an antelope which in running takes very long springs or leaps. Hence its name, *Spring-buck*. z. A belt or band worn by women round the waist.

um XAMA, n.z. A species of mimosa tree.

uku XAMALAZA, v.i.z. To sit astride; to straddle; to walk with a straddling gait.

i XAMBA, n.x. A bag made of rushes, as a sugar bag.

i XAMESI, n.x. A cattle place at a distance from the usual place of residence.

XAMFA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti xamfa*: To close tight the hand, on any thing; to hold tight.

uku XAMPULA, x. The same as *Ukuti xamfa*.

uku XAMFUZA, v.i.x. To slobber in eating; to suck up hastily, as liquid food.

uku XAMPA, v.i.x. To use up; to use with prodigality.

XAMNYE, adv.x. Aside; away from; on one side.

i XAMXWA, n.x. A tree, or plant, or animal, or person who has grown rapidly; anything of extraordinarily rapid growth.

i XANDEKA, n.x. The slope on either side of a valley. Plu. ama *Xandeka*: Hill sides.

si XANGA, n.x. A spear or knife; any instrument for cutting with.

isi XANTI, n.x.z. The vertebrae or spine of a bullock. So named because of the row of perpendicular bones which are attached to the spine, which appear as forks of the branch of a tree. See i *Xanti*.

i XANTI, n.x. 1. A forked bough or branch of a tree.

2. A post with forks, placed with others at the entrance of a native cattle kraal, to receive the poles for fastening the kraal.

uku XANXA, v.t.z. To pour sweet milk into food, so as to form a kind of custard.

um XANXALALA, n.x. An animal of great strength, as compared with others of its kind. *Leyankabi iluxanxala*: That is an extraordinary ox for strength and endurance.

uku XANYWA, x. The passive of *Ukuxama*, which see. To be bespoke; to be

so far disposed of in sale that a pledge or deposit is paid as a guarantee of the purchase or bargain being completed. Hence it denotes the preliminaries of the transactions between a man and the father of a girl as to marriage, when an ox or cow is given and accepted as a guarantee of the marriage being consummated. *Lentombi ixanyive ngu-Pato*: That girl is bargained for by Pato. See *Ukuxama* and *Ukulobola*. For the change of the *m* into *ny* in the passive see under the letter M.

uku XAPA, *v.t.x.z*. 1. To lap with the tongue, as a dog in drinking.

2. To eat in a slovenly manner, so as to soil the mouth with food. *Uzapile*: You are soiled with food. **XAPAXAPA**, *x*: Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti zapaxapa*: To move as in haste; to be in commotion. Not applied to one person, but to bodies of men. Used also to denote the commotion of boiling water.

i XAPAXAPA, *adj.x*. A state of commotion, as that of boiling water.

uku XAPAZELA, *v.t.x*. To splash, as cattle in crossing a river, or as water when boiling violently.

uku XATALAZELA, *v.i.x*. To stagger about, as when resisting another, as in wrestling, or in attempting to lift a heavy weight.

uku XATISA, *v.i.x*. To place the body in a leaning position, so as to resist the efforts of an animal to escape from the hand; to stand firm against the efforts of another to draw a person away.

uku XATULU, *v.t.z*. To make marks or prints in anything soft, as footmarks in soft clay.

izi XATULO, *n.x*. Shoes; sandals.

uku XAXA, *v.t.x*. 1. To chop meat, so as to joint it with a chopper.

2. To repair; to mend, as a pair of shoes, or a house.

i XAXA, *n.z*. A worn-out thing. Applied either to a person or a thing.

isi XAXABESHA, *n.x*. A flat and wide thing, as a door or table.

uku XAXAMFULA, *v.t.x*. 1. To interfere; to meddle with another's concerns.

2. To seize a person unawares.

uku XAXAMISA, *v.i.x*. To walk with long strides, lifting the feet up high off

the ground, as if to avoid any apprehended danger; to give the body a sort of shock at each step in walking, by a sort of rest.

i XAXAVITI, *n.x*. A sloven; one habitually careless of neatness or order.

uku XAXAJA, *v.i.x*. To be afflicted with diarrhoea.

uku XAXAZISA, *v.t.x*. To purge, as an aperient medicine.

uku XAYA, *v.i.x*. To bring trouble by any imprudent course of conduct.

uku XAYELA, *v.t.x*. To involve another, or other persons, in trouble by imprudent conduct.

ubu XAYI, *n.z*. A trouble; a difficulty; something difficult to be accomplished.

uku XAZALALA, *x*. Used with *Ukuti*, which see at No. 8 of its meanings.

Ukuti xazalala: To spread out over a large surface. *Waite xazalala ingubo yake*: He spreads out his garments.

u XEBBA, *n.z*. A small kind of hawk.

uku XEBULA, *v.t.z*. To strip off, as bark from a tree; to cast off, as the roughness of young horns. *x. uku Xobula*.

uku XEGA, *v.i.z*. To be infirm; to decline in life. Applied to a state of infirm old age.

ubu XEGO, *n.x*. The feebleness of old age; infirmity arising from age. *z. ubu Xegu*.

i XEGO, *n.x*. An old man; one well advanced in years. *z. i Xegu*.

i XEGOKAZI, *n.x*. An old, infirm woman. *z. i Xegokazi*.

ama XEGWANA, *n.x.z*. Old persons.

ama XEGWAZANA, *n.x.z*. Old women.

uku XEKA, *v.i.x.z*. To be loose in the joint, as a chain, or a machine, or as a wagon wheel, the spokes of which are loose; to be loose in the ground, as a pole or post.

isi XEKO, *n.x*. A town, or large village. *z. i Xeko*.

uku XELA, *v.t.x*. 1. To inform, or to tell to another.

2. To be about the same distance from a place spoken of.

uku XELA, *x*. To slaughter. This word is descriptive of the method used by the Kaffirs in slaughtering a beast. An incision is made by the assegai, or native spear, in the abdomen below the ribs, while the animal is still standing in the cattle fold;

the person who slaughters thrusts his hand and arm into the body of the beast, seizes the large artery (the *aorta*) which runs from the left ventricle of the heart, along the spine, and violently ruptures it, thus causing instant death. The name of this artery is, *Umxélo*. Hence the word *Ukuxéla*: To slaughter. To slaughter an ox by the method adopted in civilized life, by throwing it to the ground, or to so fasten its limbs as to prevent resistance to the person slaughtering, is considered by the Kaffirs as savouring of pusillanimity, and a person thus slaughtering would be considered wanting in that strength and firmness of mind which constitutes courage and bravery. When slaughtered by the uku Xéla process, the ox is approached while standing among the herd; and after the incision is made, the person making it immediately thrusts the hand into the side, and although the ox usually starts off at full speed, the slaughterer never leaves it until the artery is ruptured, or, failing to do this, he is saluted by the derisive cheers of the bystanders, and retires crestfallen, and deeply mortified by the result.

uku XELISA, *v.t.x.* To imitate; to do as another does. *Xelisa mina*: Do as I do.

um XÉLO, *n.x.* The large artery of the arterial system running from the left ventricle of the heart, along the spine; the *aorta*. When a beast is slaughtered after the native fashion, this great trunk artery is ruptured as described under the word uku Xéla, which see. This word is sometimes used when a very solemn and emphatic appeal is made as to the truthfulness of a statement, or the sincerity of a party entering into an engagement. The *Umcélo* is considered as the seat of life, and when thus used it means, "By your life," "By my life." *Ngomcélo wam, nditets inyaniso*: By my life, I speak the truth." *Ukuba ngomcélo wenu nindicede ndingavuya*: If it be sincerely your intention, or your mind, to assist me, I shall rejoice. *Ukugauka umxélo*, is, To expire; to

die. *Eselegauk' umxélo*: He is really dead; life is extinct. Lit. The *Umcélo*, or seat of life, is ruptured.—"The silver cord is loosed, the golden bowl is broken." (Eccles. xii. 6.)

i XEMHEYA, *n.x.* The mouth piece of a tobacco pipe.

uku XENGAXENGA, *v.i.x.* To be loose, so as to fall from side to side, or, as a chair, loose in its joints. *Inqwoelo izengazenga*: The wagon is loose in its joints, shakes about as it moves along.

uku XENGAXENGISA, *v.t.x.* To loosen any fixture, as a pole in the ground, by pushing it from side to side.

isi XENXE, *adj.x.* Seven; the seventh. The prefix varies with the spec. of the noun qualified. *Amadoda masixenze*: Seven men. *Abantu abasixenze*: Seven persons. *Isembonda esisixenze*: The seventh pole. *Inkwenkwe eyesixenze*: The seventh boy.

isi XENGXE, *n.x.* A small axe.

in XENYE, *x.* See in NXENYE.

uku XENTSA, *v.i.x.* To dance, and throw the body into contortions, so as to keep time to songs and the clapping of hands.

uku XESHA, *v.t.x.* To chase or pursue on horseback.

i XESHA, *n.x.* A certain time or period.

i XESI, *n.x.* The Keiskama river.

i XIBA, *n.z.* A hut erected in a garden upon poles, so as to enable the watcher to see birds, &c., which come to destroy the corn; a watch tower.

i XIBIYA, *n.x.* Buttermilk.

i XIDOLO, *n.x.* An ill dressed person; a sloven; a poor person.

uku XIDOLO, *n.x.* Poverty; slovenliness in dress or person.

i XIGXA, *n.x.* An untidy, slovenly person.

uku XIKA, *v.i.x.* To perform an act repeatedly or continually.

i XILAMASELA, *n.x.* A kingfisher.

i XILONGO, *n.x.z.* A trumpet; any wind instrument.

uku XINA, *v.t.x.* To press against an object or person, so as to impede progress.

i XINA, *n.x.* Brass.

uku XINA, *v.i.x.* To jump straight up and down, with the body erect, as the Kaffir men when they dance, the feet falling continuously in the same place.

- uku **XINANA**, *v.t.x.* To crowd ; to press together in a narrow passage or doorway. It is used as an adjective for a strait or narrow pass. *Iango elixineneyo* : A strait or narrow gate. *Indlela exineneyo* : A narrow way.
- uku **XINEZEKA**, *v.n.x.* To be in trouble of mind ; to be distressed and perplexed in spirit.
- u **XINEZEKO**, *n.x.* Anguish of mind ; perplexity of spirit. *Ndiya kuteta eluxinezekweni lwomoya wam* : I will speak in the anguish of my spirit.
- uku **XINEZELEKA**, *v.i.x.* To be distressed and perplexed on account of ; to be apprehensive of coming evil.
- uku **XINEZELELA**, *v.i.x.* To perplex the mind on account of things.
- uku **XINGA**, *v.t.x.* To stick fast, as a wagon which the oxen have not strength to pull. *Inquelo ixingile* : The wagon has stuck fast. z. To turn or twist the body in dancing.
- uku **XINGANA**, *v.t.x.* To press upon, and be entangled with each other.
- uku **XINGISA**, *v.t.x.* To retard ; to restrain ; to obstruct.
- isi **XINTA**, *n.x.* A short, thick made dog ; a bull dog.
- uku **XIZA**, *v.t.x.* To strike off from a rock or stone, as mussels or oysters, or any shell fish. z. uku **Xonza**.
- um **Xo**, *n.x.* The marrow or oil which is in the substance of a bone, as distinguished from that which is more solid, and found in the hollow part of the bone.
- um **XOBA**, *n.x.* Spoil ; booty. That which is taken from an enemy in war time.
- uku **XOBA**, *v.i.x.* 1. To make ready for a journey.
2. To prepare for a fight or war.
z. To pound ; to trample upon ; to stamp under foot, as an elephant in treading down small trees ; to drive into the ground, as a stake.
- isi **XOBAZI**, *n.z.* A wooden pin or stake for driving into the ground for any purpose
- i **XOBAKAZI**, *n.x.* A large booty or spoil.
- izi **XOSO**, *n.x.* Weapons of war.
- uku **XOBULA**, *v.t.x.* To strip bark from a tree. z. uku **Xebula**.
- uku **XOKA**, *v.i.x.z.* To make a false statement ; to speak loosely ; to utter a white lie. The form usually used for lying, with wilful intent to injure another, is, *Ukwenza ulwimi* : To lie. *Ukuxoka* is not

often used to denote wilful lying. When a Kaffir says, "Uyaxoka Mfondini," he means, "You jest, man: you really do not mean what you say;" but when he says, "Utefa ulwimi," the meaning is, "You speak lies; you wilfully violate the truth; you intend criminally to deceive."

- uku **XOKELELA**, *v.t.x.* To unite by tying, as one string or rope to another.

um **XOKELEWANA**, *n.x.* A chain.

i **XOKEXWA**, *n.x.* Anything that has become useless from age, or wear and tear in use.

- ubu **XOKI**, *n.x.z.* Falsehood ; that which is contrary to truth, whether uttered in jest, or intended to deceive.

i **XOKI**, *n.x.z.* One who utters falsehoods.

ubu **XOKOLOSHA**, *n.x.* The large red ant, which bites severely.

- uku **XOKONXA**, *v.t.x.* To stir up anger in the breast ; to precipitate impending evil. *Yinto ke leyo exokonze umsindo ngakumbi kwada kwalliwa* : This stirred up angry feelings afresh, which caused the fight to take place. This word literally means, To probe with a stick.

- uku **XOKOZELA**, *v.t.x.z.* 1. To make a great and confused noise, as the rattling over stones. *Amanzi ayaxokozela emlanjeni* : The water roars, makes a confused or rattling noise in the river.

2. To speak loudly and confusedly, as several persons at the same time, so as to make a great noise ; to make a confused noise, like *Xoko xoko*. (*Onomatopoetic*.)

- in **XOKOZOLO**, *n.x.* A loud confused noise, as of several persons speaking at the same time. *Ize ningenzin inxokozelo kangaka* : Don't make so great a noise.

- uku **XOLA**, *v.i.x.* To be satisfied. Used only as an adjective, thus: *Uxolile*: He is satisfied.

z. 1. To strip bark off from a tree. Apparently a contraction of *Xobula*.

2. To put away bad tempers.

- uku **XOLKA**, *v.n.x.* To be in a satisfied state. Used thus: *Ndixolekile* : I am quite satisfied.

- uku **XOLELA**, *v.t.x.* To pardon ; to forgive an offence.

um **XOLISI**, *n.x.* A peacemaker.

u **XOLO**, *n.x.* Peace.

i **XOLO**, *n.x.* The bark of a tree.

- uku Xbma, v.t.x. To hang up, as on a rope or a hook.
 i Xombululu, n.x. A sloven; a person of slovenly habits; a slut.
 uku Xbmeka, v.t.x. To be in a hanging position; to hang on.
 isi Xomlelo, n.x. That which requires kneading to bring it to perfection, as dough for bread, or clay for bricks.
 uku Xomoloza, v.t.x. To make a desperate but weak effort under circumstances of extremity. Inkomo iseludakeni, yaxomoloza ukupuma, kodwa yaswel' amandla: The cow is fast in the swamp; it made a desperate but ineffectual effort to get out, its strength not being equal to it.
 u Xongo, n.x. The shin bone.
 uku Xononoza, v.i.x. To hold out; to continue unto the end; to persevere in a task or undertaking with patient endurance.
 um Xononozo, n.x. 1. A long and almost endless thing.
 2. One who holds out against difficulties in the accomplishment of an enterprise.
 uku Xontela, v.t.x. To hold fast; to cling to a person or thing.
 i Xonti, n.x. A long haired animal.
 uku Xonza, v.t.z. To knock off from a rock, as oysters, or as limpets, or mussels, or other shell fish. x. uku Xiza.
 um Xosa, n.x. An individual of the Xosa tribe of Kaffirs; a Kaffir.
 ama Xosa, n.x. The national name of the Kaffir tribes inhabiting the country on the eastern frontier of the Cape colony.
 i Xosha, n.x. A dressed hide.
 uku Xova, v.t.z. 1. To mould or mix up into a mass or form, as the moulding of bricks.
 2. To stir up strife, by so mixing up persons' utterances, as to incite to contention.
 3. To prevaricate by mixing up words, so as to talk in a round-about way, as of many things, so as to lead off from the subject under discussion.
 uku Xovula, v.t.x. To knead; to tread, as clay for bricks. z. To speak in a rambling, prevaricating manner; to speak without caution.

- isi Xovulelo, n.x. That which is kneaded, as dough for bread.
 uku Xoxa, v.t.x. 1. To stir up: to arouse, as stirring up to strife. Baxoxwangu Maqomo, ukuba balwe: They are stirred up to fight by Maqomo.
 2. To stir up a fire, by breaking up the coals. Xoxa umlilo: Stir up the fire.
 uku Xoxa, v.t.x.z. 1. To discuss a subject; to enter into conversation on any subject in a friendly manner; to narrate. Masixoxa imfazwe: Let us talk about the war.
 2. Dogs are said to Xoxa when barking at bay.
 uku Xoxela, v.t.x. To stab repeatedly; to multiply wounds on one already fallen.
 i Xoxo, n.x.z. 1. A general conversation about matters.
 2. A toad; a large frog. This word is from uku Xoxa: To talk together; to converse; to join in a general talk about matters where several persons are engaged in conversation. It is *Onomatopoetic*, and refers to the sound expressed by Xoxa, as that which represents the confused noise of many persons speaking at the same time, which is often the case when the Kaffirs converse together in their houses. For the same reason i Xoxo denotes a toad, or large frog, because it is continually making a sort of deep croaking noise like Xoxo.
 izi Xoxo, n.x.z. Communings; conversations on any subject; consultations.
 uku Xoxomela, v.t.z. To snatch from another; to take away by violence.
 i Xoxosholo, n.x. 1. A forlorn or distressed object; a person who has been exposed to tempestuous weather on a journey, and arrives at home wet and weary, with his clothes saturated with rain, would be called an Ixoxosholo.
 2. A person reduced in circumstances, who has lost heart, and is very much dejected and cast down, would be called an Ixoxosholo.
 um Xoxozzi, n.x. A Kaffir melon; the bitter melon.
 uku Xoxa, v.t.x.z. 1. To strip bark off a tree.
 2. To remove the rind or outside of a pumpkin with a knife or small axe.

- z. To shell, as maize from the cob ; to detach from, as oysters from a rock.
- uku XOZULA, v.t.x.** To bark a tree by chopping the bark off from the sticks.
- ukh XUBA, v.t.x.z.** To mix up together things of different sorts. z. To combine, as the combining of different regiments of an army for war.
- uku XUBANA, v.i.x.z** To become mixed up together, as two flocks of sheep. z. To coalesce ; to combine.
- uku XUBANISA, v.t.x.** To assist in mixing together different ingredients. z. To combine ; to bring two or more things into union, so as to make one body ; to cause to coalesce. in XUBUWA, n.x. Tinder.
- uku XUGA, v.i.z.** To become loose, as a stake in the ground.
- uku XUGISA, v.t.z.** To loosen, as a stake in the ground.
- uku XUKA, v.i.x.z.** To be lame ; to limp ; to walk as one lame.
- uku XUKUXA, v.i.z.** To rinse out the mouth with water.
- uku XULUMA, v.t.x.** To cause to peel off in cakes, as clayey land when ploughed peels off from the surface unto the foot of a person walking thereon.
- uku XUMA, v.t.x.** To revive, as the making up of fire ; to resuscitate.
- uku XUMA, v.t.x.z.** To bound ; to leap ; to jump up and down in the same place, as Kaffirs in dancing.
- um XUME, n.x.z.** A jumping up and down.
- uku XUMISA, v.t.x.** To speak highly of ; to esteem ; to praise ; to exalt.
- uku XUXA, v.i.x.** To fall off in flesh, either from want of food, or long continued, wasting sickness.
- uku XUXISA, v.t.z.** To cause leanness in cattle, either from want of food, or from a wasting sickness.
- uku XUXUZELA, v.i.z.** To belch up wind, with a sound like *Xu*, *Xu* ; to suffer from flatulency.
- Xuzu, x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti xuzu* : To jerk a person or thing towards another.
- uku XUZULA, v.t.x.** 1. To graze, as a wheel against a stone.
2. To break off, as a branch from a tree.
- uku XWABUSA, v.i.z.** To taste pleasantly, as food.
- uku XWALA, v.i.z.** To become perverse ; to become corrupted in heart or disposition for a season, as a petulant person or disobedient child, or an old person giving way to evil propensities.
- i XWALA, n.z.** A person who is petulant, and of rude and improper manners ; one who will bear no restraint, and will not allow himself to be corrected in manners or opinions by others.
- i XWANE, n.x.** A lamb.
- uku XWASA, v.t.z.** To exclude from sharing in the prosecution of an affair ; to exclude from the sharing in property or an estate.
- uku XWAYA, v.i.z.** To be on the guard against evil, or of the designs of others ; to take heed ; to be shy ; to keep away from.
- uku XWAYELA, v.t.z.** To beware of ; to shun ; to be shy of.
- uku XWAYIBA, n.x.** Chaos ; disorder.
- uku XWEBA, v.i.z.** To scratch the person.
- uku XWEBUKA, v.t.x.** To fall off, as bark from a tree. z. uku *Xebuka*.
- uku XWEBULA, v.t.x.** To strip off bark from a tree. z. uku *Xebula*.
- uku XWELA, v.i.x.** To grow poor and thin ; to lack vigour. Generally used as an adjective, thus : *Ilixwe lixwelite* : The country is bare, poor in pasture. *Inkomo ziixwelite* : The cattle are in bad condition.
- ama XWELE, n.x.** Fetlocks of animals.
- um XWELO, n.z.** Dialectic for *Umxelo*, which see.
- in XWEMBE, n.z. A large wooden spoon for taking food, as porridge from the cooking pot.
- uku XWESA, v.t.x.** To place one thing athwart another, on a wall, or on the side of a steep ascent, as a side path which crosses another which is in the direct line of ascent is said to *Xwesa* it.
- isi XWEXWE, n.x.** A broad and flat thing, as a flat slab of stone, or a table.
- Xwi, x.** Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti xwi* : To catch up ; to snatch up.
- uku XWILA, v.t.x.** To lay hold of a person or thing suddenly, so as to forcibly pull him or it back, or to remove suddenly to another place.
- i XWILI, n.x.** A wild dog.
- uku XWILIZA, v.i.z.** To be choked, or suf-

focated, as by water, or by the throat being seized by another person.

uku XWILIZISA, v.t.z. To choke; to suffocate.

uku XWITA, v.t.x. To pluck a bird or fowl of its feathers.

Y.

Y is sounded in Kaffir like y in the English word You.

1. It is the euphonic letter of nouns of spec. 3 sing. prefixes in and im.

2. Y is prefixed to the root of vowel verbs to form the imperative. *Ukw oyika*: To fear. *Yoyika*: Fear thou. *Ukwaka*: To build. *Yaka*: Build.

3. When as the euphonic letter it is prefixed to nouns of spec. 3 sing. it has the force of the substantive verb. *Indlu*: House. *Yindlu*: It is a house. *Imilambo*: Rivers. *Yimilambo*: They are rivers.

uku YA, v.t.x.z. To go to move on. *Ndaya kona*: I went there. *Waya entabeni*: He went into the mountain. The meaning attached to *Ukuya* is always that of action as opposed to rest. *Masiye kulondawo*: Let us go; or, let us be going to that place.

YA, x.z. 1. The root of *Ukuya* is used as an auxiliary verb, in the formation of some of the tenses of the principal verb. When thus used it retains its original meaning of action, as opposed to rest. *Ndiya sebenza*: I work, is literally, I go work; meaning, I set myself to work; am engaged in the act of working. *Ndiya kuteta*: I shall speak. Lit. I go to speak. And so in all the tenses wherein YA occurs as an auxiliary verb.

2. It is often used conjunctively, in the same manner as Za, which see. *Bayaa batuma izicaka zabo*: And they sent their servants. *Waya umntu lowo wasolula isandla sake*: And that person stretched forth his hand.

3. It is the past indef. of spec. 3 sing. *Yafika inkosi*: The captain arrived.

um YA, n.x. The wild hemp, very extensively used by the native tribes as an article for smoking like tobacco.

YABO, x. One of the forms of the poss. pro. Theirs.

YABONA, x. Look! behold! see! When used as spoken to more than one person, the plu. ni is added. *Yabonani*: Behold ye; see ye.

i YAKAYAKA, n.x. A ragged thing, as a garment.

YAKO, x. One of the forms of the poss. pro. Thy; thine.

YAKOWABO, x. See *Kowabo*.

uku YALA, v.t.x. To warn; to admonish; to advise; to direct; to command.

uku YALANA, v.t.x.z. To admonish one another.

uku YALASA, v.t.x. To strut; to walk with a lofty, proud gait and erect head; to walk with affected dignity.

uku YALAYALA, x.z. As uku *Yalaza*.

uku YALAZA, v.t.x.z. To spread out lightly, as earth or grass, so as to cover that which is beneath, as a pitfall or a snare for game, by slightly covering it with grass or earth.

YALAZALA, x. Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti yalazala*. The same as uku *Yalaza*.

uku YALELA, v.t.x.z. To address by way of caution; to warn against; to caution; to command; to instruct; to give directions.

um YALELO, n.x.z. A command; a caution.

uku YALEZA, v.t.x.z. To give a charge; to give a commission to; to commit an enterprise or a certain work to another. *Oko abebayaleza ngalo*: That which he charged or commissioned them to do.

uku YALEZELA, v.t.x.z. To give instructions to another, as to the performance of any enterprise or undertaking; to command.

isi YALEZO, n.x.z. A charge; a commission; a command; an instruction.

um YALI, n.x.z. An exhorter; an admonisher.

uku YALIPALISA, v.t.x. To wear out, or needlessly wear away a garment; to wastefully wear down an instrument or machine. To run a vehicle without greasing the axles would be to *Yalipalisa* it.

isi YALO, n.x.z. An admonition; a caution; a command.

YALO, x. One of the forms of the poss. pro. Its.

isi YALU, n.z. 1. A soft place where water oozes out, as quick sand, or

- treacherous ground, soft by internal but partially hidden springs.
2. Any mixture of food of a soft kind, as pumpkins and mealies.
 3. A person who squints.
- uku YALUKA**, *v.t.x.z.* To be agitated; to be thrown into a distracted state of mind.
- uku YALUZA**, *v.i.x.z.* To be agitated, as water; applied also to a distracted state of mind.
- uku YALUZELA**, *v.t.x.z.* To agitate, as water when agitated by some internal cause, as by an object rising often to the surface and then disappearing; or as when boiling; applied also to the disturbing of the mind.
- YAM**, *x.* One of the forms of the poss. pro. Mine.
- i YAMBABA**, *n.z.* Thin porridge.
- in **YANDA**, *n.x.z.* A bundle of wood; a fagot of wood.
- YANGA**, *x.* 1. O ! that ; expressive of a strong desire in connexion with *inga*, when referring to nouns of spec. 3 sing. *Yanga inga fika inkosi*: O ! that the chief would arrive.
2. For the hypothetic meaning of *Yanga*, see *Ukunga*, at No. 3 of its meanings.
- in **YANGA**, *x.* See i *Nyanga*.
- uku YANGUZA**, *v.i.z.* To be terrified; to look aghast; to be confounded, so as to be speechless.
- in **YANGUZA**, *n.x.* A thief; one who looks about for predatory purposes.
- in **YANISO**, *x.* See i *Nyaniso*.
- um YANYA**, *n.z.* A ghost; a departed spirit which reappears to man.
- uku YAPACEKA**, *v.i.z.* To move with a waving motion. Applied only to the waves of the sea in calm weather.
- uku YASHA**, *v.i.x.* To work or dress a skin by treading it by the feet until soft.
- YASO**, *x.* One of the forms of the poss. pro. Its.
- isi YATA**, *n.x.* A fool; a stupid person.
- i YATAYATA**, *n.z.* A slovenly, careless person.
- ubu YATAYATA**, *n.x.* Slovenliness; carelessness.
- in **YATI**, *n.x.* A buffalo.
- uku YAYATEKA**, *v.i.z.* To wince or wriggle with pain, as a person undergoing the punishment of being flogged.
- YAYO**, *x.* One of the forms of the poss. pro. Its.
- YAZA**, *x.* Then, it or he; and, it or he. Spec. 3 sing. See *Ukuza*, at No. 2 b of its meanings.
- YAZIKA**, *interj. x.* An exulting exclamation when a hostile attack fails.
- i YE**, *n.z.* A very large ant which feeds on grass.
- in **YEBELELI**, *n.x.* Cold keen air.
- YEBO**, *adv.z.* 1. Yes, truly; yes, indeed.
2. Used also in answer to a call from a person at a distance = I hear you ; ay, ay.
- YEBUYA**, *interj. z.* Come back; return. Used in calling a person to turn back from the path he is pursuing.
- YEDWA**, *x.* He alone. Usually preceded by the per. pro. *Yena* : he or she. *Yena yedwa* : He or she alone.
- YEHA** ! or, **YEHA KE** ! *interj.x.* An exclamation of mingled surprise and regret. Alas ! *Yeha ke* ! umntwana wam uhlewe yintoni ? Alas ! my child, what has befallen you ?
- uku YEHLEZA**, *v.t.z.* To strike violently on the head with a stick.
- isi YEJANE**, *n.z.* A person of weak mind; a person who is always doing some stupid thing, but not wickedly or wilfully, but from sheer want of common sense.
- ubu YEJANE**, *n.z.* Stupidity; foolish weakness of mind.
- uku YEKAKA**, *v.t.x.z.* To cease from an action; to let alone. *Sendiyekile ukusbenza apo* : I have left off to work there. *Ndiyeki* : Leave me alone. When the root is used in the imperative, followed by the particle *ke*, it expresses surprise or regret. *Yekake* ! Only fancy ! Well, to be sure !
- uku YEKELA**, *v.t.x.z.* To leave off for, or on account of. *Uyekelanina umsebenzi wako* ? Why, for what reason, have you left your work ?
- uku YEKELELA**, *v.t.x.* To loosen a little; to slacken, as a rope held in the hand.
- i YEKEYEKE**, *n.x.* A person who easily yields to the persuasions of another; one easily led into any course of conduct.
- um Yeko**, *n.z.* Hair which is allowed to hang down about the head in twisted ringlets.
- uku YELA**, *v.t.x.* To go to a certain place or locality.
- uku YELELA**, *v.i.x.* To go for a purpose; to be like unto in appearance; to tend towards.

- uku YELELEKA, *v.t.x.* To accord with ; to be proper for, or tending towards.
 izi YELELO, *n.x.* Inclinations; tendencies; things which favour, or have resemblances to other things.
 i YEMBE, *n.z.* A shirt.
 YEMBE, *z.* Used with *Ukuti*, which see at No. 8 of its meanings. *Ukuti yembe*: To fall back ; to retire in an orderly manner, as soldiers retreating from a battle in line and regular order.
 YENA, *x.z.* Him ; himself ; her ; herself.
 isi YENDANE, *n.z.* A person who wears the hair in long strings about the head.
 isi YENDLE, *n.z.* A crest, as of a crested bird.
 uku YENGA, *v.t.z.* To entice, decoy, beguile, tempt to evil ; to seduce. *x. Uku cenga.*
 uku YENGIZILISA, *v.i.x.* To shed tears ; to have the eyes filled with water, ready to weep.
 isi YENGO, *n.x.* A beguiling word or act.
 um YENI, *n.x.z.* A bridegroom.
 YENU, *x.* One of the forms of the poss. pro. Yours.
 isi YEPU, *n.z.* A long-haired he-goat.
 i YESILE, *n.x.* An ass.
 uku YETA, *v.i.z.* To be dejected ; to be low in spirits ; to be brought down ; to lie in a helpless condition; as one without strength.
 isi YETE, *n.x.* A knavish fool.
 ama YEEYE, *n.x.* Cries and yellings, as of persons in distress, or of persons wounded in battle.
 uku YEZEZELA, *v.i.x.* To sing at the dances which are performed during the continuance of the seclusion of circumcised lads from general society.
 i YEZA, *n.x.z.* Medicine ; any kind of physic.
 isi YEZI, *n.z.* Giddiness ; dizziness.
 um YEZO, *n.x.* A garden.
 Yi, *x. 1.* A particle prefixed to monosyllabic verbs to form the imperative. *Ukuva* : To hear. *Yiva* : Hear thou.
 2. It is the Pronominal verbal medial and accusative of spec. 3 sing. *Ndiyayitanda inkosi* : I love (him) the chief. *Bayigaula imiti* : They fell (them) the trees.
 3. *Yi* is the euphonie syllable of nouns of spec. 3 sing. and 6 plu. Prefixed to nouns of those

- specs. it is the verb substantive, denoting. It is ; it was, &c. *Yinkosi* : It is the chief. *Uyintombi yakowetu lomantu* : That person is a girl belonging to us. *Kwada kwayimini wabenyuswa ngayo* : Until the day that he was taken up. Lit. Until it was the day.
 u YINLO, *n.x.z.* Thy father ; your father.
 u YIHLOKAZI, *n.x.z.* Thy, or your, paternal uncle.
 u YIHLOKULU, *v.x.z.* Thy, or your, grandfather on the father's side.
 i YIKA, *n.z.* A small case ; a quiver.
 uku YILA, *v.t.x.* To mark out on the ground a house or cattle fold ; to give an outline or rough sketch of anything ; to design, as the design or plan of a house or garden.
 i YILA, *n.x.* A sea shell.
 ubu YILO, *n.x.* Stupidity of speech.
 i YILO, *n.x.* One deficient in speech, or any utterance, such as in singing, &c.
 YIPINA, *adv., x.* Which? Specs. 3 sing. and 6 plu. *Yipina indoda nteta ngayo*? Which man are you speaking of? *Yipina imilambo*? Which rivers?
 uku YISA, *v.t.x.z.* To take to a place ; to remove to any place. *Umyise umntwana apaya* : Take the child far away there. Lit. To cause to go. From *Ukuya*.
 u YISE, *n.x.* His father ; her father ; their father.
 u YISEKAZI, *n.x.* His or her paternal uncle.
 u YISENKULU, *n.x.* His or her grandfather on the father's side.
 isi YIYA, *n.z.* Thin porridge.
 YIYIPINA, *adv.x.* Which? Which of the two? Spec. 3 sing. and 6 plu. *Yiyipina indlu*? Which house? *Yiyipina inkosi uteta ngayo*? Which of the chiefs are you speaking of? *Yiyipina kuzo zombini*? Which of the two? *Yiyipina imiti uyinyulayo*? Which of the trees do you choose?
 Yivo, *x.* Per. pro. spec. 3 sing. and 6 plu.
 1. It is it ; it is he. *Yivo inkomo* : It is (it) the cow. *Yivo inkosi* : It is (he) the chief. *Yivo imiti besita ngayo* : They are (they) the trees we were speaking of.
 2. It is done by it, or by them. *Lonto yenzwa yivo indoda leyo* : That thing is done by (him) that man.

Yo! x.z. An interjection expressing surprise, fear, or regret. *Yo! mntwana uam* : Alas ! my child. *Yo! sendiya kwenjenjani?* Alas ! what shall I do ?

Yo, x. A particle used in a variety of senses when connected with adjectives and verbs.

1. It is affixed to that class of adjectives which are derived from the verb. The perfect tense, indicative mood, is used adjectively. When the relative pronoun is prefixed, *Yo* is thus affixed. *Umnantu ulungileyo* : The person *is* good. *Umnantu olungileyo* : The person *who is* good. *Abantu bakohlakele* : The people *are* bad. *Abantu aba kohlakeleyo* : People *who are* bad.

2. It is affixed to verbs in the same manner, when the verbal prefix is preceded by the relative pronoun. *Abantu bahamba* : The people *walk*. *Abantu abahambayo* : The people *who walk*. *Wena ubiziveyo* : Thou *art called*. *Wena obiziveyo* : Thou *who art called*.

3. It is affixed in the same manner to verbs when the personal pronoun as a *verbal medial* is inserted between the verbal prefix and the root to supply the place of the oblique forms of the relative pronoun *whom*. *Indlela endiyitandayo* : The path which I *love*. *Umnantu owandincedayo* : The man by whom I was *helped*.

uku Yoba, v.i.x. To be stupefied. z. To stop ; to stop short of.

uku Yocula, v.t.z. To rub or pinch off the skin.

ubu Yoko, n.x. Plenteousness ; superfluity.

ubu Yokoyoko, n.x. Beautiful, luxurious things.

uku Yola, z. Used as an adjective by taking the root of the perfect tense indicative mood, for being pleasant, delicious. *Ukutyala kuyolile* : The food is pleasant to the taste. *Ukuteta kwake kuyolile* : His speech is pleasant.

uku Yolela, v.t.x.z. To arrange matters ; to set affairs in order ; to give commands for any complicated operation, as a General giving general orders for military operations ; or as a person as to the disposal of his property after his death ; or as a person about to take a long journey,

or a long voyage, giving orders as to the management of his affairs during his absence.

um Yolelo, n.x.z. An earnest address on matters which are referred to when an arrangement is made such as is denoted by the word *Ukuyolela* ; as an address or charge before death, &c.

uku Yolisa, v.t.x. To give pleasure ; to make happy ; to delight.

Yomibini, adj. x. Both. Spec. 6 plu. *Sagaula imiti yomibini* : We felled both trees.

Yomihlanu, adj.x. All five. Spec. 4 plu. *Yomihlanu imihla* : All five days.

Yomine, adj.x. All four. Spec. 6 plu. *Yomine imilambo* : All four rivers.

Yomitandatu, adj.x. All six. Spec. 6 plu.

Yomitatu, adj.x. All three. Spec. 6 plu.

Yona, x.z. Per. pro. spec. 3 sing. He ; she ; it. *Yona indlu* : It, the house. *Yona intombi* : Her, the girl. *Yona indoda* : Him, the man.

in *Yosi*, n.x. A bee.

um Yolelo, n.z. A charge ; a trust ; a command ; that which is enjoined, committed, or entrusted to another to be performed or carried out. *Dialectic umyolelo*.

Yozixenxe, adj. x. All seven. *Imiti yozixenxe* : All seven trees.

Z.

The letter Z has the same sound in Kafir as in English.

uku Za, x. 1. To come ; to arrive ; to approach. *Ndiyeza* : I am coming.

2. Za is used idiomatically in several senses. As :—

a. Used after the infinitive of verbs it denotes that the action of the verb following *is near to its accomplishment*. *Baza kufka* : They will soon arrive. *Iza kubako lonto* : The thing is near its accomplishment. *Uza kufa* : He is dying.

b. It is often used conjunctively. When thus used it usually expresses, "And when," or "And then," thus referring not only to the action of the succeeding verb, but also giving the idea of inference from some circumstances having

previously taken place, as the reason of the action of the verb following Za. *Baza bapendula bonke abantu*: Then answered all the people. *Waza wati yakubako isabata, waqala ukufundisa*: And when the Sabbath arrived he began to preach. *Waza wati wakubabona wavuya*: And when he saw them he rejoiced. *Baza basondela kuye bonke abantu*: Then drew nigh to him all the people.

c. It is used in the imperative before other verbs, implying *exhortation*, rather than *command*, on the part of the speaker, and is often adopted as a polite mode of making a request to another. When thus used the final vowel *a* is usually elided when the initial letter of the verbal prefix following is a vowel. *Zundi necede*: Afford me help. *Zundityele kaloku apo ba ndulu* kule kona: Tell me now where they have departed to. *Ize nikumbole izwi lam*: Remember my word.

d. It is used with the negative verbal prefixes before the present subjunctive to express *never*, both in the past and future time. *Andizanga nditaho*: I never said so. *Akuzanga kubonwe ngento enjalokwa Sirayeli*: It was never so seen in Israel. *Abasayikuza bayume*: They will never consent. *Akasayikuza abyue*: He will never return.

Za, x. The verbal prefix of the past indef. tense spec. 3, 4, and 5 plu. *Zati izindlu zatsha*: The houses were burnt.

ili Za, n.x. 1. A wave of the sea.

2. A large antelope.

isi Za, n.x.z. A site for a house to be built upon.

Zabo, x. One of the forms of the poss. pro. Theirs. See Grammar.

uku Zaca, v.i.z. To become lean; to fall off in flesh. *Izinkomo zizacile*: The cattle have fallen off in condition.

isi Zaka, n.z. A forest tree.

uku ZAKAZA, v.t.z. To barb a war spear by cutting small notches on the edge, so that it may not easily be withdrawn when it enters the body.

i ZAKIWO, n.x. A building; that which is built; an erection.

ZAKOWABO, x. See KOWABO.

ZAKU, x. Verbal prefix past indef. tense of the subjunctive mood. *When*

they. Spec. 3, 4, and 5 plu. *Zakufika inkomo*: When the cattle arrived. *Zakumuka ixicaka*: When the servants departed. *Zakugaulu izinti*: When the rods were cut.

uku ZALA, v.t.x.z. 1. To increase. Hence,
2. To bear young; to beget.
3. To lay eggs.
4. To fill. *Umlambo uzele*: The river is full.

in ZALA, n.x. 1. Increase.
2. That which is born; progeny. Used with *ndini* appended (which see) in the vocative, it signifies, "a generation; a race of men." *Nzalandini yamarumba*: Ye generation of vipers.

i ZALA, n.x.z. 1. A rubbish heap; a place for refuse.

2. The ash heap of a native village.

uku ZALAMANIA, v.t.x. To endeavour to ingratiate one's self into the friendship and good will of another.

uku ZALELA, v.t.x.z. To bear for. *Umfazi wake wamzalela umntwana*: His wife bore unto him a child.

uku ZAELWA, v.i.x.z. 1. To be born in a certain place. *Wazaelwa e Bete-leheme*: He was born in Bethlehem.

2. To be born to, or for a certain thing or purpose. *Umntu uzalelele intizi*: Man is born for trouble.

uku ZALISA, v.t.x.z. 1. To fill. *Zalisa itunga*: Fill the milk pail.
2. To assist at childbirth.

uku ZALISEKA, v.i.x.z. To be fulfilled; to be accomplished. *Zati imini zake zazaliseka zokuba afe*: His days were accomplished that he should die.

uku ZALISEKELA, v.t.x. To fulfil; to accomplish.

um ZALISIKAZI, n.x. A midwife; one who assists at the birth of a child.

isi ZALO, n.x. The womb.

in ZALO, n.x. 1. Offspring; progeny; family.

2. Increase. Hence, The interest of money, interest being considered as the increase, or offspring, of the capital.

uku ZALWA, x. Verbal noun. Birth. *Ukulalwa kwake*: His birth.

um ZALWANA, n.x.z. A kinsman; a relative by birth.

isi ZALWANA, n.x.z. A family; a brotherhood.

ZAM, poss.pro.x. Mine. Referring

- to nouns of spec. 3, 4, and 5. *In-komo zam*: My cattle. *Izandla zam*: My hands.
- uku **ZAMA**, *v.i.x.z.* 1. To move one's self or itself. *Umti uyazama*: The tree moves.
2. To struggle with a difficulty; to persevere under discouragement. *Ndiyauuzama umsebenzi wam, nakuba unzima*: I struggle with my work notwithstanding that it is heavy.
- uku **ZAMANA**, *v.t.x.z.* To struggle or wrestle with one another.
- uku **ZAMAZAMA**, *v.i.x.z.* To move backwards and forwards with rapidity of motion.
- uku **ZAMAZAMISA**, *v.t.x.z.* To agitate, as water.
- uku **ZAMISA**, *v.t.x.z.* 1. To cause to move from side to side.
2. To stir a mass, as porridge.
- uku **ZAMLA**, *v.t.x.* To will a thing which there is not power to perform, as a person laid up with sickness has a strong desire to leave his bed and move about, but has no strength to perform what he wills. The word *Umcelo*, Mind, Will, is generally used in connexion with *Ukuzamla*. *Ndzamla ngomxelo ukuhamba endle, kodwa ndiswel' amandla*: I am very desirous of going abroad, but I have no strength.
- uku **ZAMULA**, *v.i.z.* To yawn; to gape.
- i **ZANCETE**, *n.x.* A kind of grass.
- i **ZANDEKELA**, *n.x.* One who gives satisfaction in fulfilling the duties of his position in life in an efficient and honourable manner. An able statesman or minister of the Gospel would be an i *Zandekela*.
- um **ZANI**, *n.x.* A fine wood, very hard, called *iron wood* by the Cape colonists.
- um **ZANTS**, *n.z.* The lower part of a thing. *Uenzantsi wengubo*: The lower part of a garment. *Uenzantsi wenya*: The sole of the foot.
- ZANTS**, *adv.x.z.* Lower in proportion, as compared with some other object. The prefix varies with that of the noun it qualifies. *Ilitye lisezantsi kwendlu*: The stone is on the lower side of the house. *Ubuhlanti bungasezantsi*: The kraal is lower down.
- um **ZANYANI**, *n.z.* A nurse of children.
- i **ZAPOLO**, *n.x.* The last drops from a cow.
- isi **ZATU**, *n.x.* The reason why; a cause.
- uku **ZAULA**, *v.t.z.* To cut the flesh for cupping. More generally applied to the cutting of the forehead when a person has continued headache. The notion is, that there is bad blood, which requires removing; and the cutting and cupping to effect this is what is expressed by *Ukuzaula*.
- ZAZA**, *x.* And they; then they. Spec. 3 plu. See *Ukuza*, at No. 2 b of its meanings.
- uku **ZAZA**, *v.t.z.* To make footmarks around a place by walking around it, as birds walking about a trap, and leaving their footprints.
- uku **ZAZELELA**, *v.i.x.z.* To be acquainted with anything for yourself.
- i **ZAZELO**, *n.x.* Conscience. *z.* Experience.
- ZE**, *aux.v.x.* This particle is *Za*, (which see,) with the final vowel changed into e.
1. It is used to express, "In order that," "For the purpose of," or, "That it might be done." *Z'utete naye aze avume*: Just speak with him, that he might consent. It is thus used in much the same sense as *Ukuze*.
2. It expresses, "That so;" "and so;" "and so it came to pass." *Kwez kwati ukufa kwafikela abantu bonke*: And death passed upon all men. *Size nati simkonze*: That so we also may serve him.
- ZE**, *adj.x.z.* 1. Bare; naked. *Uhambazé*: He goes naked. *Ilizwe lizé alinakudla*: The land is barren, it has no food.
2. It often denotes there being nothing to obstruct in a path. *Indlela izé, ayinangozi*: The path is without obstruction, there is no danger.
3. It denotes *destitution*. *Ndizé*: I have nothing. The radical sense is that of the absence of the thing referred to; the state of not having.
- uku **ZEKA**, *v.t.x.* To take to oneself. *Ukuzeza umfazi*: To take to oneself a wife. *Uya kuzeka ityala, ngo-kukwenza kwako*: You will incur, or take to yourself, guilt by your practices.
- uku **ZEKANEKA**, *v.t.x.* To be led into a thing or undertaking by the representations of another.

uku ZEKELELA, *v.i.x.z.* To go a long way round ; to make a detour ; to fetch a compass in journeying.
 uku ZEKELISA, *v.i.x.* To speak in parables ; to use similitudes.
 um ZEKELISO, *n.x.* A parable ; a similitude.
 um ZEKELO, *n.x.* An example ; a model.
 i ZEMBE, *n.x.* An axe.
 i ZENGZENGE, *n.x.* 1. A long, tedious task or undertaking.
 2. That which is tattered or in shreds.
 ZENU, *x.* Pos. pro. 2 per. sing. Yours. Referring to a noun of spec. 3, 4, and 5 plu.
 i ZENZO, *n.x.* Performances. (See *is-Enzo*, under the letter E.)
 uku ZENZISA, *v.i.x.z.* To dissemble ; to disimulate.
 um ZENZISI, *n.x.z.* A dissembler; ahypocrite.
 i ZENZISO, *n.x.z.* Dissimulation ; hypocrisy.
 ZEUNGA, *x.* Do not. This is used in entreaty. *Zeunga teti njalo mhlobowam* : Don't speak in that manner, my friend.
 Zi, *x.* 1. A reflective pronoun. It is used immediately before the root of the verb, and gives the sense of the action of the verb being reflected back on the actor. Thus it answers to the English of, Myself, Thyself, Himself, Themselves, Yourselves, &c. As, *Uyakataza* : He gives trouble. *Uyakataza* : He troubles himself. *Bayacitwa* : They are scattered. *Bayazicita* : They scatter themselves. When thus placed before the root of the verb, it constitutes the *Reflective form* of the verb. (See Grammar.)
 2. It is used before the *Objective form* of the verb, (see Grammar,) to express the doing an action for oneself, or himself, or on account of the actor or actors, or by the actor's own impulse or free will, without any constraint from others. As, *Bayazitetela* : They speak for themselves. *Uzizele* : He has come of his own accord. *Ndiyazenzela* : I am acting for myself, or on my own account, of my own accord. *Zilumkeleni ngoku* : Therefore take heed to yourselves. In many instances there are peculiar and special senses attached to those combinations of the several forms of the verbs. These significations will

be found in their proper places in the Dictionary.

3. *Zi* is the *Pronominal verbal medial* which constitutes the Accusative to the verbs of spec. 3, 4, and 5 plu. As such it is inserted between the tense forms of the verb and the root. *Uyazibulala inkomo zam* : You are killing (them) my cattle. *Bayazitanda inkosi zabo* : They love (them) their chiefs.

4. It is the *Pronominal verbal prefix* for spec. 3, 4, and 5 plu., which constitutes the nom. to the verb. *Izindlu ziyatsha* : The houses (they) are burning. *Zikekekile izitya* : (They) the vessels are broken. *Izintsu zitengiwe* : The skins (they) are purchased.

5. *Zi* is the *Euphonic syllable* of spec. 3, 4, and 5 plu., and is used before nouns of these specs. and the adjectives which qualify them, as the *verb substantive*. *Zinkomo* : They are cattle. *Izitya ezimhlope* : White baskets, or the baskets which are white.

ulu Zi, *n.x.z.* The fine bark of a creeper, found in the forests on the large trees, used by the natives in the manufacture of baskets, and for tying things up with instead of string.

um Zi, *n.x.* A village ; an assemblage of houses.

isi Zi, *n.x.* A satisfaction ; a propitiation.
 z. The property of one who has died without heirs, and which therefore belongs to the chief.

imi Zi, *n.x.z.* Rushea.

uku ZIBA, *v.t.z.* 1. To conceal ; to suppress ; to act with reticence by maintaining silence on any subject, as a person concealing the crime committed by another.

2. To take secretly ; to abstract anything without being seen, as a person taking corn out of a basket, and smoothing the surface, so that it might not be observed. It is distinguished from *Ukuba*, To thief, as the English word To pilfer is from To steal, or To rob.

3. It denotes the concealing of a footpath by the overgrowth of long grass. The primary meaning is, To conceal ; to hide from view.

imi ZIBA, *n.x.* Loose strands ; fibre of plants.

isi ZIBA, *n.x.* Rags ; small pieces of print or calico.

- isi ZIBA, n.x.z. A reach or deep pool of water in a river.
- uku ZIBAMBA, v.i.x. To be self-possessed at the time of excitement; to keep back from an action; to refrain from an action.
- uku ZIBAMISANA, v.t.x. To pledge or to bind each other to an engagement or enterprise; to enter into a confederacy. *Bazibambisana kulenkonzo ngesifungo*: They bound themselves to that undertaking by an oath.
- u ZIBANDELA, n.z. The name of that period of the year when the grass overgrows the paths, usually from October to November. From *Uku-ziba*, To conceal, and *Indlela*, Path.
- uku ZIBEKA, v.i.x. To apply oneself to an undertaking. *Wazibeka kwasekumabeni kwake*: He applied himself to his journey.
- uku ZIBENCA, v.i.x. To examine oneself.
- uku ZIBIKA, v.t.x. To apply to another for help or advice by stating a person's own case. It is the reflexive form of the verb *Ukubika*: To report; to give information. Lit. it means to report oneself. The above is the meaning attached to it colloquially. *Ndiza kuzibika nkosi*: I have come to state my case, Sir.
- i ZIBUKO, n.x.z. A ford of a river.
- uku ZIBULA, v.i.x. To bear the first child. *Umntwanaowaye zibula ngaye*: The child she bore first. Lit. To open the womb. Hence the phrase, *Konke kuyulwa ngayo*: Whatsoever openeth the womb. From this verb is derived *Ovamazibulo* and *Izibule*, which see.
- i ZIBULE, n.x. An animal which has given birth to its firstborn, and has not as yet borne another. z. i *Zibulokazana*.
- ama ZIBULO, n.x. The firstborn. This is the plu. form which is generally used when applied to children. When applied to a son it takes the relative pronoun and euphonic letter of spec. 1 sing., from, *Unyana*: Son. As *Unyana ovamazibulo*: The firstborn son. When applied to a daughter it takes the relative pronoun and euphonic letter of spec. 3 sing., from *Intombi*: Daughter. *Intombi eyamazibulo*: The firstborn daughter. The peculiar use of the plural forms of the noun,
- as in these examples, in connection with the singular forms of *Unyana*, Son, and *Intombi*, Daughter, is doubtless caused by the state of polygamy existing among the Kaffirs, in which there are more than one firstborn in every family, viz., a firstborn of each wife.
- uku ZIDEPISLA, v.i.x. To allow of hindrances; to hinder oneself from the performance of a purpose by allowing other events or occupations to cause procrastination.
- uku ZIDLA, v.i.x. To be proud, vain, conceited. Lit. To feed upon oneself. A very correct definition of conceit.
- uku ZIFUMANELA, v.i.x. To find for oneself. *Ihashe lako lafunyanwa ngubanina*? Who found your horse? *Hai ndilifumanele ngokwam*: I found it for myself. *Inkonjane izifumanele indawo apo ibeka kono amatole ayo*: The swallow has found a nest for herself, where she may lay her young.
- uku ZIGABULELA, (See uku *Gabula*) v.i.x. To open for oneself a way by cutting down that which opposes progress, as, *Wazigabulela indlela ehlatini*: He cut for himself a path through the forest. *Wati waba tyutya into eninzi yamanxeba, wada wazigabulela indlela pakati kwabo bonke*: He covered them with wounds until he cut for himself a path through them all.
- uku ZIHAMBELA, v.n.x. 1. To walk or go alone. *Umntwana eselekwazi ukuzihambela*: The child can now go or walk alone.
2. To go on one's own account. *Uhambela bani*? For whom are you going? *Hai, ndiyazihambela*: I am going on my own account.
- uku ZIKA, v.t.z. 1. To sink; to go deep down, as a person diving in deep water, to bring up anything from the bottom.
2. To go deep into a case or subject, to thoroughly master it, so as to understand it in its depths.
- isi ZIKAZIKA, n.x. Blackness. *Amazulu asizikazika ngamafu*: The heavens are black with clouds.
- um ZIKI, n.z. A large antelope, the *Reitbok* of the Dutch. Its habitat is among reeds and long grass.
- um ZIKILILI, n.z. A hitch or hindrance; a small check or difficulty.

- um ZIKIZIKANA, n.x. An insignificant, unimportant person ; one without weight or character.
- i ZIKO, n.x.z. A fire place or hearth.
- izi ZIKO, n.x. A place of assembly.
- uku ZILLA, v.t.x.z. To abstain. Usually applied to food. *Ukuzila ukutywa*: Tofast.
- um ZILLA, n.x.z. A track ; a mark or track made by dragging any heavy body along the ground ; a trail ; a cattle track.
- uku ZILANDULELA, v.i.x. To excuse oneself.
- uku ZILAZILA, v.i.x. To hesitate ; to manifest indecision.
- um ZILENZI, n.x. A black water snake.
- ZILISHUMI, x. Ten. Specs. 3, 4, and 5.
- isi ZILO, n.x.z. An abstaining ; a fast ; a mourning.
- isi ZILO, n.z. A black kind of sand of a metallic appearance found in the Natal country on the roads after rain.
- uku ZILUMKELA, v.i.x. To take heed for, or on account of, oneself ; to take heed to oneself, so as to guard against any danger; or so as to be attentive to any duty. *Zilumkele ungapindzi ukubona ubuso bam, ngokuba umhla ubonayo ubuso bam uyakufa*: Take heed to thyself that thou see my face no more, for the day thou seest my face thou shalt die. *Zilumkeleni kunene ngoko ukuba nimtande U-YEHOVAH UTIXO wenu*: Take good heed to yourselves that ye love the Lord your God.
- uku ZILUMLA, v.t.x. To deny oneself of any indulgence. From *Ukulumla* : To wean a child.
- in ZIMA, x. See i *Nzima*, under the letter N.
- um ZIMANDLELA, n.e. The boundary of a cultivated piece of land. x. um *Limandela*.
- ama ZIMBA, n.x. Kaffir corn ; a kind of millet. z. *Amabele*.
- um ZIMBA, n.x.z. The human body.
- uku ZIMBA, n.z. A hunting party.
- ZIMBINI, adj.x. Two. Referring to nouns of spec. 3, 4, and 5 plu. *Indiu zimbini* : Two houses.
- uku ZIMELA, v.t.x. To conceal the person ; to disappear from sight. *Wazimela apaya* : He hid himself, or he disappeared in that direction.
- uku ZIMKA, v.i.x. 1. To fall gradually, as a wagon which gradually falls over, or a person in a fainting fit.
2. To fall by a sliding motion, as a person falling down the side of a mountain, by the ground giving way beneath his feet.
- uku ZIMKELA, v.i.x. To fall or slide down, or threaten to fall on a person. Inqwele *ibizimkela kuye* : The wagon fell gradually towards him.
- um ZIMKULU, n.x. The name of a large river which has its source in the Kahlamba Mountains, forming the western boundary of the Natal colony.
- uku ZIMOTORYWANA, v.i.x. To be confounded ; to be confused, so as to be at a loss what to say.
- i ZIMU, n.z. A cannibal. See *Zimuzimu*
- uku ZIMUKA, v.i.z. To become large and heavy.
- uku ZIMULA, v.t.z. 1. To do something out of the ordinary routine, as to carry a very large burden, or to bear a fine large child.
2. To do violence to one's own feelings, especially applied to times of famine, when people are necessitated to eat unnatural food.
- i ZIMUZIMU, n.z. A cannibal. Not one who has from choice adopted cannibal practices, but one who has been driven by starvation to eat his fellow beings.
- i ZIMVI, n.x. Grey hairs from old age.
- i ZIMVU, n.x.z. The plu. for sheep. See im *Vu*.
- um ZIMVUBU, n.x.z. A large river in the Amapondo country, west of Natal, called by the colonists the St. John's River. The name is derived from *Umzi*, A residence ; and *Umvubu*, the name of the Hippopotamus, intimating that the river is the habitat of that animal.
- uku ZINCA, v.i.x. To be conceited ; to have too high an opinion of one's own person or accomplishments.
- uku ZINDELA, v.i.z. To hesitate ; to hang back, as a person unwilling to consent to a proposal, or to commence an operation.
- uku ZINDLA, v.t.x. 1. To hint ; to suggest by a slight intimation.
2. To suppose ; to conjecture ; to allude to ; to mention slightly ; to endeavour to obtain information on a subject by hinting at it.
- z. To ponder over a matter ; to think over a matter ; to muse ; to cogitate.
- isi ZINDLO, n.z. Thought ; musing ; cogitation.

- uku ZINGA, *v.t.x.* To prompt to evil. *z.* To go round in a circle.
 i ZINGA, *n.z.* A ring on a bullock's horn; a furrow on a man's brow.
 uku ZINGABILA, *v.i.x.* To delay; to procrastinate; to vacillate in purpose.
 in ZINGAMAWA, *n.z.* A baboon which lives among rocks.
 um ZINGANDLU, *n.z.* A small brown snake, not venomous, said to have no eyes, being a kind of link between the worm and the snake.
 uku ZINGGA, *v.i.x.* To be self-reliant; to have confidence in a person's own resources.
 ZINGE, *x.* Tense form of the verb, spec. 3, 4, and 5 plu. prefixed to the Infinitive of the verb. They will not. *Zinge kuhamba:* They will not go.
 isi ZINGE, *n.x.* A fairy ring on the grass.
 uku ZINGELA, *v.t.x.z.* To hunt for game; to pursue after.
 uku ZINGLEZA, *v.i.x.* To go round a place.
 uku ZINGISA, *v.i.x.* To persevere; to determinedly continue an enterprise.
 uku ZINGXALA, *v.i.x.* To gorge oneself; to gluton; to fill oneself to satiety.
 uku ZININIZA, *v.t.z.* To cause a tingling in the ear.
 ZININZI, *adv.x.* Many. Referring to nouns of specs. 3, 4, and 5 plu.
 i ZINIYA, *n.x.* A whip.
 ZINTANDATU, *adj.x.* Six. Referring to nouns of specs. 3, 4, and 5 plu.
 ZINTATU, *adj.x.* Three. Referring to nouns of specs. 3, 4, and 5 plu.
 ZINTLANU, *adj.x.* Five. Referring to nouns of specs. 3, 4, and 5 plu.
 ZINTOZINI? *x.* What things are they?
 um ZINYATI, *n.x.z.* A large river forming part of the north east boundary of the Natal colony. It is compounded of *Umzi*, A place of residence, and *inyati*, A buffalo, meaning the residence or place of, the resort of, buffaloes.
 i ZINYO, *n.x.z.* A tooth.
 uku ZINYULELA, *v.i.x.* To choose for oneself.
 uku ZINZA, *v.i.x.z.* To sit down at ease, as a social party.
 isi ZINZO, *n.x.* A heavy weighty thing, referring to the fixedness of an object from its own weight. A heavy stone which maintains its position in a rapid stream of water would be called an *Isizinzo*.
 uku ZIPATA, *v.i.x.* To conduct oneself. Also verbal noun, Carriage, deport-

- ment. *Ebezipata kakuhle:* He conducted himself properly.
 uku ZIPENDULELA, *v.i.x.* To answer for oneself.
 uku ZIPILISA, *v.i.x.* Tost ngthen oneself; to revivify oneself.
 ZIPINA, *adv.x.* Which? Specs. 3, 4, and 5 plu. *Zipina inkomo uteta ngazo?* Which are the cattle you speak of? *Zipina izinti upingela ngazo?* Which rods are you wattling with?
 u ZIPO, *n.x.z.* A talon of an animal; a nail of the finger.
 uku ZIQABULA, *v.i.x.* To refresh oneself. *Wasela emtonjeni waziqabula:* He drank at the fountain, and refreshed himself. See uku *Qabula*.
 uku ZIQAYISA, *v.i.x.* To pride oneself on account of any fancied or real possession or attainment. *Lentombi iziqayisa ngobuhle bayo:* That girl prides herself on account of her beauty. *Lendoda iziqayisa ngehashe lake:* That man is proud of his horse.
 uku ZIQELISA, *v.i.x.* To form habits; to accustom oneself to a certain line of conduct; to exercise oneself in certain pursuits.
 uku ZIQENYA, *v.i.z.* To make a show of oneself; to affect dignity; to strut; to move about with a proud, lofty gait. The word from which *Ukuziqenya* is derived signifies, in the *Xosa* dialect, to gnaw; and in the reflected form used in the word *Ukuziqenya*, it means, to gnaw, to feed on, to devour oneself. A very good word to denote the self consuming vanity of the concealed swell.
 uku ZIKUBULUZISA, *v.i.x.* To move the person forward on the belly with a motion like that of a snake.
 uku ZISA, *v.t.x.z.* To bring near to a person. *Zisa umntwana apa:* Bring the child here. The causative of uku *Za:* To come near.
 uku ZITETELELA, *v.i.x.* To advocate one's own cause; to conduct one's own case, as in a lawsuit.
 uku ZITYIKITYA, *v.i.x.* To roll oneself about, as in the mud.
 uku ZITUKUTEZELELA, *x.* See uku *Tukuteza*.
 uku ZIXAYELA, *v.i.x.* To bring trouble on oneself from any imprudent course of conduct; to unnecessarily involve oneself in trouble.
 uku ZIXUMISA, *v.i.x.z.* To highly exalt or

highly esteem oneself; to presume; to be arrogant.

ZIYA, x. Tense form of the verb, specs. 3, 4, and 5 plu. present indicative. They are. *Ziyagoduka inkomo*: The cattle are going home. Also prefixed to the infinitive of the verb to express future time. Specs. 3, 4, and 5 plu. *Inkomo ziya kufika*: The cattle will arrive. *Ziya kugaulwa izinti*: The rods will be cut. *Ziya kubako izicaka*: The servants will be there.

uku ZIYALEZA, v.t.x. To commit oneself to the charge of another. *Baziyaleza kwenkosi ukuba ibalondoloze*: They committed themselves unto the Lord, that He might protect them.

uku ZIKEKELA, v.t.x. To take for oneself a wife. (See uku Zekela.) *Baziekela abafazi kwintombi zelolizwe*: They took the daughters of that land to be their wives.

i ZIZI, n.x. Dimness of sight; one whose eyes are dim; one of indistinct vision.

u ZIZI, n.x. Dimness of vision. ZIZIPINA? adv.x. Which? Specs. 3, 4, and 5 plu. *Zizipina inkomo uztengileyo?* Which of the cows have you bought?

Zizo, x. 1. They are they, themselves. Specs. 3, 4, and 5 plu. *Zizo inkomo*: They are the cattle, &c.

2. When *Zizo* follows an active verb, it means that the action of the verb was accomplished "by them." *Yenzwa zizo*: It was done by them, referring to a noun of specs. 3 4, or 5 plu.

Zo, x. Tense form of the verb, future time, specs. 3, 4, and 5 plu. *Zofika inkomo*: The cattle will arrive.

ZODWA, x. They alone; they only. Spec. 3, 4, and 5 plu. *Zinkomo zodwa*: Cattle alone; nothing but cattle.

uku ZOLA, v.i.x.z. 1. To be still; to cease from agitation or violent feeling. *Intliziyo yake iselizolile*. His heart is now at rest.

2. To abate; to grow calm. *Umoya seluzolile*: The wind has abated. *Uyenza uqwitelis huzole*: He maketh the storm a calm.

uku ZOLA, verbal noun, x. A calm. *Kwabako ukuzola okukulu*: There was a great calm.

ZOLILE, adj.x. Calm; still; tranquil.

Ulwandle *huzolile*: The sea is calm. *Intliziyo ezoileyo*: A tranquil heart.

in ZOLO, n.x. A calm.

i ZOLO, n.x.z. Yesterday.

i ZOLOLINYE, n.x.z. The day before yesterday.

ZOMBINI, adj.x. Specs. 3, 4, and 5 plu. Both. *Izindlu zombini*: Both houses.

ZONA, x. They themselves; the same. Referring to nouns of specs. 3, 4, and 5 plu.

uku ZONDA, v.i.x.z. To be the subject of strong feeling; to be enthusiastic in feeling towards any object or project. Hence,

1. To hate. *Uyandizonda*: He hates me.

2. To have a strong desire for a thing. *Ndiyalizonda elohasha*: I have a strong desire after that horse.

uku ZONDANA, v.t.x. To hate one another.

uku ZONDEKA, v.t.x.z. To be regarded with strong feelings from others. Usually it denotes being in bad repute; to become hateful to others.

uku ZONDELELA, v.t.x. To follow determinedly after any object.

um ZONDI, n.x.z. A hater; a persecutor.

in ZONDO, n.x.z. Envy; hatred.

um ZONDO, n.x.z. 1. A Spanish fly.

2. A beetle which lives on the mimosa tree.

ama ZONDOLWANE, n.x. The tips of the human toes. *Ndema ngamazonondlwane*: I stood on tip-toe.

ZONE, adj.x. All four. Spec. 3, 4, and 5 plu. *Inkabi zone*: All four oxen. *Satenga imazi zone*: We purchased all four cows.

uku ZONGOMA, v.i.x. To thunder.

i ZONGWE, v.z. A dog with a white ring round the neck.

ZONTANDATU, adj.x. All six. Spec. 3, 4, and 5 plu. *Inkuwenkwezi zontandatu*: all six stars.

ZONTATU, adj.x. All three. Spec. 3, 4, and 5 plu. *Indlela zontatu*: All three paths.

ZONTLANU, adj.x. All five. Spec. 3, 4, and 5 plu. *Izindlu zontlanu*: All five houses. *Izinti zontlanu*: All five rods.

uku ZONWAYA, v.i.x. To scratch the person.

um ZONZO, n.z. A man with very thin legs; one the calves of whose legs are without flesh.

i ZOTE, n.x. A feeling of faintness arising from weakness.

- uku ZOTEKA, v.i.x. To be nauseated; to feel weakness in the stomach attended with dizziness in the head.
- isi ZOTOTOZO, n.x. Faintness, occasioned by heat or sickness.
- ZOZIBINI, x. Both. Spec. 3, 4, and 5 plu. *Zozibini izitya*: Both vessels.
- ZOZIHLANU, adj.x. All five. Spec. 3, 4, and 5 plu. *Izicaka zozihlanu*: All five servants.
- ZOZINE, adj.x. All four. Spec. 3, 4, and 5 plu.
- ZOZITANDATU, adj.x. All six. Spec. 3, 4, and 5 plu.
- ZOZITATU, adj.x. All three. Spec. 3, 4, and 5 plu.
- ZOZIXXNI, adj.x. All seven. Spec. 3, 4, and 5 plu.
- Zu, x. A contraction of za, the root of *Ukuza*, (which see,) and the Pre-nominal verbal prefix u, 2 per. sing. It is a sort of polite word when prefixed to a verb, thus:—*Zundine mhlobo wam*: Just help me, my friend. *Zuhamble*: Please move on.
- i ZUBA, n.x. A wood pigeon.
- i ZUBAZONZO, n.z. A butterfly.
- uku ZUKA, v.i.x. To be famous; to be in honour. z. To break in pieces.
- uku ZUKISA, v.t.x. To praise; to exalt; to honour; to glorify.
- in ZUKISEKO, n.x. Greatness; fame; honour; glory.
- um ZUKULWANA, n.x.z. A grandchild.
- isi ZUKULWANA, n.x.z. A generation of men.
- uku ZULA, v.t.z. To wander about from place to place. Applied to the constant wandering about of a hawk when looking out for its prey.
- u ZULU, n.x. A person of the *Zulu* nation of Kaffira. The plu. is *Amazulu*.
- i ZULU, n.x.z. The sky; heaven.
- ama ZULU, n.x.z. The material heavens. Also one of the names of the Kaffir tribes east of Natal.
- in ZULU, n.x. A deep place, as in water. z. isi Zulu.
- in ZULU, n.x. A deepish place, a small depth.
- ZULUKA, adj.x. Blue. *Ingubo ezuluka*: A blue garment. From *izulu*, The sky, referring to its blueness. Lit. Skyishness, Sky blue.
- uku ZUMA, v.t. To surprise, to draw near to unawares. *Ukuza kusizuma*: Death takes us by surprise.
- uku ZUNGULEKA, v.t.z. To cause to go round or revolve; to turn anything round with velocity. x. uku *Zunguleza*.
- ZUNGU, n.x. Loneliness; ennui;edium.
- u ZUNGU, adj.x. That which is lengthy, protracted, extended. *Londilela iluzungu*: That path is long. *Ukuteta kwake kuluzungu*: His speech is lengthy, protracted.
- uku ZUNGUBALA, v.n.x. To be in a dreamy state; to be in reverie. n. Absence of mind.
- uku ZUNGULA, v.t.x. To wait for an opportunity of inflicting evil.
- uku ZUNGULEZA, v.t.x. To turn anything round with velocity, as on an axis or point. z. uku *Zungeleza*.
- isi ZUNGULEZO, n.x. A whirligig; anything which is whirled.
- uku ZUNGULWA, v.t.x. To be encompassed with; to be menaced.
- isi ZUNGUZWANE, n.x. Dizziness; giddiness. z. isi *Zungugane*.
- uku ZUZA, v.i.x. 1. To obtain; to acquire. 2. To begin to travail; the commencement of labour pains.
- uku ZUZISA, v.t.x.z. To obtain for; to help to acquire.
- uku ZUZISELA, v.t.x.z. To help to attain, or to acquire for another.
- in ZUZO, n.x.z. Profit; that which is obtained as the reward of labour.
- um ZUZO, n.x.z. A season; a period of time. *Ndahlale kona kwada kwanngumzuzu*: I remained there for a period.
- um ZUZWANA, n.x.z. A short period. *Asilibalanga kona, sahlala umzuzwana kodwa*: We did not tarry there; we remained a short time only.
- uku ZWA, v.i.z. 1. To feel; to taste; to hear; to perceive. Applied to all the feelings but that of sight. 2. To hear; to obey; to listen. x. uku *Va*.
- uku ZWAKALA, v.i.z. To be felt, heard, perceived, tasted, experienced. x. uku *Vakala*.
- in ZWANA, n.x. A beautiful thing. Applied especially to anything both beautiful in appearance and soft to touch. *Lomntwana nyinzwana*: That child is a beautiful child.
- in ZWANAKAZI, n.x. A beautiful and delicate woman.
- in ZWANANA, n.x.z. A little beauty.
- i ZWANE, n.x.z. A toe.

ZWATI, *n.x.z.* A description of wood used for kindling a fire by friction == *Iviti*.

um ZWAZWA, *n.x.z.* A species of hawk.

ili ZWE, *n.z.* A country.

i ZWE, *n.x.z.* A contracted form of *Ili zwe*: A country.

ini ZWE, *n.x.z.* A nation, a people.

in ZWEON, *n.z.* A small red bird which has four long feathers in its tail.

ZWI, *x.* This word denotes intense stillness, such as is felt in tropical climates, when there is a great stillness in the air, with an intense

heat of the sun. It is often used, though not always, with *Ukuti*, which see at No. 8 of its meanings. *Lati zwi ilanga*: The sun was intensely hot, accompanied with great stillness of the air.

um ZWILIZWILLI, *n.x.* A wren, or hedge sparrow. So called from the noise it makes resembling the word.

in ZWININI, *n.x.* 1. Intense stillness and heat, as on a hot summer's day, without wind or clouds.

2. A lamentation of many people.

in ZWINIYA, *n.x.* The lash of a whip.

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LONDON :

PRINTED BY WILLIAM NICHOLS,

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